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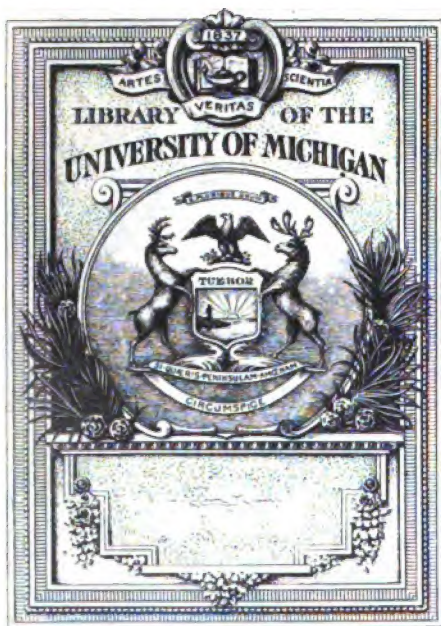
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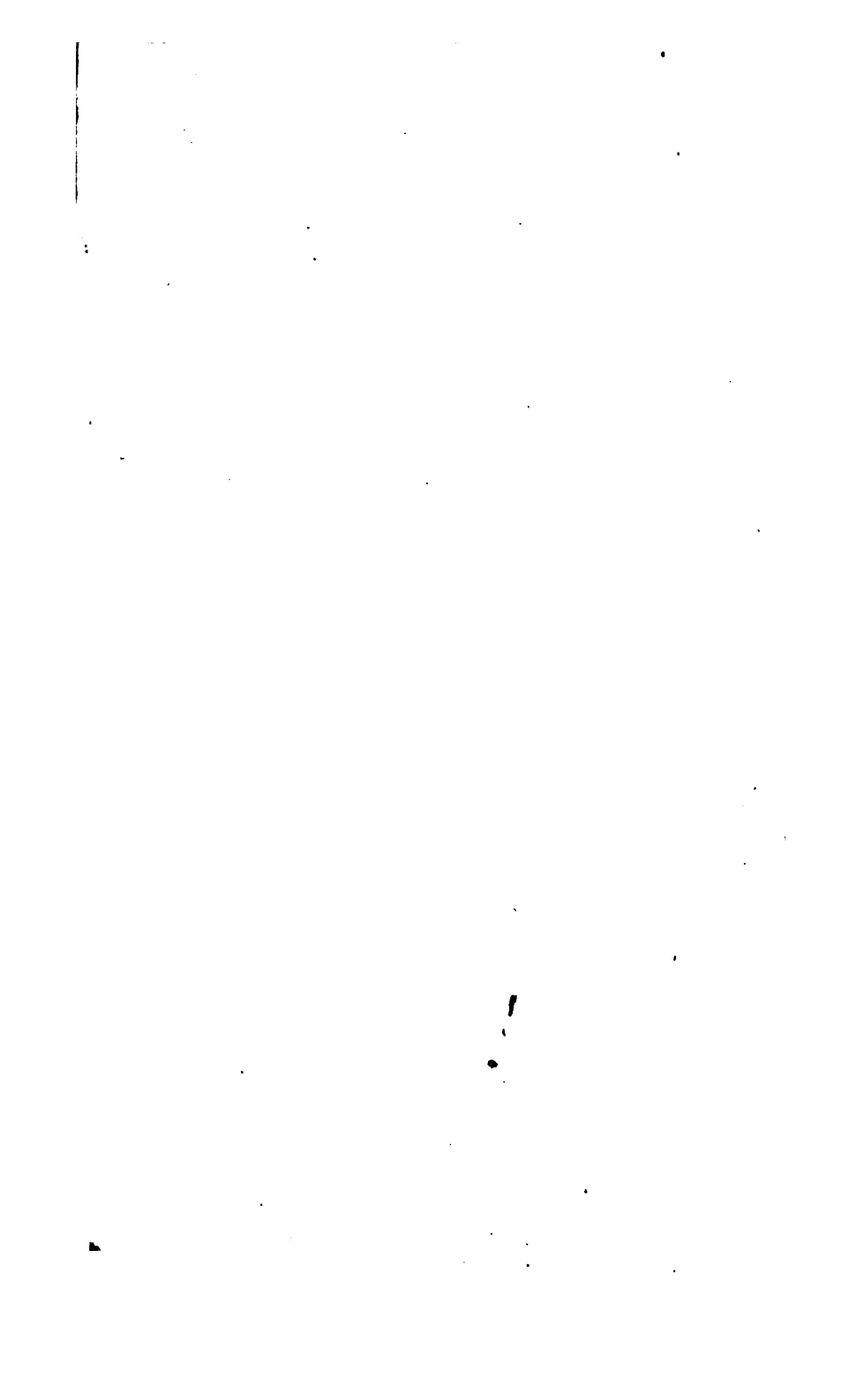


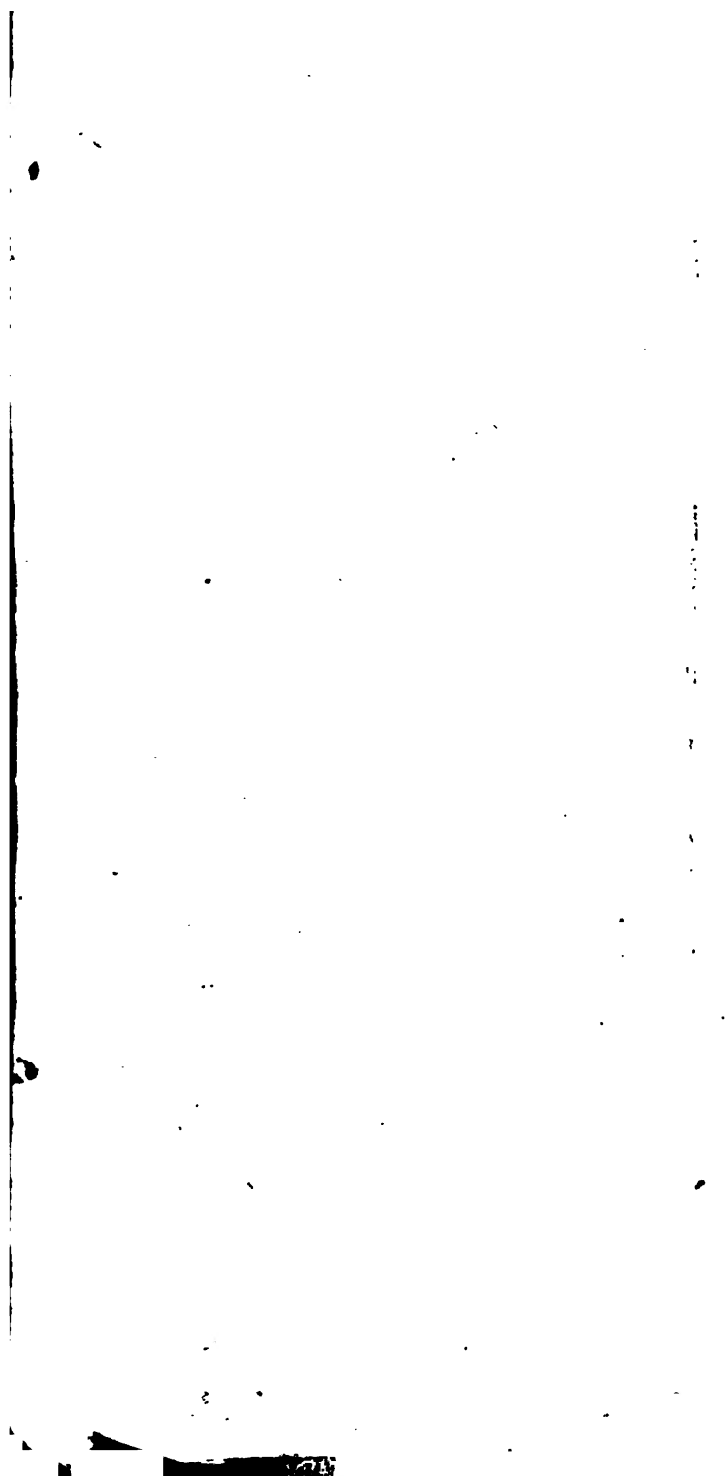


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MEMOIRS,  
ILLUSTRATING THE  
HISTORY OF JACOBINISM.

A TRANSLATION FROM THE FRENCH OF

THE ABBE <sup>Augustine W</sup> BARRUEL.

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PART III.—VOL. III.  
THE ANTISOCIAL CONSPIRACY.

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# CONTENTS.

	Page
<i>PRELIMINARY OBSERVATIONS</i>	v
CHAP. I. Spartacus-Weishaupt, Founder of the Illuminees	1
CHAP. II. Code of the Illuminees.—General System, and Division of the Code	11
CHAP. III. First Part of the Code of the Illuminees.—Of the Brother Insinuator or the Recruiter	20
CHAP. IV. Second Part of the Code of the Illuminees.—First preparatory Degree; of the Novice and of his Teacher	37
CHAP. V. Third Part of the Code of the Illuminees—Second preparatory Degree—The Academy of Illuminism, or the Brethren of Minerva	55
CHAP. VI. Fourth Part of the Code of Illuminees—Third preparatory Degree—The Minor Illuminee	64
CHAP. VII. Fifth Part of the Code of the Illuminees—Fourth preparatory Degree—The Major Illuminee, or the Scotch Novice	72
CHAP. VIII. Sixth Part of the Code of the Illuminees—Intermediary Class—The Scotch Knight of Illuminism; or Directing Illuminee	82

CHAP. IX.	Seventh Part of the Code of the Illuminees—Class of the Mysteries—Of the Lesser Mysteries; the Epopt or Priest of Illuminism	94
CHAP. X.	Continuation of the Discourse on the lesser Mysteries	118
CHAP. XI.	Eighth Part of the Code of Illuminees—The Regent or the Prince Illuminee	131
CHAP. XII.	Ninth Part of the Code of the Illuminees—Of the Grand Mysteries; the Mage or the Philosopher, and the Man-King	141
CHAP. XIII.	Tenth and last Part of the Code of the Illuminees—Government of the Order—General Idea of that Government, and of the Share which the Inferior Classes of Illuminism bear in it	175
CHAP. XIV.	Of the Government and Political Instructions for the Epopts	183
CHAP. XV.	Instructions for the Regent or Prince Illuminee, on the Government of the Order	199
CHAP. XVI.	Continuation of the Instructions on the Government of the Illuminees—Laws for Local Superiors	210
CHAP. XVII.	Instructions for the Provincial	223
CHAP. XVIII.	Of the National Directors, of the Areopagites, and of the General of Illuminism	229
	NOTES relating to some Passages contained in the two first Volumes	251



## PRELIMINARY OBSERVATIONS

*On the Illuminees\* and on the different Works whereon these MEMOIRS are grounded.*

THE third conspiracy, which I am now about to investigate, is that of the *Atheistical Illuminees*, which at my outset † I denominated *the conspiracy of the Sophisters of Impiety and Anarchy against every religion natural or revealed; not only against kings, but against every government, against all civil society, even against all property whatsoever.*

The name of Illuminee which this Sect (the most disastrous in its principles, the most extensive in its views, the most atrociously cunning in its means) has chosen, is of ancient standing in the annals of disorganizing Sophistry. It was the name which Manes and his disciples first affected, *gloriantur Manichæi se de celo illuminatos.*‡ The first Rosicrucians also, who appeared in Germany, called themselves Illuminees. And later, in our time, the *Martiniſts* (with many other sects) have pretended to Illuminism. As an outline for history I distinguish them by their plots and tenets, and will reduce them into two classes, the *Atheistical* and the *Theosophical* Illuminees. These latter more particularly comprehend the *Martiniſts*, whom I have already mentioned in my second volume, and the *Swedenbourgiants*, whom I shall mention in their proper place, where also I shall give what information I have been able to collect relating to them. The *Atheistical* Illuminees are the objects of the present volume, and it is their conspiracy that I mean to disclose.

The very numerous letters, books, and manuscripts,

\* The Translator thinks it proper to inform the Reader, that, considering how much the abuse of terms, such as of *Philosophy, Reason, &c.* has contributed to diffuse the new-fangled doctrine, he has adopted in the present volume (which may be said to be the first methodical work published on the subject of which it treats) the words *Illuminees, Illuminize, and Illuminization*, though *Illuminate and Illumination* might perhaps be more correct expressions. Every reader will feel, that the *illumination* of the world, and to *illuminate* mankind, are objects worthy of the true philosopher. But may the man be ever accursed who shall attempt to *illuminize* his countrymen, or aim at the *illumination* of the world! T.

† Vol. I. Page xxii.

Vol. III.

‡ Gaultier, Verbo MANICHÆI, Sect. 3.

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which I have received since the publication of my proposals, has rendered it impossible for me to comprise the proposed investigation in one volume. The baleful projects of the Sect and the laws for their execution are so strangely combined, that I thought it necessary to begin by making my reader perfectly acquainted with its code; that is to say, with the regular progression of its degrees, mysteries, and government.

This alone requiring an entire volume, I am reduced to the necessity of giving a *fourth*, in which I shall develop the History of Illuminism, and make an application of the triple conspiracy to the French Revolution. I have more particularly applied myself to the investigation of the legislative part of this conspiring Sect, as no work has yet been published in which the whole of their code is to be found. Detached parts only were to be met with scattered throughout the papers which had been seized by the public authority. These I have collected and digested; thus enabling the reader more easily to judge what has been and what must have been the result of such laws. In such an undertaking, I feel myself bound to lay before the public an account of the documents on which I ground my proofs. The following then is a list of the principal works, with a few observations on each, that the reader may form his own judgment as to their authenticity.

I. The first is a collection entitled "Some of the Original Writings of the Sect of Illuminees, which were discovered on the 11th and 12th of October, 1786, at Landshut, on a search made in the House of the Sieur Zwack, heretofore Counsellor of the Regency; and printed by Order of His Highness the Elector. Munich, by Ant. Franz, Printer to the Court\*."

II. The second is a supplement to the *Original Writings*, chiefly containing those which were found on a search made at the castle of Sandersdorf, a famous haunt of the Illuminees, by order of His Highness the Elector. Munich, 1787.†

These two volumes contain irrefragable proofs of the most detestable conspiracy. They disclose the principles,

\* Einige original schriften des Illuminaten Ordens, welche bey dem gewesenen regierungsrath Zwack, durch vorgenommene hausvisitation zu Landshut den 11 und 12 Octob. 1786, vorgefunden worden. Auf höchsten befehl seiner churfürstlichen Durchleucht zum druck befördert. München. Gedruckt bey Ant. Franz churf. hof-buch-drucker.

† Nachrichten von weitem Original schriften, &c. &c.

the object, and the means of the Sect; the essential parts of their code, the diligent correspondence of the adepts, particularly that of their chief, and a statement of their progress and future hopes. The editors indeed have carried their attention so far, as to mention by whose hand the principal documents or letters were written. At the beginning of the first volume, and on the frontispiece of the second, is seen the following remarkable advertisement by order of the Elector:—

“Those who may harbour any doubt as to the authenticity of this collection, have only to apply to the office where the secret archives are kept, at Munich, and where orders are left to show the originals.”\*

I entreat that my readers will recollect this advertisement whenever they shall see the *Original Writings* cited.

III. “The *True Illuminee*, or the real and perfect Ritual of the Illuminee; comprehending the Preparation, the Noviciate, the Minerval Degree, that of the Minor and Major Illuminee, all without addition or omission.”—With respect to the authenticity of this work, we need only quote the testimony of the Baron Knigge, surnamed *Philo*, the most famous of the Illuminees after the Founder of the Sect; and who was actually the chief compiler of its Code, as he tells us himself: “All these degrees (says he) such as I composed them, have been printed this year at Edesse (Frankfort on the Main) under the title of the *True Illuminee*. I am ignorant of the author; but they appear exactly as they flowed from my pen; that is to say, as I compiled them.” This certainly is an authenticated document on the fact, and recognized by the compiler himself.

IV. I now proceed to a work which was published by this same Philo, under the title of “*Last Observations, or last Words of Philo*, and Answers to divers Questions on my connections with the Illuminees.” In this work *Philo Knigge* gives us an account of himself and of his Illuminism, of his agreements with the chiefs of the Sect, and of his labours for it. His vanity, however, makes this narrative fulsome. The reader will

\* Wer an der Echtheit dieser versammlung einen zweifel trägt, mag sich nur bey den hiesigen geheimen archiv melden, all wo man ihm die urschriften selbst vorzu legen beschliget ist. München 26 März 1789.

† Philo's Endliche erklärung, &c. Page 96.

observe in his writings one of those pretended Philosophers who treat all religious objects with that contempt which they themselves deserve. This is of no consequence; he attempts to justify his own conduct; his avowals may therefore be received in testimony against the Sect.

V. "The last Works of Spartacus and Philo;" *Die neuesten Arbeiten des Spartacus und Philo*. Except the *Original Writings*, this is the most intelligent and important work that has been published on the Illuminees. It contains the two degrees of the greatest consideration both on account of the mysteries revealed in them by the Sect, and of the laws laid down for the adepts.---Not a shadow of doubt can be maintained as to the authenticity of this work. These degrees and laws are published with a certificate of Philo attesting their conformity with the original, and under the seal of the Order. This certificate was scarcely necessary. *Whoever can read* must easily perceive that these degrees and these laws are no other than a compilation, and often (in the most essential parts) but a copy of the discourses, precepts and principles, contained in the *Original Writings*. The publisher is a man who has passed through all the degrees of Illuminism. More dexterous than Philo, he makes himself master of his secret, and of that of the whole Sect. The better to unmask Illuminism, he becomes an Illuminee; and he has so well succeeded, that no member of the Order was better acquainted with it than himself.

VI. The same writer has published *A Critical History of the Degrees of Illuminism*, a valuable work, in which every thing is proved from the very letters of the grand adepts.

VII. The *Directing Illuminee, or the Scotch Knight*. This may be said to be the counterpart of the *Last Works of Philo and Spartacus*. It is a description of the most important intermediary degree of Illuminism. The Editor does not indeed publish it under the signet of the Order; but when the reader has compared it with the *Original Writings*, and even with the criticism on it by the chief, who was not much pleased with the compiler, he will soon decide that the grand seal of the Order is not necessary to authenticate it.

VIII. *Remarkable Depositions respecting the Illuminees*. These are three juridical depositions on oath, and signed 1st by Mr. Cosinadey, Canon and Professor at



Munich; 2dly by Mr. *Renner*, Priest and Professor of the same Academy; 3dly by Mr. *Utzschneider*, Counsellor of the Electoral Chamber; 4thly by Mr. *George Grumberg*, a member of the Academy of Sciences, and Professor of Mathematics. As every thing is juridical in these depositions, it would be useless for me to insist on the weight they must carry with them. These were four pupils who did not wait to be initiated in the grand mysteries of the Sect to form their judgment on, and to quit the Sect. They were cited at a tribunal to declare all they knew, and they answered with moderation and truth. Their depositions will find a place in the historical part of this work.

IX. The *Apologies* published by some of the leaders of the Sect are also to be classed among the incontrovertible evidence which we have acquired. These gentlemen will not be expected to have aggravated their own wickedness.

X. The list would be endless were I to subjoin all the works that have been written against the Sect. But I must distinguish in this place the works of Mr. *Hoffman*, Professor at the University of Vienna. I am but little acquainted with those of Doctor *Zimmerman*, though I have been informed by letter, that he furnished many valuable articles in a journal published at Vienna, and chiefly directed against the Sect. I often find Mr. *Stark's* name mentioned as a strenuous opponent of the Sect. I have seen no publication with his name to it, except an *Apology in Answer to the Calumnies of the Sect*, which it continues to repeat, notwithstanding the victorious manner in which he has answered them.

Among the anonymous writings I find an excellent work entitled the *Ultimate fate of the Free masons* (*Endliches schicksal des Frey-maurer Ordens*). It is a discourse pronounced at the breaking-up of a Freemasons Lodge. The writer of this discourse gives an excellent statement of the reasons why the Lodges should suspend their labours since Illuminism had intruded itself into Masonry. I believe he would have pronounced this discourse much sooner, had he known that all Lodges were not so pure as his own.

I have also perused the *Biographical Fragments* of the *Sieur Bode*, a famous Illuminee; these will be very useful in our Historical Volume. As to numberless other

## PRELIMINARY OBSERVATIONS.

works which I have read on the same subject, it will suffice to give the titles of them when quoted. I have said more than enough to shew that I am not in the dark with respect to the subject on which I am writing.

I could wish to express my gratitude to those virtuous men who, by their correspondence, and the memorials which they have sent me, have greatly advanced my undertaking. But open expressions of such a gratitude would prove fatal to them. To have contributed to the public utility is a sufficient reward for their virtue; and if my work is not so perfect as it ought to be, it arises not from any want of energy in their endeavours.

I find myself much against my will obliged to answer certain objections which my Translator has made, and which will, doubtless, be repeated by many other readers, grounded on the work of Mr. Robison, entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe, &c. &c.* That work was published just as this Third Volume was going to the press. Its author had not then met with my two first Volumes; but in a second Edition he is pleased to mention them in his Appendix. I am much flattered by his approbation, heartily congratulate him on the zeal he has himself shown in combating the public enemy, and am happy to see that he has wrought on the best materials. Without knowing it, we have fought for the same cause with the same arms, and pursued the same course; but the public are on the eve of seeing our respective quotations, and will observe a remarkable difference between them. I fear lest we should be put in competition with each other, and the cause of truth suffer in the conflict. I entreat the reader to observe, that those differences arise from the different methods followed by him and myself. Mr. Robison has adopted the easiest, though the most hazardous method. He combines together in one paragraph what his memory may have compiled from many, and sometimes makes use of the expressions of the German author when he thinks it necessary. Besides, he has seen much, and read much, and relates it all together in the paragraphs marked by inverted Commas.

The warning he has given in his preface will not suffice to remove the objections of some readers. In some passages he has even adopted as truth certain assertions which the correspondence of the Illuminists evidently

## PRELIMINARY OBSERVATIONS.

demonstrate to have been invented by them against their adversaries, and which in my Historical Volume I shall be obliged to treat in an opposite sense. Nor will I pretend to say, that Illuminism drew its origin from Masonry; for it is a fact demonstrated beyond all doubt, that the founder of Illuminism only became a Mason in 1777, and that two years later than that he was wholly unacquainted with the mysteries of Masonry\*.

I know perfectly well, that this will not make Illuminism less disastrous; nevertheless I am obliged to differ from Mr. Robison when treating on that subject, as well as on some other articles.—So much for objections; here is my reply.

In the first place Mr. Robison and I always agree as to the essential facts and the Conspiracy of the Illuminized Lodges; we also agree on their maxims and dogmas; and this must be sufficient to convince the reader.

In the next place, in his general view of the Sect he has observed its detestable and most dangerous principles. Like a traveller he has seen the

*Monstrum horrendum, informe, ingens...*

But he has not described its forms, its manners, and its habits. Nor would it be very prudent to reject his narrative because some few circumstances are not perfectly authenticated, or because here and there some want of order may be observable.

In short, if we except one or two letters, which may be said to be translations, all the other quotations (though in the form of letters) cannot be called so, for they are not to be found in the letters of the Illuminees. They are Extracts from different parts, all brought together under one head; Mr. Robison has given them to the public in his own style, and sometimes makes the Illuminees speak in clearer terms than is done in the Originals. His addition in the Translation of the famous letter from Spartacus to Marius, page 165-6†, has given rise to numberless questions, how the—*even d—*—, was expressed in the German text. A parenthesis follows (*can this mean death?*) I was obliged to answer that the *even d—*—, as well as the parenthesis, were additions; but at the same time they were not additions contrary to the sense of the letter. I could willingly have attri-

\* Original Writings, Vol. I. Let. 6, to Ajax. Ibid. Let. 36, to M. C. Porcius—and the first Pages of the Critical History of the Degrees.

† See Page 4, of this Volume.

buted these deviations to a difference in the editions of the Original Writings; but a new work must be supposed, as well as new letters, to justify the quotations, and all Germany must have noticed such changes. In the first place, the Court of Bavaria would have protested against such a supposition; as the Original Writings could not have coincided with an edition so dissimilar; next, the Illuminees who have not spoken in such clear language, though clear enough in their letters; in fine the authors who have combated Illuminism, and whose quotations all exactly agree with the Edition of Munich. The Pages may change in different Editions; but whole Letters and Discourses cannot, especially when the public may, as we have seen above, have access to the Originals.

As for me, whose name cannot be expected to have such authority as Mr. Robison's, I have taken all the precautions of which I felt myself to stand in need†, I never make a quotation but with the Original before me; and when I translate any passage which may stagger the reader, I subjoin the original, that each may explain and verify the text. I follow the same line of conduct when I compare the different testimonies. I never mention a single law in the code without having the original before me, or the practice of it to vouch for my assertion. Hence it will be perceived, that we are not to be put in competition with each other; Mr. Robison taking a general view, while I have attempted to descend into particulars: as to the substance we agree. I heartily congratulate him on his zeal in combating the monster; and though we do not agree in certain particularities, we both evince the monstrous nature of the Sect, and the certainty of its horrible Conspiracies.

† I am also afraid the difference that exists between the degrees of Rosicrucian, of which Mr. Robison is in possession, and those which I have mentioned, may give rise to argument. I answer, 1st. That I am acquainted with three degrees of Rosicrucians, very different in themselves; 2dly. That the Catechisms, Questions and Rituals for the same degree greatly differ in different countries; 3dly. That I have followed the works of *Mr. L'Abbe Le Franc*, which Mr. Robison has quoted; 4thly. That Mr. Robison allows the degree of *Knights of the Sun* as described by me to be similar to that which he is in possession of. Since the publication of my Second Volume, I have received an account of the same degree which coincides with what I had said, and this degree is a sufficient ground for all that Mr. Robinson or myself have asserted on the attack carried on by Masonry against Religion and Government.



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THE

ANTISOCIAL CONSPIRACY.

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CHAP. I.

*Spartacus-Weishaupt, Founder of the Illuminees.*

THERE sometimes appear men formed with such <sup>Spartacus</sup> unhappy dispositions, that we are led to consider <sup>Weishaupt</sup> them in no other view than as emanations from the evil genius, bereft by the avenging God of the power of doing good. Imbecil in the sphere of wisdom, such men are only efficient in the arts of vice and destruction; they are ingenious in those conceptions, skilful in that cunning, and fruitful in those resources which enable them despotically to reign in the schools of falsehood, depravity, and wickedness. In competition with the Sophisters, these men will surpass them in the arts of exhibiting error in false and delusive colours; of disguising the vicious passions under the mask of virtue; and of clothing impiety in the garb of philosophy. In the den of conspirators they are pre-eminent by the atrocity of their deeds; they excel in the arts of preparing revolutions, and of combining the downfall of the Altar with that of Empires. If their career be ever impeded, it is only when they approach the paths of virtue and of real science. When Heaven in its wrath permits a being of this species to appear on the earth, it has only to put nations within the sphere of his activity, and it will be awfully avenged.

With such qualities, and under such auspices, was born in Bavaria, about the year 1748, ADAM WEISHAUPT, better known in the annals of the sect by the name of SPARTACUS. To the eternal shame of his serene protector, this impious man, heretofore Professor of Law at the University of Ingolstadt, but now banish-

## THE ANTISOCIAL CONSPIRACY.

ed from his country as a traitor to his prince and to the whole universe, peacefully, at the court of Ernest Lewis duke of Saxe Gotha, enjoys an asylum, receives a pension from the public treasury, and is dignified with the title of Honorary Counsellor to that Prince.

An odious phenomenon in nature, an Atheist void of remorse, a profound hypocrite, destitute of those superior talents which lead to the vindication of truth, he is possessed of all that energy and ardour in vice which generates conspirators for impiety and anarchy. Shunning, like the ill-boding owl, the genial rays of the sun, he wraps around him the mantle of darkness; and history shall record of him, as of the evil spirit, only the black deeds which he planned or executed. Of mean birth, his youth was passed in obscurity, and but a single trait of his private life has pierced the cloud in which he had enveloped himself;—but it is one of hateful depravity and of the most consummate villany.—Incestuous Sophister! it was the widow of his brother whom he seduced.—Atrocious father! it was for the murder of his offspring that he solicited poison and the dagger.—Execrable hypocrite! he implored, he conjured both art and friendship to destroy the innocent victim, the child whose birth must betray the morals of his father. The scandal from which he shrinks is not that of his crime; it is (he says and writes it himself) the scandal which, publishing the depravity of his heart, would deprive him of that authority by which, under the cloak of virtue, he plunged youth into vice and error.—Monstrous Sophister! he accuses the devils of not having screened him from this scandal by those abominations which called the vengeance of the God of Nature on the son of Judah.—Then, impudently daring, he perjures himself; he calls every thing that is sacred to witness, that neither he nor his friends ever knew of the existence of those poisons or secret means of screening him from infamy, much less that they had ever proposed, sought, or employed them. He challenges, and at length forces, the magistrates to prove the accusation; they produce the letters of the perjured Sophister, and therein we behold him entreating a first, a second, and even a third confidant, to seek, or cause to be sought, and to communicate to him, these horrid arts. We see him recalling promises of three years standing with respect to these

means. He complains of the little success of his attempts, he accuses the agents of timidity or of ignorance; he entreats and conjures them to renew their attempts, telling them, that it was not yet too late, but that expedition was necessary. Who can paint the depravity of this single trait. How monstrous the being who could have combined such depravity! That the God who humiliates the Sophister should have permitted this single trait to have been brought to light, will suffice to show how far wickedness may be carried by the man, who, with virtue on his tongue, and under the shade of that sacred name, was forming and fanaticising the blood-thirsty legions of a Robespierre.

After so shocking an accusation the reader will naturally expect us to produce incontrovertible proofs. We will, therefore, first lay before him the letter of *Weishaupt* to his adept *Hertel*; it is the Third Letter in the Second Volume of the *Original Writings* of the *Illuminées* in Bavaria.

"Now," says *Weishaupt* to this adept, "let me, under the most profound secrecy, lay open the situation of my heart. It destroys my rest, it renders me incapable of every thing. I am almost desperate. My honour is in danger, and I am on the eve of losing *that reputation which gave me so great an authority over our people. My sister-in-law is with child. I have sent her to Athens (Munich) to Euriphon, to solicit a marriage licence from Rome. You see how necessary it is that she should succeed, and that without loss of time; every moment is precious. But should she fail, what shall I do?—How shall I restore the honour of a person who is the victim of a crime that is wholly mine? We have already made several attempts to destroy the child; she was determined to undergo all; but Euriphon is too timid. Yet I scarcely see any other expedient. Could I depend on Celse's secrecy (the professor Buder at Munich), he could be of great service to me; he had promised me his aid three years ago. Mention it to him if you think proper. See what can be done. I should be sorry that Cato knew any thing of it, lest he should tell all his friends. If you could extricate me from this unfortunate step, you would restore me to life, to honour, to rest, and to authority (that is over his people). If you cannot, I forewarn you of it, I will ha-*

"zard a desperate blow, for I neither can nor will lose my honour. I know not what devil" . . . [Here decency obliges us to be silent ; but he continues] "As yet nobody knows any thing of it but *Euriphon* ; it is not too late to make an attempt, for she is only in her fourth month, and the worst of it is, that it is a criminal case, and that alone makes the greatest efforts and the most extreme (or boldest) resolution necessary. Be well and live happier than I do, and do think of some means which can extricate me from this affair. I am yours, &c. SPARTACUS."

Notwithstanding his repugnance to let Cato into the secret, Weishaupt is at length obliged to write to him on the subject, and, after repeating that which through decency we have omitted above, this monster of hypocrisy says, "what vexes me the most in all this is, *that my authority over our people will be greatly diminished* —that I have exposed a weak side, of which they will not fail to advantage themselves whenever I may preach morality, and exhort them to virtue and modesty."\*

Now let us observe the same Weishaupt barefacedly saying in his apology, "I think and declare before God (and I wish this writing to be looked upon as a most solemn declaration), that in all my life I have never heard of those secret means (of abortion) nor of those poisons ; that I have never seen nor had knowledge of any occasion when I or my friends could even have thought of advising, administering or making any use whatever of them. *And this I say in testimony and affirmation of the truth.*"† It is thus that by the most abominable hypocrisy he sustains a barefaced and detestable perjury.

So much for the moral virtue of this man ; but our chief object is, to consider him in his character of a Conspirator. Let us then descend into that baleful abyss, and observe him in the schools of impiety, rebellion, and anarchy. Here again he appears to have been ignorant of the gradations of crime, of the space that lies between the slightest deviation from rectitude and the most profound wickedness. Here, scarcely have the magistrates cast their eyes upon him when they find

\* Original Writings, Vol. I. Let. 61, to Cato.

† Introduction to his Apology, p. 6.

him at the head of a conspiracy which, when compared with those of the clubs of Voltaire and D'Alembert, or with the secret committees of D'Orleans, make these latter appear like the faint imitations of puerility, and show the Sophister and the Brigand as mere novices in the arts of revolution. It is not known, and it would be difficult to discover, whether *Weishaupt* ever had a master, or whether he is himself the great original of those monstrous doctrines on which he founded his school. There exists, however, a tradition which on the authority of some of his adepts we shall lay before the reader.

According to this tradition a Jutland merchant, who had lived some time in Egypt, began in the year 1771 to overrun Europe, pretending to initiate adepts in the ancient mysteries of Memphis. But from more exact information I have learned that he stopped for some time at Malta, where the only mysteries which he taught were the disorganizing tenets of the ancient Illuminees, of the adopted slave; and these he sedulously infused into the minds of the people. These principles began to expand, and the island was already threatened with revolutionary confusion, when the Knights very wisely obliged our modern Illuminee to seek his safety in flight. The famous Count (or rather mountebank) Cagliostro is said to have been a disciple of his, as well as some other adepts famous for their Illuminism in the county of Avignon and at Lyons. In his perigrinations, it is said, he met with *Weishaupt*, and initiated him in his mysteries. If impiety and secrecy could entitle a person to such an initiation, never had any man better claims than *Weishaupt*. More artful and wicked than Cagliostro, he knew how to direct them among his disciples to very different ends.

Whatever may have been the fact with respect to this first master, it is very certain that *Weishaupt* needed none. In an age when every kind of error had taken root, he did what is naturally to be expected from men who, guided by their unhappy bias both in religious and political opinions, always select the most abominable. He must have had some notion of the ancient Illuminees, for he adopted their name, and the disorganizing principles of their horrid system. These notions were strengthened, without doubt, by his fa-

Tradition  
as to his  
master.

He makes  
choice of  
his systems.



## THE ANTISOCIAL CONSPIRACY

vorite application to the disorganizing mysteries of *Manichæism*, since we may observe him recommending the study of them to his disciples as a preparatory step for, and as having a close connection with, those for which he was preparing them.\* But, perfect Atheist as he was, and scorning every idea of a God, he soon despised the twofold God of Ancient Illuminism, and adopted the doctrines of Manes only in as much as they threatened every government, and led to universal anarchy. He was acquainted with the systems of the modern Sophisters; but, notwithstanding all their democracy, he did not think they had given sufficient latitude to their systems of Liberty and Equality. He only adopted their hatred for God, or pure Atheism. One class led to the destruction of all civil and political laws, the other to the overthrow of all religion; he combined them both, and formed a monstrous digest, whose object was the most absolute, the most ardent, the most frantic vow to overthrow, without exception, every religion, every government, and *all property whatsoever*. He pleased himself with the idea of a distant possibility that he might infuse the same wish throughout the world; he even assured himself of success.

With the talents of a vulgar Sophister such a hope would have been the summit of folly; but with a genius like that of Weishaupt, formed for great crimes, it was the confidence of unlimited wickedness. The Bavarian Sophister knew his powers; he believed no crime impossible; he only sought to combine them all to reduce his systems to practice. The mediocrity of his fortune had obliged him to consecrate the latter years of his education to the study of the laws. Whether by dissimulation he concealed the plans fostered in his breast, or whether he had not as yet digested them all, he however found means of getting himself named to the chair of Laws in the university of Ingolstadt, before he had attained his twenty-eighth year. On the 10th of March 1778, he writes to *Zwack* that he was not yet thirty years of age; and in the same letter he informs him, under secrecy, of his future projects on Illuminism, which he had founded two years before.

\* See the degree of *Directing Illuminee*, oder *Scottischer riter* (Scottch Knight) page 72.

He must have known himself possessed of profound dissimulation ; he must have been master of strange resources, to ground his plans for the subversion of all laws throughout all empires, on the very function of public interpreter of the law. It was nevertheless at the college of Ingolstadt that Weishaupt, affecting the greatest zeal for his duty, conceived himself to be admirably situated for forming and conducting by invisible means the great revolution which he had planned. He justly estimated the influence which his office of teacher gave him over his scholars, and he had the courage to supply in private the *deficiency* of those lessons which he was obliged to give to them in public.

Origin and first idea of the sect.

But it would have been too poor a conquest for Anarchy or Impiety to have gained only those who were under the eye of the founder. Weishaupt beheld mankind subject to religious and political laws from pole to pole, and his jealous zeal weighed the means which the saints had employed to extend the faith of Christ. There still existed the scattered remnants of an order which the imprudent policy of Kings had obliged the Sovereign Pontiff to sacrifice to the machinations of a philosophism, the professed enemy of both Kings and Pontiffs. Weishaupt knew how to appreciate the support which the laws had acquired from men who were heretofore spread throughout all Catholic countries, and who, in the towns and villages, publicly taught youth, thundered from the pulpit against vice, directed Christians toward the path of virtue, and went to preach the faith of Christ to idolatrous and barbarous nations. He well knew how much empires were indebted to religious orders, that in preaching the duty which each man owed to his God, strengthened the ties that bound him to his neighbour and to his Prince. Though he in his heart detested the children of Benedict, Francis, or Ignatius, he admired the institutions of these holy founders, and was particularly charmed with those of Ignatius, whose laws directed so many zealous men dispersed throughout the world toward the same object and under one head : he conceived that the same forms might be adopted, *though to operate in a sense diametrically opposite.*\* "What these men have done for the Altar and the Throne (said he to himself) why should not I do in

\* Mirabeau de la Monarchie Prussienne, vol. 5, page 97.

## THE ANTISOCIAL CONSPIRACY.

opposition to the Altar and the Throne? With legions of adepts subject to my laws, and by the lure of mysteries, why may not I destroy under the cover of darkness, what they edified in broad day? What Christ even did for God and for Cæsar, why shall not I do against God and Cæsar, by means of adepts now become my apostles?"

In attributing such a wicked emulation to Weishaupt, I will not leave the historian to fruitless conjectures. No, these very wishes in plain language are contained in his confidential letters to his disciples; and he even reproaches them with not imitating the submission of the followers of those holy founders.\* His most celebrated adepts have declared, that they had observed him copying them throughout his code;† they must also have remarked, that Weishaupt, in planning his systems according to the forms adopted by those religious founders, had reserved it to himself to add all the artifices which the most infernal policy could suggest. At the actual period when this conspirator formed his plans, he was ignorant of the object of Freemasonry:‡ He only knew that the fraternity held secret meetings: he observed that they were bound by mysterious ties, and recognized each other for brethren by certain signs and words, whatever might be their country or religion. In his mind, therefore, he combined the plan of a society, which was at once to partake as much as convenient of the government of the Jesuits, and of the mysterious silence and secret conduct of Masonry. Its object was, the propagation of the most Antisocial Systems of ancient Illuminism, and of the most Antireligious Systems of modern Philosophism.

Brooding over this disastrous project, Weishaupt cast his eyes on the young pupils whom government had entrusted to his care to form them for magistrates of their country, and defenders of the laws, and he resolved to begin his warfare against both by the perversion of these youths. He beheld in distant succession his first disciples seducing others, those again, subject to his

\* Vid. Original Writings, Vol. I. let. 27, to Cato.

† See the Original Writings, Vol. I. *Instructio pro recipientibus*, art. B.—Let. 2, to Ajax.—Divers letters to Cato.—Last Observations of Philo.

‡ See hereafter the chapter on *Masonry illuminised*.



## THE ANTISOCIAL CONSPIRACY.

laws, forming further adepts; and thus by degrees he came complacently to view his legions multiplying and spreading from the towns to the country, and residing even in the courts of Princes. He already heard those oaths which, under the secrecy of the Lodges, were to bind the minds and hearts of those new legions who, replete with his disorganizing spirit, were silently to undermine the Altar and the Throne. He calculated the time necessary, and smiled to think that he would one day have only to give the signal for the general explosion.

Scarcely had this modern Eratoltratus attained his eight-and-twentieth year, ere he had laid the foundations of those laws which he meant to give to his disorganizing sect. Though he had not actually written his code, he had arranged it in his mind, and he made his first essay on two of his pupils, one named *Massenhausen* (whom he surnamed *Ajax*), about twenty years of age, and afterwards a Counsellor at *Burkhausen*; the other called *Merz* (whom he surnamed *Tiberius*)\* nearly of the same age, but whose morals and character proved so abominable, that they made even his vile seducer blush. These two disciples soon vying with their master in impiety, he judged them worthy of being admitted to his mysteries, and conferred on them the highest degree that he had as yet invented. He called them *Areopagi*, installed himself their chief, and called this monstrous association **THE ORDER OF ILLUMINEES**.

He founds  
his Illuminism.

It was on the first of May 1776, that the inauguration was celebrated. Let the reader well observe this epoch. It indicates a feeble beginning; it preceded the French Revolution but by a few years; that however was the time when that abominable sect first started into existence, which was to combine all the errors, all the conspiracies, and all the crimes of the adepts of Impiety, Rebellion, or Anarchy, and which, under the name of Jacobin, was to consummate the dreadful Revolution. Such was the origin of that sect which I had in view when I proclaimed to all nations, and unfortunately with too much truth, "That whatever their govern-

\* Weishaupt, in a letter to Zwack, says, "My three first colleagues were *Ajax*, you, and *Merz*." (*Lct. 15, Feb. 1778.*) This clearly states, that *Merz* was the *Tiberius* who was illuminized with *Ajax*; for it is clear that *Zwack* was only initiated ten months after the two adepts *Ajax* and *Tiberius*. See *Orig. Writ. Vol. I. Sect. IV.*

† *Orig. Writ. Vol. I. Sect. IV.*—*Lct. 2, to Philip Strozzi.*  
Vol. III.

“ment or religion might be, to whatever rank they  
 “might belong in civil society, if Jacobinism triumph-  
 “ed all would be overthrown; that should the plans  
 “and wishes of the Jacobins be accomplished, their  
 “religion with its Pontiffs, their government with its  
 “laws, their magistrates *and their property*, all would  
 “be swept away in the common mass of ruin! Their  
 “riches and their fields, their houses and their cotta-  
 “ges, their very wives and children would be torn  
 “from them. You have looked upon Jacobinical fac-  
 “tion as exhausting itself in France, when it was only  
 “making a sportive essay of its strength.”\*

According to the wishes and intentions of this terrible and formidable sect, nations, astonished, have yet only seen the first part of the plans formed for that general Revolution which is to beat down every Throne---overturn every Altar---*destroy all property*---blot out every law---and conclude by the total dissolution of all society!

Plan of this  
 volume.

The omen is fatal;---but (more fatal still!) I have numberless proofs to demonstrate the truth of this assertion. With respect to the Conspiracies of Illuminism, I shall draw my proofs from their own code and their archives. I will begin with their code; it will lay open the object, the extent, the manner, the means and inconceivable depth of the Conspiracies of the sect. This First Part will comprehend the plan of their conspiracies, the extract and analysis of the code of laws which they had constructed for attaining their ends. The Second Part will shew their progress and their successes from their first origin, till that period when, powerful in Revolutionary Legions, without leaving their secret dens, they unite and confound themselves with the Jacobins, and in unison with them prosecute that war of desolation which menaces with total ruin the Altar of every God---the Throne of every Monarch---the Law of every Society---and the Property of every Citizen. O! that I could, in delineating what the sect has done, what it is doing, and what it still meditates to do---that I could but teach nations and the chiefs of nations what they themselves ought to do, to avert the impending danger; those, I say, who have mistaken these disasters for a sudden explosion, while they are in fact but an essay of the strength of the sect, and the commencement of their general plan.

## CHAP. II.

*Code of the Illuminees.—General System, and division of the Code.*

BY the code of the sect of Illuminees I mean the principles and systems which it had formed to itself on Religion and Civil Society, or rather against all Religion and all Civil Society whatever; I mean the government and the laws which it has adopted to realize its plans, and to guide the adepts in bringing the whole universe into its systems. This was not so much a code springing from an ardent mind, and an enthusiastic zeal for a great revolution, as the offspring of reflection on the means of rendering it infallible; for no sooner had Weishaupt conceived a plan, than he foresaw the obstacles which might thwart its success. Though he decorated the first pupils whom he had seduced with the title of his profound adepts, yet he did not dare unfold to them the vast extent of his plans. Pleased with having laid the foundation, he did not hurry the elevation of that edifice, which might have been exposed to fall for want of the proper precautions; no, he wished it to be as durable as time itself. For five whole years he meditated; and he foresaw that he should still have to pause for many a tedious day on the means of securing the success of his plans. His plodding head silently ruminated and slowly combined that code of laws or rather of cunning, of artifice, of snares and ambushes by which he was to regulate the preparation of candidates, the duties of the initiated, the functions, the rights, the conduct of the chiefs, and even his own. He watched every means of seduction, weighed and compared those means, tried them one after the other, and when he had adopted any of them would still reserve the power of changing them, in case he should happen to fall upon any that would be more disastrous.

Weishaupt  
prepares  
the code  
of the Illu-  
minees.

Meanwhile his first disciples, now his apostles, gained him many partizans; he seduced many himself, and di-

rected their conduct by letter. His advice was adapted to circumstances, and artfully husbanding his promises, he kept the minds of his disciples perpetually in suspense as to the last mysteries. To his trusty adepts he promises *systems of morality, of education, and of polity, all entirely new*; and they might easily surmise that this future code would be no other than that of a morality without restraint, of a religion without a God, and of a polity without laws or any dependence whatsoever. Though he did not dare entirely to throw away the mask. But his laws appeared imperfect, his snares were not sufficiently concealed, and he was convinced that time and experience alone could perfect the work on which he had so long meditated. Such are the colours, at least, in which we see him representing himself when his adepts, impatient to be initiated in the last mysteries, reproach him with the slowness of his proceedings: "It is from time and experience," says he, "that we are to learn. I daily put to the test what I made last year, and I find that my performances of this year are far superior. Give me then time to reflect on what may forward and on what may delay the execution of our plans; to weigh what may be expected of our people left to themselves or led and conducted by us.—Remember that what is done in haste, speedily falls to ruin. Leave me then to myself, let me act alone; and believe me, *time and I are worth any other two.*"†

His alarms.

Let not the reader imagine that these meditations of Weisshaupt alluded to the object of his views; that never varied; the destruction of Religion, the destruction of Society and the civil Laws, the destruction of all property,—that was the point at which he always aimed; and this impious man too well knew his crime not to be alarmed; we see him writing to his confidant, "You know the situation in which I stand. I must direct the whole by means of five or six persons. It is absolutely necessary that I should during my life remain unknown to the greater part of the adepts themselves.—I am often overwhelmed with the idea that all my meditations, all my services and toils are perhaps only twisting a rope or planting a gallows

\* Original Writings, Vol. I. Let. to Marius and Cato.

† Original Writings, Vol. I. Letters 3, 4, 47, 60, &c. to Marius and Cato.

"for myself; that the indiscretion or imprudence of  
"but one man may overturn the most beautiful edifice  
"that ever was reared."\*

At other times wishing to appear above such fears, but still reproaching the adepts with want of caution, he says, "If our affairs already go on so ill, the whole  
"will soon be undone; the fault will be thrown upon  
"me, and, as author of every thing, I shall be the first  
"sacrificed. Yet that is not what frightens me; I know  
"how to take every thing on my own score; but if  
"the imprudence of the Brethren is to cost me my life,  
"let me at least not have to blush before men of re-  
"flection, nor to reproach myself with an inconsiderate  
"and rash conduct."†

Thus does every motive stimulate this famous Con- spirator to transfuse into his code every precaution that could at the same time screen him from condign punishment, and secure the success of his plots. At length, after five years meditation on his side, and numerous consultations with his trusty adepts, particularly with *Philo*, or the Baron *Knigge*, who acts a very exalted part in *Illuminism*, Weishaupt had regulated the mode of his mysteries, and had digested the code of his sect, that is to say, the principles, the laws, and government adopted by the Illuminees to accomplish the grand object of their Conspiracy. Before we lead our readers through the immense labyrinth of this code, let us give a general idea of the system which stimulated its author to the formation of those laws.

Terminates his code.

The more we meditate on that part of the code which we shall lay before our readers when we come to treat of the mysteries of Illuminism, the more clearly we observe Weishaupt adopting the principles of *Equality* and of *Liberty*, (propagated by modern Philosophism) in order to present them in a new light, and to lead his disciples to the ultimate consequences of the most absolute Impiety and Anarchy.

General plan of his system.

The modern Sophisters, some following Voltaire, others Rousseau, had begun by saying, that all men were equal and free; and they had concluded *with respect to Religion*, that nobody, though speaking in the name of a God who reveals himself, had the right of

\* Original Writings, Vol. I. Let. 11 and 25, to Cato.

† Let. 22, to Cato.

prescribing rules to their faith; the authority of revelation being cast aside, they left no other basis for Religion to rest upon, but the sophistry of a reason the perpetual prey of our passions. They had annihilated Christianity in the minds of their adepts. *With respect to Government* they had also asserted, that all men were equal and free, and they had concluded that every citizen had an equal right to form the laws, or to the title of Sovereign; this consequence abandoning all authority to the capricious fluctuations of the multitude, no government could be legitimate but that founded on Chaos, or the volcanic explosions of the democratic and sovereign populace.

Weishaupt, reasoning on the same principles, believed both the Sophisters and the Democratic Populace to be too timid in drawing their inferences, and the following may be said to be the essence of all his mysteries.

"Liberty and Equality are the essential rights that man in his original and primitive perfection received from nature. *Property* struck the first blow at Equality; political Society, or Governments, were the first oppressors of Liberty; the supporters of Governments and property are the religious and civil laws; therefore, to reinstate man in his primitive rights of Equality and Liberty, we must begin by destroying all Religion, all civil society, and finish by the destruction of all property."

Had true Philosophy but gained admittance to these lodges of Illuminism, how clearly would she have demonstrated the absurdity of each and all of these principles, and the extravagance and wickedness of such consequences, both to the master and his adepts! She would have shown, that the rights and laws of primitive man alone upon earth, or parent of a scanty generation, neither were nor ought to be the rights and laws of man living on an inhabited globe. She would have proved, that Nature, when she ordained that man should increase and multiply on this earth, and that he should cultivate it, clearly announced that his posterity were hereafter to live under the empire of social laws. She would have observed, that without property this earth would have remained uncultivated and uninhabited; that without religious and civil laws the same earth would have only nurtured straggling hordes of

vagabonds and savages. Then would our Bavarian Illuminee have concluded, that his Equality and Liberty, far from being the essential rights of man in the state of perfection, would only be the instruments of his degradation, and assimilate him to the beasts of the earth, if they were to be incompatible with Property, Religion, and Society. But true Philosophy was an alien to his school; and Weishaupt, with his detestable genius formed for error, applauds the sophism, makes it the basis of his system, and the ultimate secret of his mysteries.

I am not simply to prove that such is the grand object of the Conspiracy, and of the ultimate revolution which he is preparing with all his adepts. Were that my only task, I should cite the blessings which the hierophant of Illuminism pours out on those hordes that roam without laws or society, and the curses which he vents against those men who, fixing their abodes, name chiefs and constituted states. The very menaces of the teacher unfold the whole of the Conspiracy. "*Yes, princes and nations shall disappear from off the face of the earth; yes, a time shall come when man shall acknowledge no other law but the great book of nature: This revolution shall be the work of the SECRET SOCIETIES, and that is one of our grand mysteries.*" This single passage of the code is sufficient to demonstrate both the object of the Conspiracy and the extent of the projects of the sect; but though the Conspiracy should be clearly proved, still that would be doing little for the public good. Instead of a terrible and formidable sect, nations and chiefs of nations might mistake the Illuminees for a band of senseless madmen, plodding without means a chimerical Revolution; therefore little to be feared, and too despicable to deserve notice. Thus would wickedness find a cloak in its excesses; the sect would prosecute its hellish plots more actively, more confidently, and more successfully, merely because their object was supposed impossible. Society would be dissolved; our laws, our religion, and our property, would be wrested from us, because we believed them proof against any attempt. Nations would tranquilly slumber on the brink of the precipice, and be plunged into destruction while they considered the fatal cause as the delusion of delirium,

\* See hereafter the Discourse on the Mysteries.

and smiled on the plots of Illuminism. And its founder foresaw this; for he says to his adepts, "*Let the laughers laugh, let the scoffers scoff; he that compares the past with the present, will see that nature continues its course without the possibility of diverting it. Its progress is imperceptible to the man who is not formed to observe it; but it does not escape the attention of the Philosopher.\**"

Society then calls upon me to develop more than the existence, or even the extent of the plots of the sect--- I say, it calls on me loudly to proclaim the dangers which threaten us; yes, the evils which threaten all society must be clearly shown. A manner of proceeding and an artful cunning big with crime, which will speedily plunge nations into those disasters which they may believe chimerical, is to be clearly ascertained. I have to unfold the whole of a system, an entire code, in which each institute, each maxim, each regulation, is a new step toward a universal revolution which shall strike society a mortal blow. I am not then about to inform each citizen that his religion, his country, *his property*, that every society, people, or nation, are menaced; unfortunately that would be a task too easily performed. But I am bound to say, "In this horrible plot, such are the dangers which threaten your country and such the perils that hang over your persons." I must show extensive resources combined with consummate villany, where you imagined that nothing existed but the delirium of modern Philosophism, destitute of means.

Weishaupt, like yourselves, had foreseen numerous obstacles to his conspiracy; and it appears that he had even exaggerated them. That for which his most famous adepts seem to despise their countrymen, should be mentioned here as redounding to their honour. Weishaupt, surrounded by the faithful Bavarians, faithful to their God and to their country (rather speculating on the human heart from his books, than closely observing men in the common intercourse of life), was not aware how very much Philosophism had forwarded his systems.† The generation which had attained the age of manhood appeared too much infected with the antiquated ideas on religion and government. But,

\* See hereafter the Discourse on the Mysteries.

† See the last Observations of Philo.



unfortunately, facts soon undeceived him, and this error only served, by deferring his hopes, to turn his mind to farther precautions and meditations, which sooner or later were to render his success infallible. He would say to himself, he would say to his trusty brethren, "*According to my views, I cannot employ men as they are; I must form them; each class of my order must be a preparatory school for the next; and all this must necessarily be the work of time.*"\* But to accelerate the time he cast his eyes on that class of young men, which, just entering the world, easily fall a prey to error, because at that age they are under the influence of their passions. I shall hereafter show what it was that both shortened the time, and abridged their education, in presenting him with whole legions of adepts ready formed to his mysteries. It is first necessary, however, that the reader should be acquainted with the profundity of his system; because, had the French revolution not taken place, that system would alone have sufficed to render it certain and infallible; for could the French Revolution be done away at the present moment, and the ancient regimen be restored, this code would furnish Illuminism with all the means of effectuating one that should be still more disastrous. Let us then study it, let us dissipate the cloud in which it is enveloped. Reader, your own interest requires that you should follow our steps; and observe all the snares that have been laid for you; see with what art its disciples are beguiled, with what precaution it chooses, calls, and disposes its adepts. Its proceedings appear indeed to be slow, but they are nevertheless sure. It seems to exhaust all its art to acquire a single proselyte, but the same allurements attract whole legions. Its springs are secret, but the reader must know their power and with what constancy they move toward and direct the common ruin. He has seen the people agitated, animated, and even raised to ferocity; but he must also be informed how those adepts were created who fanaticised the people and rendered them ferocious.

Weishaupt lays down as an invariable and infallible principle, that the "grand art of rendering any revo-

\* Original Writings, Vol. II.—Let. to Cato.

"lution whatsoever certain—is to enlighten the people;  
 "—and to enlighten them is, insensibly to turn the public opinion to the adoption of those changes which are the given object of the intended revolution.

"When that object cannot be promulgated without exposing him that has conceived it to public vengeance, he must know how to propagate his opinions IN SECRET SOCIETIES.

"When the object is an universal Revolution, all the members of these societies, aiming at the same point, and aiding each other, must find means of governing invisibly, and without any appearance of violent measures, not only the higher and more distinguished class of any particular state, but men of all stations, of all nations, and of every religion—*Insinuate the same spirit every where—In silence, but with the greatest activity possible, direct the scattered inhabitants of the earth toward the same point.*" This is what he calls the grand problem on the polity of states, on which he grounds the force of secret societies, and on which the empire of his Illuminism was to rest.\*

"This empire once established by means of the union and multitude of the adepts, let force succeed to the invisible power. *Tie the hands of those who resist; subdue and stifle wickedness in the germ;*" that is to say, crush those whom you have not been able to convince.† He that teaches such doctrines is not to be looked on as a weak enemy. When Weishaupt reserved them for his mysteries, as well as the revelation of his ultimate object, he knew too well that they were only fitted for men who had long been trained to view them as the lessons of nature and of philosophy; and should he meet with any who had anticipated them, it would only abridge their noviciate. But he needed nothing less than a whole generation. It was therefore to multiply the number of the adepts, to dispose them by insensible degrees to receive his doctrines; by an invisible hand to direct their ideas, their wishes, their actions, and their combined efforts, that the code of laws which he framed for Illuminism constantly tended.

Its division.

According to these laws, the sect is divided into two grand classes, and each of these again subdivided into lesser degrees proportionate to the progress of the adepts.

\* See the Discourse on the Mysteries.

† Ibid.

The *first class* is that of *PREPARATION*. It contains *four* degrees, those of *Novice*, of *Minerval*, of *Minor Illuminee* or *Illuminatus Minor*, and of *Major Illuminee* or *Illuminatus Major*.

Some intermediary degrees belong to the *class* of *PREPARATION*, which may be called of *Intrusion*; such are those which the sect have borrowed from *Freemasonry*, as a means of *propagation*. Of these masonic degrees the *code of Illuminees* admit the *three first* without any alteration: it adapts more particularly to the views of the sect the degree of *Scotch Knight* as an ultimate preparation for its mysteries, and it is stiled the degree of *Directing Illuminee* or *Illuminatus Dirigens*.

The *second class* is that of the *MYSTERIES*, and this is subdivided into the *lesser* and *greater mysteries*. The *lesser* comprehend the *priesthood* and *administration* of the sect, or the degrees of *Priests* and of *Regents* or *Princes*.

In the *greater mysteries* are comprized the two degrees of *Magi* or *Philosopher* and of the *Man King*. The *Elect* of the latter compose the *council* and the *degree of Areopagites*.\*

In all these *classes* and in every degree, there is a part of the utmost consequence, and which is common to all the Brethren. It is that employment known in the *code* by the appellation of *Brother Insinuator* or *Recruiter*†. The whole strength of the sect depends on this part; it is that which furnishes members to the different degrees; and Weisshaupt, well knowing the importance of the task, turned all his genius toward it. Let us therefore begin by directing our attention to the discovery of it.

\* See the Original Writings, Chap. II. Part II. page 8. and the last Observation of Philo, page 89, &c. &c.

† This is not a term of my invention; it really is to be found in the *code*. *Insinuator* or *Answerer* (signifying *recruiter*) are the two words, generally made use of to express this character.

## CHAP. III.

*First Part of the Code of the Illuminees.—Of the Brother  
Insinuator, or the Recruiter.*

Object of  
the Insinua-  
tor.

BY the appellation of *Brother Insinuator*, is to be understood the *Illuminee* whose peculiar office is to make proselytes for the sect. Some brethren were more particularly instructed for that end; they might, indeed, be called the Apostles or Missionaries of the Order, being those whom the superiors sent to the different towns and provinces, and even into distant countries, to propagate its doctrines and to establish new Lodges. These had received, in addition to the common rules, farther instructions peculiar to the higher degrees. "These (as Weishaupt writes) may sometimes be the most *imbecile*, and at other times the most ingenious of the Brotherhood." From the former he can depend on a blind obedience to the rules he lays down, which are never to be deviated from; and with respect to the latter, provided they be zealous and punctual, should they even transgress any of the laws, it would not be in such a manner as to commit either their own safety or that of the Order; and they would soon make amends for their indiscretion by some new artifice. But, whatever may be the sense of the *Illuminee*, he is obliged once or twice in his life to act the part of *Brother Insinuator*, and that with a certain success, by the acquisition of two or three proselytes, under pain of perpetually remaining in the lower degrees. Some Brethren of high rank may have been dispensed from this formality; but as to the generality of them there exists a positive law on that point.\* To stimulate the zeal of the Brethren, the Insinuator is by the laws of the code established superior over every novice that he has gained to the Order: It is expressed as follows: "Every *Illuminee* may form to himself a "petty empire; and from his littleness, emerge to greatness and power.†"

\* Original Writings. The Statutes reformed, Art. 18.

† Ibid.

Such then is the first duty imposed upon every Illuminee for the propagation of the sect; and this is the part which first claims our attention, in order that we may be able to form an idea of the immensurable powers of Weishaupt for seduction.

This part may be said to be subdivided into three. Part I. of his mission. The choice of Candidates. The rules laid down are, first, those which are to guide the Brother *Insinuator* in the choice of persons to be admitted or excluded; then follow those which are to teach him how to entice into the order those persons whom he has judged proper for it; and lastly come those rules and arts by which novices are to be formed, and even involved in Illuminism before they are officially admitted.

In order to judge of the qualifications of the persons whom he may enlist, every Illuminee is to begin by procuring tablets, which he is to keep in the form of a Journal; and this is his *Diary*. Assiduously prying into every thing that surrounds him, he must vigilantly observe all persons with whom he becomes acquainted, or whom he meets in company, without exception of relations, friends, enemies, or entire strangers; he must endeavour to discover their strong and their weak side; their passions and prejudices; their intimacies, and, above all, their actions, interests and fortune; in a word, every thing relating to them: and the remarks of every day he must enter in his Diary.

A twofold advantage is to be reaped from these particulars of information; first, by the order in general and its superiors; secondly, by the adept himself. Twice every month he will make a general statement of his observations, and he will transmit it to his superiors. By these means the Order will be informed what men, in every town or village, are friendly or inimical to it. The means of gaining over the one or destroying the other will naturally occur. With respect to the *Insinuator*, he will learn how to judge of those who are proper persons to be received or rejected, and he will carefully intert his reasons for the admission or rejection of those persons in his monthly statements.\*

\* Original Writings.—The Statutes reformed, Art. 9, 13, and following.—Instructions for the Insinulators, Sect. XI, No. 1.—for the Insinuated Nos. 1, 3, 5, &c.—Let. the 4th to Ajax.

The Recruiting Brother will carefully guard against giving the most distant hint that he is an Illuminee. This law is peremptory for the Brethren, but more particularly for all the *Insinuators*, whose success may often essentially depend on it. It is to them that the legislator so strongly recommends all that exterior of virtue and of perfection, that care of shunning all publick scandals which might deprive them of their ascendancy over the minds of those whom they seek to entice into the Order.\* The law expressly says, "*Apply yourselves to the acquiring of interior and exterior perfection;*" but lest they should conceive that this perfection even hinted at the mastering of their passions, and at renouncing the pleasures of the world, he adds, "*Attend particularly to the art of dissembling and of disguising your actions, the better to observe those of others, and to penetrate into their inmost thoughts. Die kunst zu erkennen sich zu verstellen, andere zu beobachten, und aus zu forschen.*" It is for that reason that these three great precepts are to be found in the summary of the Code: **HOLD THY TONGUE—BE PERFECT—DISGUISE THYSELF**—almost following each other in the same page, and serving as an explanation of each other.†

Who are to  
be exclu-  
ded.

Having made himself perfectly master of these precepts, and particularly of the last, the *Insinuator* is next to turn his attention to those persons whom he may admit or ought to reject. He is not to admit into the Order either Pagans or Jews; but he is equally to reject all religious; and above all to *shun the Ex-Jesuits as he would the plague. Ordens geistliche dürfen nie aufgenommen werden, und die Ex-Jesuiten soll man wie die pest fliehen.*‡

The cause of such exclusions is obvious. To speak of religion, and admit, without any precaution, Jews, Turks and Pagans, would be too open a manifestation of what their religion was; and not to reject religious, would be exposing themselves to be betrayed by their own adepts.

Unless they gave evident signs of a sincere amendment, all indiscreet talkers were to be rejected; and

\* See Original Writings, Vol. II. Let. 1, and 9.

† Original Writings, Vol. I. p. 40. Nos. 4, 6, and 8.

‡ The Last Works of Spartacus and Philo.—Instruction for the Stationary Prefects and Superiors, Page 153, Let. the 2d.—And Original Writings, *Instructio pro Retipitibus*, Nos. 1, and 5.

also those men whose pride, or head-strong, interested, and inconstant minds denoted that it would be impossible to infuse into them that zeal so necessary for the Order; all those again, whose drunken excesses might injure that reputation of virtue which the Order was to acquire; all those, in short, whose meanness and grossness of manners would render them too untractable to give hope for their ever becoming pliant and useful.\*

"Leave those brutes, those clownish and thick-headed fellows!" he exclaims in his Chapter on Exclusions; but, though he excluded these thick-headed fellows, Weishaupt was aware that there existed a good sort of beings which some might call stupid, but who are not to be told so, as advantage may be taken of their stupidity. Such were, for example, a Baron D'Ert, and many others, who holding a certain rank in the world, though destitute of common sense, have at least their riches to recommend them. "*These are a good sort of beings,*" says our illuminizing legislator; "they are necessary beings. They augment our number and fill our coffers, *augment numerum et ararium.* Courage then! and make these gentry swallow the bait; but beware of communicating to them our secrets; *For this species of adept must always be persuaded that the degree they are in is the highest.*"†

Indeed, there is a sort of half exclusion for princes. The Code ordains that they shall seldom be admitted, and even when they are, shall scarcely ever rise beyond the degree of *Scotch Knight*; or, in other words, they are never to pass the threshold of the mysteries. Hereafter we shall see the Legislator finding an expedient for introducing them beyond that degree, but still without giving them any further insight into the mysteries;‡ and being particularly careful to hide from them certain Laws of the Order.§

I cannot take upon myself to say, whether a similar expedient had been found as an exception to the general rule which excluded women; but it is certain, that this law was, during a long time at least, only provisional; and many of the brethren sought to revoke it.

\* *Instructio pro Recipientibus*, page 94, and Weishaupt's *Lettera*, *passim*.

† *Original Writings*. See the first *Letters to Ajax and Cato*.

‡ See *Degree of Regent*, page 154, *Letter N*.

§ See *Instructions for the Provincial*, No. 16.

Plan for the  
admission of  
Women.

Freemasonry had its female adepts, and the Illuminees wished to have theirs. The plan is written in Zwack's own hand-writing, and he was the most intimate friend and confidant of Weishaupt, in short, his *incomparable* man. It is couched in the following terms :

" *Plan for an Order of Women.*---This Order shall be subdivided into two classes, each forming a separate society, and having a different secret. The first shall be composed of virtuous women ; the second, of the wild, the giddy, and the voluptuous, *aufschweifenden*.

" Both classes are to be ignorant that they are under the direction of men. The two superiors are to be persuaded that they are under a mother Lodge of the same sex, which transmits its orders ; though in reality these orders are to be transmitted by men.

" The Brethren who are intrusted with this superintendence shall forward their instructions without making themselves known. They shall conduct the first, by promoting the reading of good books, but shall form the latter to the arts of *secretly gratifying their passions, durch begnügung ihrer leüdenfchaften im verborgenen.*"

A preliminary discourse prefixed to this plan points out the object and future services of these illumined sisters. " The advantages which the real order would reap from this female order would be, first, the money which the sisterhood would pay at their initiation ; and, secondly, a heavy tax upon their curiosity, under the supposition of secrets that are to be learned. *And this association might moreover serve to gratify those brethren who had a turn for sensual pleasure.*"\*

A list and description of eighty-five young ladies of Mannheim accompanied this project of Zwack, very properly surnamed the Cato of Illuminism ; from among whom, in all probability, the founders of these two classes were to be chosen. Circumstances not having favoured our modern Cato's views, we observe several other adepts proposing similar plans. An assessor of the Imperial Chamber at Wetzlaar of the name of *Distsurt*, known among the Illuminees by that of *Minor*, and who rose to the degree of *Regent*, and to the dignity of Provincial, seemed to dispute the honor of this invention, both with Brother Hercules and even

\* Original Writings, Vol. I. Sect. V.



with Cato himself: We must allow, at least, that nobody was more anxious for the execution of the project than he was. He had already submitted his ideas to the Baron Knigge, and he applies anew to Weishaupt. He even despairs of ever bringing men to the grand object of the order without the support of female adepts. Indeed, so ardent is his zeal, that he makes an offer of his own wife and his four daughters-in-law to be the first adepts. The eldest was exactly the person for the philosophized sisterhood; she was four-and-twenty years of age, and with respect to religion, her ideas were far above those of her sex; they were modelled on her father's. He had attained to the degrees of *Regent* and *Prince* of the Illuminees, and she would have been *Regent* and *Princess*. In the higher mysteries, together with Ptolemy's wife, we should have seen the one corresponding with her father, the other with her husband. These illuminized Princesses would be the only two persons of the order who should know that they were all under the direction of men. They would preside over the trials and receptions of *Minervals*, and would initiate those whom they judged worthy into the grand projects of the sisterhood for the reform of governments and the happiness of mankind.\*

But, notwithstanding all the plans and zeal of the Brethren; it does not appear that the legislator ever consented to the establishment of the sisterhood. Yet he supplied the want of such an institution by secret instructions which he gave the *Regents* on the means of making the influence of women over men subservient to the order without initiating them in any of the secrets. He says, that the fair sex having the greatest part of the world at their disposition, *no study was more worthy of the adept* than the art of flattery, in order "to gain them; that they were all more or less led by vanity, curiosity, the pleasures or the love of novelty; that it was on that side they were to be attacked, and by that they were to be rendered servicable to the order."† He nevertheless continued to exclude great talkers and women from all the de-

\* Original Writings, Vol. I. let. of Minos, p. 169.

† See the New Works of Spartacus and Philo, and Instructions for the degree of Regent, No. 6.

grees; nor was the sixth article of his instructions for the *Infinuator* rescinded.

Who are to  
be chosen.

Notwithstanding all these exclusions, the legislator leaves a sufficient scope wherein the *Infinuator* may exercise his zeal. He recommends generally young men of all stations from eighteen to thirty; but more particularly those whose educations were not completed, either because he thought they would more easily imbibe his principles, or would be more grateful and more zealous for doctrines for which they were indebted solely to him.†

But this preference is not an exclusion for men of a certain age; provided they are not past service, and are already imbued with the principles of Illuminism.‡ This, however, chiefly regards those persons whose rank in life can give *consequence* and afford *protection* to the order. The Recruiters are particularly instructed to insinuate themselves into the good opinion of such persons, and if possible to entice them into the order.

There is yet another species of men, who have speech as it were at command; such as attorneys, counsellors, and even physicians. "Those are worth having," says Weishaupt; "but they are sometimes real devils, so difficult are they to be led; they however are worth having when they can be gained over."<sup>§</sup>

The *Infinuator* is also to admit artists, mechanics of all professions, painters, engravers, white-smiths and black-smiths; but above all booksellers, those who keep post-horses, and school-masters. Hereafter the reader will see the use for which these men were intended.¶

To yet another class of men our legislator often calls the attention of the *Infinuator*: "Seek me out, for an example," says Weishaupt, "the dexterous and dashing youths. We must have adepts who are insinuating, intriguing, full of resource, bold and enterprising; they must also be flexible and tractable, obedient, docile, and sociable." Seek out also those who are distinguished by their power, nobility, riches, or learning, nobles, potentates, divites, doctors, quærite—Spare

† Orig. Writ. *Instructiones pro Recipientibus*, Page 54, No. 4; and Page 55, No. 18.

‡ Ibid. Vol. II, Part the 2d, Section and degree of Regent.

§ Orig. Writ. Vol. I. Let. to Ajax.

¶ See *Instructions for the Infinuator*, No. 4.—Weishaupt's Letters, *passim*—and the degree of Regent.

"no pains, spare nothing in the acquisition of such adepts. If heaven refuse its aidance, conjure hell,

"*Flectere si nequeas superas, Acheronta moveo.*"

With respect to religions, he prefers the disciples of Luther and Calvin to the Roman Catholics, and greatly prefers the former to the latter. This distinction should alone suffice to open the eyes of many who wish to persuade themselves that the whole of the revolutionary fury is aimed at the Roman Catholic religion. This motley crew certainly did the Catholics the honour of directing their shafts more pointedly at them, as strenuous opponents of their impiety and of their religious and civil anarchy; but it was to preserve the Protestant religion that Weisshaupt gives them such a preference, in hopes of making them subservient to his plots? That he did give such a preference cannot be doubted, when we see him expressly writing to an adept whom he had commissioned to look out for a person proper to be received into the higher mysteries and to found a new colony of Illuminees,—*were this man a Protestant I should like him much better.—Ware es ein Protestant, so ware es mir um so lieber.*† Weisshaupt's most famous adept constantly manifests the same predilection; he even wishes to retrench certain parts of the mysteries that he may not alarm the Catholics, and seems always to hint at Frederic the II'd's saying, *We Protestants go on brisker.*‡ Most certainly this proves beyond a possibility of doubt, that the destruction of all Protestant laws, whether civil or religious, had place in their plans. Nor were the Protestants of Germany the dupes of such a policy, as many of the most determined antagonists of Illuminism were of that religion.

Further, he wishes to entice men into his order who have fixed residences in towns, such as *merchants and canons*, who might assiduously propagate his doctrines, and establish them in their neighbourhoods.§

The Recruiter must use every art (for an obvious reason) to engage *schoolmasters*, and to insinuate his

\* Ibid. Let. 3d to Ajax.

† Orig. Writ. Vol. I. Let. to Tiberius, p. 223.

‡ See Vol. I. page 33.

§ Instructions for the Provincial and Orig. Writ. Vol. I. Part II. No.

3 page 26.

Vol. III.

doctrines into, and gain adepts in the *military academies*, and other places of education; he is even to attempt the seduction of the *superiors of ecclesiastical seminaries*.†

"He will spare no trouble to gain the Prince's officers, whether presiding over provinces, or attending him in his councils. He that has succeeded in this has done *more*," says the code, "than if he had engaged the Prince himself.\* In fine, the Provincial, or the chief Insinuator, is to recruit every thing that can be tainted with Illuminism, or can be serviceable to its cause."‡

The following extraordinary instructions are also given by Weishaupt respecting the choice of adepts: "Above all things (he says to his Insinuators) pay attention to the figure, and select the well-made men and handsome young fellows. They are generally of engaging manners and nice feelings. When properly formed, they are the best adapted for negotiations; for first appearances prepossess in their favour. It is true, they have not the depth that men of more gloomy countenances often have. They are *not the persons to be entrusted with a revolt, or the care of stirring up the people*; but it is for that very reason that we must know how to choose our agents. I am particularly fond of those men whose very soul is painted in their eyes, whose foreheads are high, and whose countenances are open. Above all, examine well the eyes, for they are the very mirrors of the heart and soul. Observe the look, the gait, the voice. Every external appearance leads us to distinguish those who are fit for our school.§

"Select those in particular who have met with misfortunes, not from accidents, but by some act of injustice; that is to say, in other words, the DISCONTENTED; for such are the men to be called into the bosom of Illuminism, as into their proper asylum."¶

Let not the reader already exclaim, How deep are the views of this illuminizing Sophister! How has he foreseen every point! With what discernment does he lay his snares to entrap those who are to be the future

† Ibid. No. 11 and 13.

‡ Ibid. No. 15.

† Ibid. No. 18.

§ Let. 11th to Marius and Cato.

¶ Instruction for the Local Superiors, letter II.

agents of his plots ! The reader has as yet seen merely a schedule of those persons who may be admitted or rejected ; but that does not sufficiently secure the order with respect to the elections which the Insinuator may have made. Before he undertakes the initiation of any person whom he may have thought proper, he is to make a statement from his diary of every thing that he may have observed with respect to his morals, opinions, conduct, and even of his connections in life. He is to submit this statement to his superiors, who will compare it with the notes they are already in possession of, or may acquire from other adepts, respecting the candidate, or even with a new statement, in case they judge the last to be insufficient. Even when the choice made by the Insinuator is approved of, all is not settled ; the superiors have to determine which of the Insinuators is to be entrusted with the care of enticing the approved person into the order : for all this is foreseen in the code. It is not allowed to all the brethren to exercise promiscuously so important a trust among the prophane, though they may have pointed out the person proper for reception. The young adept is not to measure his strength with the man who has the advantage over him in years and experience, nor is the tradesman to undertake the magistrate. The superior is to name the most proper Insinuator, judging from the circumstances, age, merits, dignities, or talents of the future candidate.\* At length, when the mission is given, the Insinuator begins to lay his snares.—Such is the second part of this extraordinary functionary, and all his subsequent steps are regulated by the code.

Candidate, in the ordinary acceptation of the word, means a person who has shown a desire or taken some steps to enter into some order, or to acquire some dignity. In Illuminism it means the person on whom the order has fixed its attention. It often happens that the candidate is ignorant of the very existence of the sect. It is the Insinuator's business to inspire him with the wish of entering it. To accomplish this grand object, two different methods are inculcated. The first is, for the Insinuator who has some candidate in view remarkable for his science, or of a certain age. The second,

Part II.  
How to en-  
tice the  
Candidates.

\* *Instructiones pro Recipientibus.* Orig. Writ. Vol. I. Nos. 2 and 7, page 54.

for him who is entrusted with young men from eighteen to thirty, and who are susceptible of a second education. A third method was proposed for workmen, and those clownish fellows whose education had been but little attended to. We may observe Weishaupt consulting with his confidant Zwack on this part of the code; but whether it was never digested, or that he saw the Insinulators could easily supply the defect, no further mention is made of the third method. Let us then examine the essence of the first two.

To exemplify the first method, let us suppose one of those men who have gone through a complete course of modern Philosophism, who, should they not scoff at Christianity, would at least hesitate at every thing which is called religion; for the code forewarns the Insinuator, that his efforts would be vain should he attempt to seduce Philosophers of another stamp, men of sound judgment, and who would never be partizans of doctrines which could not endure the light of broad day. But when he shall have discovered one of the former who has already pretty well imbibed the principles of the sect, he will assume the character of a Philosopher well versed in the mysteries of antiquity. He will have little difficulty in acting such a part, as he will find ample instructions in the code. To follow those instructions faithfully, he must begin "by descanting on the supreme felicity of being versed in sciences which few can approach, of walking in the paths of light while the vulgar are groping in darkness. He must remark, that there exist doctrines solely transmitted by secret traditions, because they are above the comprehension of common minds. In proof of his assertions he will cite the Gymnosophists in the Indies, the Priests of Isis in Egypt, and those of Eleusis and the Pythagorean school in Greece." He will select certain sentences from Cicero, Seneca, Aristides, and Isocrates; and, lest he should ever be taken unawares, he will learn those by heart which the legislator has carefully inserted in the code. Though it would be very easy to demonstrate from those very authors, that the ancient mysteries laid down no fixed principles on the important points of the *Providence of God*, and of the *origin and order of the universe*, the Insinuator is nevertheless to quote those texts to prove that there

exists a secret doctrine on these objects, and above all a doctrine calculated to *render life more agreeable, and pain more supportable; and to enlarge our ideas on the majesty of God.* "Let him add, that all the sages of antiquity were acquainted with these doctrines; let him insist on the uncertainty that man is in with respect to the nature of the soul, its immortality, and its future destiny. He will then sound his candidate, to know whether he would not rejoice at having some satisfactory answers on objects of such great importance. At the same time he will hint that he has had the happiness of being initiated into these doctrines, and that, should the candidate wish it, he would do his best to procure him the same felicity; but that it was a science gradually imparted, and that certain men possessed the talent of guiding him from a distance, of leading him to the discovery of this new world, and that without being ever in his presence.\*

When the Insinuator has by such language succeeded in exciting the curiosity of his candidate, he must then ascertain his opinions on some particular articles. He will propose the discussion of certain questions in writing; and of certain principles, as the groundwork on which they are in future to proceed. The code does not determine what these questions are to be, because they vary according to the political and religious dispositions which the Insinuator may have observed in the candidate. Should these dissertations no way agreed with the principles of the sect, the Insinuator will abandon his prey. Should the sophisticated candidate, or the man of importance, be found properly disposed, he will be admitted to the very threshold of the mysteries. The Insinuator will simply explain the inferior degrees to him, and mention the divers trials which the order has dispensed with in consideration of his merit.†

Notwithstanding the artifice observable in this method, it is still reserved for those who need only to be acquainted with Illuminism to adopt its tenets. But should the Insinuator be entrusted with a young candidate or with one whose principles no way coincide with those of the sect, and who is yet to be formed; it is then that Weisshaupt develops that immense theory of art

\* Original Writings, Vol. II. Part II. Sect. I.

† Original Writings, Vol. II. Part II. Sect. I.

and cunning by which he is insensibly to ensnare his victims. "Let your first care," he says to the insinuator, "be to gain the affection, the confidence, and the esteem of those persons whom you are to entice into the order--let your whole conduct be such, that they shall surmise something more in you than you wish to show--hint that you belong to some secret and powerful society--excite little by little, and not at once, a wish in your candidate to belong to a similar society--Certain arguments and certain books which the insinuator must have, will greatly contribute to raise such a wish; such are, for example, those which treat of the union and strength of associations." The Legislator then carefully adds a list of those books, and the order charges itself with the care of furnishing a certain number of them to the adepts. The works of *Meiners*, and particularly of *Bassadours*, are frequently recommended by Weishaupt, as the best fitted to inspire their readers with the love and principles of secret societies. But nothing can equal the art with which he himself has drawn up the reasons, by the help of which the Insinuator is to persuade his young candidate of the pretended necessity for these mysterious associations.

"One represents, for example," says the code, "a child in the cradle; one speaks of its cries, its tears, its weakness--One remarks how this child, abandoned to itself, is entirely helpless; but that, by the help of others it acquires strength--One shows how the greatness of Princes is derived from the union of their subjects--One exalts the advantages of the state of society over the state of nature--Then one touches on the art of knowing and directing mankind--How easily, you will say, could one man of parts lead hundreds, even thousands, if he but knew his own advantages. This is evidently proved by the organization of armies, and the amazing power which princes derive from the union of their subjects."

After having descanted on the advantages of society in general, touch upon the defects of civil society, and say how little relief is to be obtained even from one's best friends,--and how very necessary it would be to support each other in these days. Add, that men would triumph even over heaven were they but united--That it is their disunion which subjects them to the yoke.--This is to be



## THE ANTISOCIAL CONSPIRACY.

explained by the fable of the wolf and the two dogs, the latter of whom could only be vanquished by the former after he had parted them; and by many other examples of the same kind which the Insinuator will collect.\*

As a proof of what great and important things secret societies can effectuate, he will adduce the examples of the Freemasons, of the mysterious societies of antiquity, and even of the Jesuits. He will assert, that all the great events of this world are dependent on hidden causes, which these secret societies powerfully influence; *he will awake in the breast of his pupil the desire of secrecy by reigning, of preparing in his closet a new constitution for the world, and of governing those who think they govern us.*†

"When you shall have got thus far," says the code, "begin to show (as it were unguardedly) that you are not entirely ignorant of those secrets; throw out some half sentences which may denote it. Should your candidate take the hint, press him, and return to the charge, until you see him betray symptoms of a desire instantaneously to unite with such a society.

"The Insinuator, however, who has thus far succeeded in inspiring his pupil with such a wish, has not played off every engine with which the code has furnished him. To sound the very bottom of his mind, he will pretend to consult him as if he had been entrusted with certain secrets, he will make objections on the secrecy of these societies; but should they make too much impression he will resolve them himself. At other times, to stimulate the curiosity of his pupil, he will hold a letter in his hand written in a cypher, or he will leave it half open on his table, giving his candidate sufficient time to observe the cypher, and then shut it up with all the air of a man who has important correspondences to keep secret. At other times studying the connections and actions of his pupil, he will tell him of certain circumstances which the young man will think he has

\* Extract of the Instructions for the Brethren charged to enroll and receive the candidates—Original Writings, Vol. I. Sect. IX. and XII. Also in the degree of Illuminatus Major, instructions on the same object, Document A.

† Original Writings, *ibid.* No. 11 and 12—Illuminatus Major, Document A, and Letters K. L.

## THE ANTISOCIAL CONSPIRACY.

learned by means of these secret societies, from whom nothing is hidden, though *they* are concealed from all the rest of the world.”\*

These artifices may be greatly abridged, according as the friendship or communicative disposition of the candidate shall have laid him more open; but on the other hand, should they not suffice, the Insinuator is not on that account to abandon his purpose; let him try to accomplish by others what he has failed in himself.--- Let him examine his own conduct, and see if he has not neglected some one or more of the rules prescribed in the code; let him redouble his attention and his complaisance. Should it be necessary to humble himself in order to command, let not the Insinuator forget the formal precept of his legislator, “Learn also to act the valet in order to become master.” *Auch zu weilen den knecht gemacht, um dereinst herr zu werden.*†

After such a long series of condescensions and discussions the candidate at length must pronounce. If he submit him all these insinuations, he is admitted among the novices of the order; but should he persist in his refusal, let him learn the fate which awaits him from those who have experienced it. “*Unhappy, supremely wretched is the youth whom the Illuminees have sought in vain to entice into their sect.*” Should he even escape their snares, do not let him flatter himself with being proof against their hatred; and let him take care. *The vengeance of SECRET SOCIETIES is not a common vengeance; it is the hidden fire of wrath. It is irreconcilable, and scarcely ever does it cease the pursuit of its victims until it has seen them immolated.*”‡ Such at least is the account which history gives us of those who have been guarded enough to withstand the insinuations of the sect, and particularly of those who, after having gone the first steps with the Insinuator, have refused to proceed any farther with him.

I could cite divers examples; though I once thought that I had met with one of a quite opposite nature, in the person of *Camille de Jourdan*, the same deputy who was to have been involved in the sentence of transportation against *Barthelemy* and *Pichegru* after the

\* Original Writings, *ibid.* No. 17 to 22.

† *Ibid.* Let. 3d, to Ajax.

‡ Important Advice, &c. by Hoffman. Preface to Vol. II.

revolution of the 4th of September, but who luckily escaped from the grasp of the triumvirate. I heard him speaking in the highest terms, of one of these Insinuator who had for a long time endeavoured to entice him into the order. He was much astonished at hearing me speak of these men as consummate in all the artifices of the most villanous hypocrisy. He maintained that his Illuminee was mild, modest, and moderate; full of respect for the Gospel; in a word, one of the most virtuous men he had ever known. In reply, I enumerated all the proceedings of the Insinuator, and the artifices he had played off before he quitted his prey. To all that Mr. Camille answered, "It is true; such was his behaviour: but it was his zeal for the sect which blinded him, and made him have recourse to such expedients in order to work what he called my conversion; yet, with all that, it was impossible for any body to speak of virtue and religion in so impressive a manner as he did without being at least an honest man."—"Well," said I, "I will venture to assert, that the last attempt of your Insinuator was as follows. He proposed to you to give your thoughts in writing on certain questions; you did so; your opinions proved directly opposite to his; he never saw you after, became your implacable enemy, and has never since ceased calumniating you." "All that again," answered Mr. Camille, "is very true; nor was it his fault that I did not lose both friends and fortune. Before that affair he used to praise me; afterwards, however, he represented me as a most dangerous man. You cannot conceive what lies he invented about me, and I was unfortunate enough to observe that they had made impression."—Is it possible to be believed? Mr. Camille could not yet be persuaded but that his Insinuator was a virtuous man; so profound are the arts of hypocrisy which are to be imbibed from Weishaupt's laws! I was acquainted with two bishops, who had as completely mistaken the characters of their Insinuator as Mr. Camille de Jourdan.

But I will cite the example of Mr. Stark. I never could conceive what this Mr. Stark was whom I saw perpetually abused by the Illuminees. Nicolai and Mirabeau spared no pains to render him odious to the

Protestants in Germany; they said he had received the Catholic orders of priesthood privately,\* though every thing seemed to denote that he was a Protestant. I took some pains to inform myself who this Mr. Stark was, and I found him one of the most learned Protestant ministers in Germany; that his zeal for his religion had aquired him the degree of Doctor, and had preferred him to be Grand Almoner and Counsellor to the Landgrave of Hesse Darmstadt; but that in common with several other learned men, such as Hoffman and Zimmerman, he had had the misfortune of being sought after by the Illuminees; that he would not hearken to them; that the Illuminees had expressed a wish to have an adept near the person of the prince, and that he had been bold enough to answer his Insinuator, "*If you seek support, I am too little and my prince too great to protect you.*"—And every candidate who will make the same resolute stand against the agents of the order must expect to be repaid with similar calumnies. The law of the order is invariable and precise, particularly with respect to those whose talents may be obnoxious to Illuminism. *They must be gained over or ruined in the public opinion.* Such is the text, *so soll man den schrist steller zu gewinnen suchen oder, verschreyen.*† But it is now time to follow the candidate who has shown himself more docile through the various preparatory degrees.

\* Mirabeau Monarchie Prussienne, Vol. V. art. Religion.

† Instructions for the Regent, No. 15.

## CHAP. IV.

*Second Part of the Code of the Illuminées.—First preparatory Degree, of the Novice and of his Teacher.*

IN the early stages of Illuminism the duration of the time of trial for the Novice was three years, for those who were not eighteen years of age; two years for those between eighteen and twenty-four; and one year for those who were near thirty.\* Circumstances have since occasionally caused the time to be abridged; but, whatever may be the dispositions of the Novice, though the time may be dispensed with, he must go through the different trials, or have got the start of them before he is admitted into the other degrees. During this interval he has no other superior but the Insinuator to whom he is indebted for his vocation, and during the whole time of the novitiate, the Insinuator is expressly forbidden to inform his pupil of any other member of the order. This law was made to screen the order from the dangers which might result from any indiscretion of the Novice, and to render the Insinuator alone responsible in such cases; for should the Novice unfortunately be an indiscreet talker, the code expressly says his imprudence would at most betray only one of the brethren.† The first lessons of the Insinuator (in future his teacher) treat entirely on the importance and the inviolability of the secrecy which is to be observed in Illuminism. He will begin by telling his Novice, “Silence and secrecy are the very soul of the order, and you will carefully observe this silence as well with those whom you may have only reason to suppose are already initiated, as with those whom you may hereafter know really to belong to the order. You will remember, that it is a constant principle among us, that ingenuousness is only a virtue with respect to our superiors, but that distrust and reserve are the fundamental principles. You will never reveal to any person at present or hereafter, the slightest circumstance relative to your admission into the order, the degree you have received, nor the time when admitted; in

Length  
of the  
novitiate.

1.  
Study of  
the Novice.  
Secrecy.

\* The Statutes reformed, No. 7. † The Statutes reformed, No. 16.

"a word, you will never speak of any object relating to the order even before Brethren, without the strongest necessity."\*

Under the restrictions of this severe law, one Illuminee will often be a stranger to another; and the Novice will see in this no more than a measure of safety for the order, - which might be ruined by the least indiscretion.†

More certainly to assure himself of the discretion of the Novice, the Insinuator will give him no further insight, nor entrust him with any writing relative to the order, until he has obtained the following declaration: "I the undersigned promise upon my honour, and without any reservation, never to reveal either by words, signs or actions, or in any possible manner, to any person whatever, either relations, allies, or most intimate friends, any thing that shall be entrusted to me by my Introducer relative to my entrance into a *secret society*; and this whether my reception shall take place or not. I subject myself the more willingly to this secrecy, as my *Introducer assures me that nothing is ever transacted in this society hurtful to religion, morals, or the state*. With respect to all writings which I may be entrusted with, and letters which I may receive concerning the same object, I engage myself to return them, after having made for my sole use the necessary extracts."‡

These writings or books relative to the order are only lent to the Novice at first in small numbers, and for a short time; and then he must promise to keep them out of the reach of the profane; but as he is promoted in rank, he may preserve them for a longer time, and is entrusted with a larger quantity; though not without having informed the order of the precautions he shall have taken, lest in case of his death any of these writings should fall into profane hands.¶ He will afterwards learn, that the Brotherhood take many other precautions for secrecy, not only respecting the statutes, but even with regard to the very existence

\* Original Writings, Statutes, No. 20. Statutes reformed, No. 27. True Illuminism, General Statutes, No. 31, 32.

† Summary of the Statutes, No. 15, B.

‡ Original Writings, and the true Illum. Arr. *Reverse*.

¶ Institutes of the Insinuated, No. 8. Orig. Writ. the real Illuminee No. 7.

of the order. He will see, for example, in its laws, that should any of the brotherhood fall sick, the other brethren are assiduously to visit him, in the first place *to fortify* him, that is to say, to hinder him from making any declarations at the hour of his death; and, secondly, to carry away whatever writings relative to the order the sick man may have had in his possession, as soon as any symptoms of danger appear.†

He will at length learn, that to frustrate all attempts to trace even their very existence, the *order does not exist every where UNDER THE SAME NAME*, but that they are to assume the name of *some other order*, perhaps even of a literary society, or meet without any name which can attract the attention of the public.

II.  
Study.

The first writing delivered to the Novice, to accustom him to profound secrecy, is what may be called the Dictionary of Illuminism. He must begin by learning the language of the sect, that is to say, the art of communicating with the superiors and other adepts without the possibility of being understood by the profane. By means of this language, the Illuminees are to be able to correspond with each other, without running the risk of its being discovered of what Brother they speak; from what place, in what language, at what period, and to whom, or by whom the letter is written.

Dictionary  
of the Or-  
der.

To avoid the discovery of persons, the Novice will learn, that no Brother bears the same name in the order which he does in the world; indeed, had he been initiated in the higher degrees of Masonry, he would have seen the same precaution taken, where the Rosicrucians receive what they call *their Characteristic* or their adoptive name. The Novice will receive the characteristic immediately on his admission, and it will in some measure imply the parts which he is in future to act in the general conspiracy. It will be his task hereafter to study and write the history of his new patron; he will by this method recognize in the qualities and actions of his hero the particular services which the order will expect from him.\* This name will be chosen as conformably as possible to the dispositions observed in him. Has he shown any propensity to repeat

Character-  
istic names  
of its  
Members.

† Statutes of the Minerval, No. 12.

\* Original Writings, Vol. I. Instructions for the Initiated, No. 2 and Vol. II. Let. 13.

the impieties of Philosophism against the Gospel; he will be classed with the Celsi and Porphyrii, or with the Tindals and Shaftesburys; should his turn be toward the hatred of Kings, or should his talents be judged useful for the polity of the order, then his characteristic will be of the Brutus, Cato, or Machiavel tribe. He will not be told what he is to do to deserve his name, but they will contrive that it shall occur to him. Neither will he be told why Weisshaupt assumed the name of Spartacus (a name so famous in Rome because he waged the war of the slaves against their masters); but should he ever be admitted to the higher mysteries, he will easily recognize the reason.†

Its Geogra-  
phy.

The place from whence they write, as well as the persons of whom or to whom they write, is in like manner to be kept secret; a new Geography is therefore taught the Novice. He will thence learn, that *Bavaria*, the country of their founder, is denominated *Achaia*; *Swabia*, *Pannonia*; *Franconia*, *Austria*, and *Tyrol* are denoted by *Illyria*, *Egypt*, and *Peloponnesus*; *Munich* is called *Aibons*; *Hamburg*, *Antioch*; *Innsbruck*, *Samos*; *Vienna* in *Austria*, *Rome*; *Wurtzburg*, *Carthage*; *Frankfort on the Mein* becomes *Thebes*; and *Heidelberg* *Utica*, *Ingolstadt*, the natal soil of the order, was not sufficiently denoted by *Ephesus*; this privileged town was to be decorated with a more mysterious name, and the profound adepts bestowed on it that of *Eleusis*.

Should the Novice ever be sent on a mission out of his own country, or to distant shores, he will then receive further instructions in the Geography of the sect.\*

Its Calen-  
dar.

He must also learn how to date his letters, and be conversant with the Illuminized Hegira or Calendar; for all letters which he will receive in future will be dated according to the Persian era, called *Jezdeger* and beginning A. D. 630. The year begins with the Illuminees on the first of *Pharavardin*, which answers to the 21st of March. Their first month has no less than forty-one days; the following months, instead of being called May, June, July, August, September, and October, are *Adarpahash*, *Chardad*, *Thirmeh*, *Merded-meh*, *Shaharimeh*, *Meharmeh*: November and Decem-

† Original Writings Vol. I. Sec. 4.

\* Original Writings, Sect. 2 and 3.



u.	⊕	□	u.	⊕
h.	☆	□	u.	⊕
c.	└	□	u.	⊕
d.	↑	└	u.	⊕
e.	└	└	u.	⊕
f.	♂	└	u.	⊕
g.	└	└	u.	⊕
h.	·	└	u.	⊕
i.	+	△	u.	⊕
k.	♀	♀	u.	⊕
m.	└	▽	u.	⊕
n.	H	△	u.	⊕
o.	T	○	u.	⊕
p.	└	□	u.	⊕
q.	└	□	u.	⊕
r.	x	⊖	u.	⊕
s.	◇	○	u.	⊕



ber are *Abenmeh*, *Adamch*: January and February, *Damch*, and *Benmeh*: The month of March only has twenty days, and is called *Asphandar*.\*

The Novice must next learn how to decypher the letters he may receive; in order to which, he must make himself master of that cypher, which is to serve him until initiated into the higher degrees, when he will be entrusted with the hieroglyphics of the Order.†

He will also remember, that he is never to write the name of his order; so venerable a word cannot be exposed to prophane eyes, and a circle  $\odot$  with a point in the middle of it will supply this sacred word, and a long square or parallelogram  $\square$  will denote the word Lodge.

After these preliminary studies, the young brother receives a part of the code, under the title of *Statutes of the Illuminees*. But these first statutes are nothing more than a snare, and the young Novice, with pleasure no doubt, sees them begin with the following words:

III.  
Study the  
statutes.

“ For the tranquillity and security of all the Brethren, whether Novices or active Members of the Society, and to prevent all ill-grounded suspicions, or disagreeable doubts, the venerable order declares, that it absolutely has in view no project, enterprize, or undertaking hurtful to the state, to religion, or to good morals; and that it favours nothing of that nature in any of its members. Its designs, all its toils, solely tend to inspire men with a zeal for the perfection of their moral characters, to impregnate them with humane and sociable sentiments, to counteract the plans of the wicked, to succour oppressed and suffering virtue, to favour the advancement of men of merit, and to render those sciences universal which

\* See the real Illuminee first degree.

† The common cypher of the Illuminees consist in numbers corresponding to letters in the following order:

12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.
a.	b.	c.	d.	e.	f.	g.	h.	i.	k.	l.	m.
13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.
n.	o.	p.	q.	r.	s.	t.	u.	w.	x.	y.	z.

The hieroglyphics are contained in the opposite Plate, and are copied from those published at the end of the degree of Scotch Knight or Directing Illuminee. There is a third cypher, but that has never been published.

"are as yet hidden from the generality of men. Such is not the *coloured* pretext, but the real object of the order."

Even should the Novice not have entirely laid aside all his suspicions respecting the intentions of the order, still so positive a declaration he must think would guarantee him as to all obligations which might be imposed upon him. His grand aim is to be, to *form his heart*, in such a manner as to gain not only the affection of his friends but even of his enemies. He is positively ordered to endeavour *with all his might to acquire both interior and exterior perfection*. It is true that he is soon after as positively ordered to *study the arts of dissimulating and disguise*; but then the Brother Insinuator is at his elbow, to explain to him how that art coincides with true perfection, and thus suppress any suspicions which might arise from a comparison of these two injunctions. Besides, the Novice has many other duties to fulfil, which will deprive him of opportunity for such reflections.

IV.  
Study the  
morality of  
the Order.

He is next told, that the Brethren must have but one mind, one will, and similar sentiments; that, to effectuate this, the order has made choice of certain works, to which he must apply with the greatest attention. Should the Novice be one of those men whom an attachment to the Gospel rendered more circumspect as to the snares laid for his belief, the very choice of the books would suffice to shew him, that the first object of the Insinuator was to persuade him, that it is not even necessary to be a Christian to acquire the perfection enjoined by the statutes. The *Morality* he is taught is that of *Epictetus*, *Seneca*, *Antoninus*, and *Plutarch*, all foreign to Christianity. He will also receive the works of modern Sophisters, such as *Wieland*, *Meiners*, and *Bassadours*, who by no means make perfection to consist in Christianity. Under the soothing and mellifluous language of a moderate and specious Philosophy, he will be led to lubricity and impiety, traced by the sophisticated pen of Helvetius in his celebrated work *de L'Esprit*.† But the Insinuator must previously have

\* The True Illuminee, General Statutes—Original Writings, Vol. I. Sect. 8.

† See the list of these works in the Original Writings in the Statutes reformed, No. 25.

sufficiently studied the dispositions of his pupil to know whether such propositions would any longer startle him. Besides, nothing is better calculated to dissipate all such fears, than the constant application that is required to those books which are put into the hands of the Novice, added to the care taken to deprive him of all such as might inspire him with contrary ideas. The Teacher is carefully to attend to all the rules laid down in the code on this subject, and to see that his Novices fulfil the intentions of the order in this respect. He is frequently to converse with them; he is to mark out their occupations for them; he is even to make them unexpected visits to surprise them, and thus to see in what manner they apply to the code and other writings with which the order has entrusted them. He is to require an account of what they have read, and extracts from the different works; he will assist them by his explanations; in short, nothing is to be neglected which can secure their progress in the spirit and morals of the order.\*

An object of far greater importance next attracts the attention of the Novice; it is that which the code calls *the greatest of all*; it is, *the knowledge of men*. The teacher will represent this to his pupil as *the most interesting of all sciences*.† To make himself master of this science, the Novice receives the model of a journal in the form of tablets, and his teacher shows him how they are to be used. Provided with this journal, he is to make his observations on every body he finds himself in company with; he is to trace their characters, and account to himself for every thing he has seen or heard. Lest his memory should fail him, he must always be provided with a loose paper or small tablets, on which he may at all hours note his observations, which he is afterwards carefully to digest in his journal. To be certain of the Novice's attention to this point, the Brother teacher will examine his tablets and his journal from time to time. To render him more expert in the art of drawing the characters of the living, he will exercise the Novices on ancient authors, and on the he-

v.  
Study the  
knowledge  
of mankind.

\* See *Instrukiones pro Insinuantibus et Recipientibus*.

† The true Illuminee. Instructions on the Art of forming Pupils.  
No. 12.

roes of antiquity. No study or custom is so frequently recommended as this in all the code of Illuminism. It is to be the grand study of the Novice, and the prime occupation of every degree.\*

It is by his assiduity in this great art that the Novice will learn how to distinguish those whom he may hereafter judge proper to be admitted into or rejected from the order; and it is with that view that the Preceptor perpetually presses him *to propose those whom he may think fit for the order*.† By this means a double object is attained; first, the propagation of the order; and, secondly, a knowledge of its friends or enemies; the dangers it may be threatened with; and the means to be adopted, or the persons to be gained or courted, to avert the impending storm; in fine, of extending its conquests. Whether the Illuminee be a Novice, or in any other degree, he is bound by the laws of the order to make his report in the prescribed forms at least once a month.‡

The Bonds  
of the No-  
vice.

While the Novice is perpetually making researches of this nature, he is not aware that he is as carefully watched by his Insinuator, who on his side notes and writes down every thing that he observes either as to the failings or the progress, the strong or weak side of his pupil, and these he as regularly transmits to the superiors.§

The pupil little suspects that the grand object of his Insinuator is *to bind him* in such a manner to Illuminism; *even long before he is acquainted with any of its secrets*, that it shall be impossible for him to break those bonds which fear and terror shall have imposed upon him, should he ever wish to shrink from the horrid plots and systems which he might thereafter discover.

His blind  
obedience.

This profound policy of binding the Novices to Illuminism consists, first, in giving them a magnificent idea of the grandeur of the projects of the Sect, and, secondly, in a vow of *blind obedience* to the superiors in

\* See Ibid. No. 13.—Original Writings, the Statutes reformed, No. 9, 10, 11, 14.—Instructio pro Insinuantibus, No. 5. pro Recipientibus, No. 16, &c. &c.

† Instructions pro Recipientibus, No. 13.

‡ Instructions for the Insinuated, No. 5. C. and Original Writings, &c.

§ Instructions for the Insinuator, No. 3 and 4.—The real Illuminee, Instructions on the art of forming the Brethren, No. 1, 2.

every thing which they judge conducive to the ends of the Order, which vow the Insinuator is to find means of extorting from his pupil.

It is here particularly that Weishaupt appears to wish to assimilate the government of his sect to that of the religious orders, and especially to that of the Jesuits, by a total sacrifice of their own will and judgment, which he exacts of the adepts; and to the exercising of the Novices in this point, he expressly adverts in his instructions to the Insinulators.\* But this is precisely the place to remark on the amazing difference between the illuminized and the religious obedience. Of that immense number of religious who follow the institutes of St. Basil, St. Benedict, St. Dominic, or St. Francis, there is not one who is not thoroughly convinced that there exists a voice far more imperious than that of his superior, the voice of his conscience, of the gospel, and of his God. There is not one of them who, should his superior command any thing contrary to the duties of a Christian, or of an honest man, would not immediately see that such a command was a release from his vow of obedience. This is frequently repeated and clearly expressed in all the religious institutes, and no where more explicitly or positively than in those of the Jesuits. They are ordered to obey their superior, but in cases only where such obedience is not sinful, *ubi non cerneretur peccatum*.† It is only in cases where such obedience can have no sinful tendency whatever, *ubi definiri non possit aliquod peccati genus intercedere*.‡ And, as if this were not sufficiently expressed, we hear their founder, at the very time when he recommends obedience to his religious, expressly saying, *but remember that your vow is binding only when the commands of man are not contrary to those of God, ubi Deo contraria non præcipit homo*.\* All those persons therefore who, like Mirabeau, surmised certain coincidences, or as he calls them *points of contact*, between the religious institutes, and the code of the Illuminees, should have begun by observing, that religious

\* Mirabeau *Monarchie Prussienne*, Vol. V. and *Essay on the Illuminees*, Chap. III.—Last Observations by Philo, page 61.

† Constitution of the Jesuits, Part III. Chap. I. Parag. 2, Vol. I. Edition of Prague.

‡ Ibid. Part. VI. Chap. I.

\* *Epist. Ignatii De Obedientia*.

obedience is in its very essence an obligation of doing all the good which may be prescribed without the least taint of harm. It was easy for them on the contrary to demonstrate, that the obedience sought for by Weillhaupt's code was a disposition to obey every order received from the superior in spite of conscience, and unheeding of the most iniquitous guilt, provided it tended to the good of the order. "Our society (for such are the expressions of the code) exacts from its members the sacrifice of their liberty, not only with respect to all things, but absolutely with respect to EVERY MEANS of attaining its end. Yet the presumption on the goodness of the means prescribed is always in favour of the orders given by the superiors. They are clearer-lighted on this object; they are better acquainted with it; and it is on this very account that they are nominated superiors—It is their business to lead you through the labyrinth of errors and darkness; and in such a case obedience is not only a duty, but an object for grateful acknowledgment."\*

Such is the obedience of the Illuminees; nor is there a single exception to be found in all their code. We shall see the Novice, before he terminates his trials, obliged to explain himself explicitly with respect to orders which he may receive from his superiors, and which he may think contrary to his conscience. In the first place his teacher is to entangle him, and make himself perfectly master of his most secret thoughts. Under the pretence of knowing himself better, while studying the art of knowing others, the Novice is to draw a faithful picture of himself, to unfold his interests and connections, as well as those of his family.

His secrets  
discovered.

Here again the Insinuator furnishes him with the tablets in the requisite form, that he may give this new proof of confidence to the order; but this will neither be the last nor the most important one for which he will be called upon.

On these tablets, the Novice is to write down his name, age, functions, country, and abode; the species of study in which he occupies himself, *the books of which his library is composed*, and the secret writings of which

\* Statutes reformed, No. 1, 4, and 25.—The true Illuminee, General Statutes, No. 11, 12.



he may be in possession; his revenue, his friends, his enemies, and the reason of his enmities; in fine, his acquaintances and his protectors.

To this table he is to subjoin a second, explaining the same objects with respect to his father, his mother, and all their other children. He is to be very explicit with respect to *the education they received, to their passions and prejudices, to their strong and weak sides.*

We will exemplify this second table by an extract from the Original Writings, by which the reader will perceive that parents are not very much favoured—

“The Novice, Francis Antony St. . . . . aged 22, represents his father as *violent, and of soldierlike manners*; his mother as *a little avaricious*; the weak side of both to be flattery and interest; both living after the old fashion, and with an antiquated frankness; in their devotion, headstrong, arrogant; with difficulty abandoning an ill-conceived project, and still more unforgiving to their enemies; that they nevertheless were little hated, because little feared; and hardly in the way of doing any body any harm.”

While the Novice is thus occupied in revealing all his secrets, and those of his family, the Insinuator on his side is drawing up a new statement of every thing he has been able to discover during the whole time of his pupil's trial, either with respect to him or to his relations.

On comparing the two statements, should the superior approve of the admission of the Novice to the last proofs, he is then to answer the grand questions. It is by these questions that the Novice is to judge of the extent of the sacrifice he is about to make, and of the awful subjection of his whole will, conscience, and person, to Illuminism, if he wishes to gain admittance.

The Questions are twenty-four in number, and couched in the following terms:

Questions  
he is to  
answer.

I. Are you still desirous of being received into the Order of the Illuminees?

II. Have you seriously reflected on the importance of the step you take, in *binding yourself by engagements that are unknown to you?*

III. What hopes do you entertain, or by what reasons are you induced to enter among us?

IV. Would you still persevere in that wish, though you should find that we had no other object or advan-

## THE ANTISOCIAL CONSPIRACY.

tage whatever in view but the perfection of mankind?

V. What would be your conduct should the Order be of new invention?

VI. *Should you ever discover in the Order any thing wicked, or unjust to be done, what part would you take?*  
Wenn unanstandige, ungerechte sachen vorkamen, wie er sich verhalten wurde?

VII. *Can you and will you look upon the welfare of the Order as your own?*

VIII. We cannot conceal from you, that Members, entering into our Order without any other motive than to acquire power, greatness, and consideration, are not those whom we prefer. In many cases one must know how to lose in order to gain. Are you aware of all this?

IX. Can you love all the Members of the Order, even such of your enemies as may be members of it?

X. Should it so happen that you should be obliged to do good to your enemies who are of the Order, to recommend them, for example, or extol them; would you be disposed to do so?

XI. *Do you, moreover, grant the POWER OF LIFE AND DEATH to our Order or Society? On what grounds would you refuse, or recognize in it such a right? Ob er dieser gesellschaft, oder order auch das JUS VITAE ET NECIS, aus was grunden, oder nich zugestehe?*

XII. *Are you disposed on all occasions to give the preference to men of our Order, over all other men?*

XIII. How would you wish to revenge yourself of any injustice, either great or small, which you may have received from strangers or from any one of our Brethren?

XIV. What would be your conduct should you ever repent of having joined our Order?

XV. Are you willing to share with us happiness and misfortune?

XVI. Do you renounce the idea of ever making your birth, employment, station, or power, serve to the prejudice or contempt of any one of the Brethren?

XVII. Are you, or have you any idea of becoming a Member of any other society?

XVIII. Is it from levity, or in hopes of soon being acquainted with our constitution, that you so easily make these promises?

XIX. Are you fully determined to observe our laws?

XX. Do you subject yourself to a BLIND OBEDIENCE WITHOUT ANY RESTRICTION WHATEVER? And do you know the strength of such an engagement? Ober unbeklingten gehoriam angelobe; und wisse was das sey?

XXI. Is there no consideration that can deter you from entering into our Order?

XXII. Will you, in case it is required, assist in the propagation of the Order, support it by your counsels, by your money, and by all other means?

XXIII. Had you any expectation that you would have to answer any of these questions; and if so, which question was it?

XXIV. What security can you give us that you will keep these promises; and to what punishment will you subject yourself in case you should break any of them?\*

In order to judge of the nature of the answers written and signed by the Novice, and confirmed by his oath, it will be sufficient to cast our eyes on the accounts of the reception of two Brethren, as it is contained in the archives of the sect. To the VIth question *should you ever discover in the Order any thing wicked or unjust to be done, what part would you take?* The first of these two Novices, aged 22, and named Francis Anthony St. . . . answers, swears, and signs, "I would certainly execute those things, if so commanded by the Order, because it may be very possible that I am not capable of judging of what is just or unjust. Besides, should they be unjust under one aspect, they would cease to be so as soon as they became a means of attaining happiness, the general end."

The Novice Francis Xaverius B. . . . answers, swears, and signs, in like manner, "I would not refuse to execute those things (wicked and unjust) provided they contributed to the general good."

To the XIth question, *on life and death*, the first Novice answers with the same formalities, "Yes, I acknowledge this right in the Order of Illuminees; and why should I refuse it to the Order, should it ever

\* Original Writings. The account of the reception of two Novices, Vol. I. Sect. 17.

"find itself necessitated to exercise it, as perhaps with-  
 "out such a right it might have to fear *its awful ruin.*"  
 "The state would lose little by it, since the dead man  
 "would be replaced by so many others. Besides, I refer  
 "to my answer to question VI.;" that is to say, where  
 he promised to execute whatever was just or unjust,  
 provided it was with the approbation or by order of  
 the Superiors.

The second answers, swears, and signs to the same  
 question, "The same reason which makes me recog-  
 "nize the right of life and death in the governors of  
 "nations, leads me to recognize most willingly the  
 "same power in my Order, which really contributes to  
 "the happiness of mankind as much as governors of  
 "nations ought to do."

On the XXth question, on *blind obedience without re-  
 striction*, one answers, "Yes, without doubt, *the promise*  
*"is of the utmost importance; nevertheless I look upon*  
*"it as the only possible means by which the Order can*  
*"gain its ends."* The second is less precise: "When  
 "I consider our Order as of modern invention and as  
 "little extended, I have a sort of repugnance in bind-  
 "ing myself by so formidable a promise; because in that  
 "case I am justified in doubting whether a want of  
 "knowledge, or even some domineering passion might  
 "not sometimes occasion things to be commanded to-  
 "tally opposite to the proposed object of the general  
 "welfare. But when I suppose the Order to be more  
 "universally spread, I then believe, that in a society  
 "comprehending men of such different stations, from  
 "the higher to the lower, those men are best enabled  
 "to know the course of the world, and how to distin-  
 "guish the means of accomplishing the laudable pro-  
 "jects of the Order."

This doubt of the Novice as to the antiquity of the  
 Order must have displeased Weisshaupt, who spared no  
 pains to make it appear that Illuminism was of ancient  
 date, the better to excite the curiosity and the veneration  
 of the pupils, being content to enjoy the glory of  
 his invention with his profound adepts to whom only  
 he revealed the secret of the invention in the highest  
 degrees and with the last mysteries. But our Novice  
 went on to say, that on the whole he rather believed the  
 Order to be of ancient than of modern invention; and,

like his fellow Novice, he "promises to be faithful to all the laws" of his Order, to support it with his counsels, his fortune, and all other means; and finishes "by subjecting himself to forfeit his honour, and even *his LIFE, should he ever break his promise.*"\*

When the Insinuator has found means of binding the Novice to the Order by such oaths, and especially when the young candidate shall have recognized without hesitation that strange and awful right which subjects the life of every citizen to the satellites of Illuminism, should any be unfortunate enough to displease its superiors; when the Novice is blinded to such a degree as not to perceive that this pretended right, far from implying a society of sages, only denotes a band of ruffians and a federation of assassins like the emissaries of the Old Man of the Mountain; when, in short, he shall have submitted himself to this terrible power, the oath of the modern Seyde is sent to the archives of the Order. His dispositions then prove to be such as the superiors required to confer on him the second degree of the preparatory class; and the Insinuator concludes his mission by the Introduction of his pupil.

At the appointed time in the dead of the night, the Novice is led to a gloomy apartment, where two men are waiting for him, and, excepting his Insinuator, these are the first two of the sect with whom the Novice is made acquainted. The superior or his delegate holds a lamp in his hand half covered with a shade; his attitude is severe and imperious; and a naked sword lies near him on the table. The other man, who serves as Secretary, is prepared to draw up the act of Initiation. No mortal is introduced but the Novice and his Insinuator, nor can any one else be present. A question is first asked him, whether he still perseveres in the intention of entering the Order. On his answering in the affirmative, he is sent by himself into a room perfectly dark, there to meditate again on his resolution. Recalled from thence, he is questioned again and again on his firm determination blindly to obey all the laws of the Order. The introducer answers for the dispositions of his pupil, and in return requests the protection of the Order for him.

The proposition of the Novice.

\* See the two accounts.

"Your request is just," replies the superior to the Novice. "In the name of the most Serene Order from which I hold my powers, and in the name of all its Members, I promise you protection, justice, and help. Moreover, I protest to you once more, *that you will find nothing among us hurtful either to Religion, to Morals, or to the State*;"—here the Initiator takes in his hand the naked sword which lay upon the table, and, pointing it at the heart of the Novice, continues, "but should you ever be a traitor or a perjurer, assure yourself that every Brother will be called upon to arm against you. Do not flatter yourself with the possibility of escaping, or of finding a place of security.—Wherever thou mayest be, the rage of the Brethren, shame and remorse shall follow thee, and prey upon thy very entrails."—He lays down the sword.—"But if you persist in the design of being admitted into our Order, take this oath:"

The oath is conceived in the following terms:

"In presence of the all powerful God, and of you Plenipotentiaries of the most high and most excellent Order into which I ask admittance, I acknowledge my natural weakness, and all the insufficiency of my strength. I confess that, notwithstanding all the privileges of rank, honours, titles, or riches which I may possess in civil society, I am but a man like other men; that I may lose them all by other means, as they have been acquired through them; that I am in absolute want of their approbation and of their esteem; and that I must do my utmost to deserve them both. I never will employ either the power or consequence that I may possess to the prejudice of the general welfare. I will, on the contrary, resist with all my might the enemies of human nature, and of civil society." Let the reader observe these last words; let him remember them when reading of the mysteries of Illuminism; he will then be able to conceive how, by means of this oath *to maintain civil society*, Weisshaupt leads the adepts to the oath of eradicating even the last vestige of society. "I promise," continues the adept, "ardently to seize every opportunity of serving humanity, of improving my mind and my will, of employing all my useful accomplishments for the general good, in as much

"as the welfare and the statutes of the society shall require it of me.

"I vow (ich gelobe) an eternal silence, an inviolable obedience and fidelity to all my superiors and to the statutes of the Order. WITH RESPECT TO WHAT MAY BE THE OBJECT OF THE ORDER I fully and absolutely renounce my own penetration and my own judgment.

"I promise to look upon the interests of the Order as my own; and as long as I shall be a Member of it, I promise to serve it with my life, my honour, and my estates. Should I ever, through imprudence, passion, or wickedness, act contrary to the laws or to the welfare of the Serene Order, I then subject myself to whatever punishment it may please to inflict upon me."

"I also promise to help the Order, to the best of my power, and according to my conscience, with my counsels and my actions, and without the least attention to my personal interest; also, to look upon all friends and enemies of the Order as my own, and to behave to them as the Order shall direct. I am equally disposed to labour with all my might and all my means at the propagation and advancement of the Order.

"In these promises I renounce every secret reservation, and engage to fulfil them all, according to the true purport of the words, and according to the signification attached to them by the Order when it prescribed the Oath--

"So help me God." N. M.

The oath being signed by the Novice, and enregistered in the minutes of the Order, the Initiator declares his admission, telling him at the same time that he is not to expect to know all the members, but those only who, being of the same degree, are under the same superior.--From that moment advanced to the degree of *Minerval*, he is instructed in the signs of his new degree, which are much of the same nature as those of *Masonry*. He is then enjoined to give an exact list of all his books, particularly of those which might be precious or useful to the Order. He also receives the following questions which he is to answer in writing.

## THE ANTISOCIAL CONSPIRACY

I. What should you wish to be the object of our Order?

II. What means, either primary or secondary, do you think most conducive to the attainment of that object?

III. What other things would you wish to find among us?

IV. What men do you either hope to meet, or not to meet, among us?\*

The answers given to these questions will enable the superiors to judge how far the young adept has imbibed the principles of the Order. But other helps are preparing for him, that he may be able to demonstrate by his answers both the progress he has made and that which he may be expected to make.

Thus admitted to the degree of *Minerval*, he will find himself in future a Member of the Academy of the sect. Let us then observe well both the Scholars and their Masters; for they still belong to the class of preparation.

\* True Illuminee 1st initiation, Page 51 and following. Original Writings, Vol. I. Sect. 15.



## CHAP. V.

*Third Part of the Code of the Illuminees--Second preparatory Degree--The Academy of Illuminism, or the Brethren of Minerva.*

WEISHAUP, ruminating on what turn he should give to his Code of Illuminism, that its progress might be more subtle and infallible, expresses himself in the following terms, on the preparatory degrees which were to succeed to the novitiate of his pupils. "I am thinking of establishing, in the next degree, a sort of an academy of Literati. My design would include the study of the Ancients, and an application to the art of observing and drawing characters (even those of the living;) and treatises and questions, proposed for public compositions, should form the occupations of our pupils.--*I should wish, more especially, to make them spies over each other in particular, and over all in general.* It is from this class that I would select those who have shown the greatest aptness for the mysteries. My determination, in short, is, that in this degree they shall labour at the discovery and extirpation of prejudices. Every pupil (for example) shall declare, at least once a month, all those which he may have discovered in himself; which may have been his principal one, and how far he has been able to get the better of it."

Ever influenced by a bitter hatred against the Jesuits, he does not blush to say--"I mean that this declaration shall be among us, what confession was among them." He was, however, unfortunate in his application; for in the Order of the Jesuits, no superior could ever hear the confessions of the inferiors; and thus their very institutes rendered the horrid abuse impossible, under which Weishaupt affected to cloak the abominable breach of confidence with respect to his pupils, when he says, "by these means I shall discern those who show dispositions for certain special Doctrines relative to Government or to Religion."\*

The statutes of their Minerval degree are drawn up with a little more circumspection, and simply declare; "that the Order in that degree wishes to be considered "only as a learned society or academy, consecrating "its toils to-form the hearts and minds of its young "pupils both by example and precept."† These are called the Brethren of *Minerva*, and are under the direction of the *Major or Minor Illuminees*. The academy properly so called is composed of ten, twelve, and sometimes fifteen Minervals, under the direction and tuition of a *major Illuminee*.

Of the Minerval Academy. Its sittings.

In the kalendar of the sect, the days on which the academy meets are called *boly*; and its sittings are generally held twice a month; always at the new moon. The place where they meet is called; in their language; a *Church*. It must always be preceded by an anti-chamber, with a strong door armed with bolts, which is to be shut during the time of the meeting; and the whole apartment is to be so disposed, that it shall be impossible for intruders either to see or hear any thing that is going forward.\*

At the commencement of each sitting, the President is always to read, and, after his fashion, comment on some chosen passages of the Bible, or *Seneca*, or *Epicurus*, or *Marcus Aurelius*, or *Confucius*.‡ The care he takes to give to all these works the same weight and authority, will be sufficient to make the pupils view the Bible in a similar light with the works of the Pagan Philosophers.

This lecture over, each pupil is questioned "as to "the books which he has read since the last meeting; on the observations or discoveries he may have made; and on his labours or services toward the progress of the Order."

Its Library,

Nor are the studies and the books of which the Brethren are to give an account, left to their own choice. To each of these academies there is appropriated a particular library, whenever circumstances will permit, calculated to insure the spirit of the Order; and this collection the sect takes care to furnish. By three different means it is accomplished. First, by the

how procured.

† Statutes of the Minerval, No. 16.

\* See the Minerval Ritual.

† Ibid.

money which the Brethren contribute; secondly, by the list of his own private library, which is exacted from each candidate, who is obliged to furnish therefrom such books as may be required of him; the third means is derived from Weishaupt's grand principle, that EVERY THING WHICH IS USEFUL IS AN ACT OF VIRTUE. Now as it would be very useful for the Order to get possession of those rare books and precious manuscripts which Princes, Nobles, and Religious Orders keep shut up among their archives or in the libraries; all Illuminees acting as librarians or archive-keepers are admonished, exhorted, and seriously pressed not to make any scruple of secretly stealing such books or manuscripts, and putting them into the possession of the sect. This is one of the most explicit lessons that Weishaupt gives to his adepts; at one time telling them not to make a case of conscience of giving to the Brethren what they may have belonging to the library of the Court; at another, sending a list of what should be stolen from that of the Carmes, he says, "*all these would be of much greater use if they were in our hands.→ What do those rascals do with all those books?*"\*

Yet, notwithstanding the caution with which the founder as yet withholds certain books from the hands of the *Minerval*, it is clear from the very assortment of the libraries of the Order, that he does not hesitate at giving the pupils a certain number directly tending to the grand object, and particularly of those which may create a contempt for religion. He wishes much to see an impartial history of the church; and he even proposes hereafter to publish one himself, or at least to contribute many articles toward such a work. He calls the attention of the young adepts to *Sarpi*, to *Le Brès's arsenal of calumnies*, and in short to all that has been written against Religious Orders.† He had even put on the list those impious works which appeared under the name of *Frsret*. He seemed to have forgotten for a moment his ordinary prudence; but, warned of it by *Knigge*, he corrected his error.‡ Many other books, however, were to be comprehended in

\* Orig. Writ. Vol. I. Let. 45.

† Letter of Philo to Cato.

‡ Ibid.

the Minerval library, which were to disguise the object of it; and it was one duty of the Presiding Illuminee to select such as would gradually direct his pupils to the grand object of the sect; always remembering, that the most impious and seditious *were reserved for the higher degrees*. Should the President chance to find *the System of Nature, Natural Polity, Helvetius on Man*, or other such books, in the hands of his pupil, *he was to avoid showing his pleasure or displeasure*, and leave them.\* In short, it is in the Minerval schools that the teachers are in a particular manner to practise that great art of making the adepts rather as it were *invent* than learn the principles of the Order; because they will then, looking upon them as the offspring of their own genius, more strongly adhere to them.

Its occupa-  
tions.

There is yet another scheme in these schools for attaching the young adepts to the Order.—Every brother is, at his first reception, to declare to what art or science he means principally to apply, unless his station, genius, or particular circumstances, debar him from the literary career; in which latter case, *pecuniary contributions* are to be an equivalent for those services which his talents cannot contribute.† If the Brethren adopt literary pursuits, then the Order enters into engagements to furnish them with all possible assistance to forward their undertakings in the art or science on which they shall have determined; unless they should have chosen *Theology* or *Jurisprudence*, two sciences which the Order absolutely excepts from any such agreement.‡

These succours for the Minerval have a twofold tendency. On the one side, they serve to prove that the adept does not *neglect* the science he has determined on, as he is to give an annual account of the discoveries he has made, and of the authors from which he has made selections. On the other hand, the brethren following the same branches of study are desired to help him with all the means in their power. Should he meet with difficulties which he cannot solve, he may apply to his superior, who will either solve them himself, or send them to other members of the Order, who, better

\* Letter 3, to Cato.

† Orig. Writ. Vol. I.—Summary of the Institute, No. 9.

‡ Statutes of the Minerval, No. 6.

versed in those sciences, and bound to enlighten their brethren, will send the required solutions. §

That this degree of *Minerval* may have all the appearances of a literary society, the superiors annually propose some question for a public composition. The answers or dissertations are judged as in academies, and the discourse which obtains the prize is printed at the expense of the Order. The same advantages are held out to all adepts who wish to publish their works, provided they are not foreign to the views of the Founder.\*—They are sure to coincide with his intentions should they be of the nature of those which he calls *pasquils*, or such as would create mirth among the people at the expense of the priesthood, and of *religious truths*; such as *parodies on the Lamentations of Jeremiah*, or *burlesque imitations of the Prophets*; in a word, all such *saïres* as dispose the people to the grand object of the Sect. The *Minerval* can give no better proofs than these of his progress. The sect has book-sellers who put these works into circulation, and the profits are transmitted to the coffers of the Order. Its prizes. Its profits.

It is, however, to be observed, that should a *Minerval*, or any other of the Brethren, make a discovery in any art or lucrative science, he is obliged, under pain of being looked upon as a false Brother, to impart the secret to the Order, who will look upon itself as proprietor of such secrets should they have been discovered by a Brother after his admission among them. †

Lest he should be unobserved *when travelling*, the *Minerval* is never to undertake any journey without previously informing his superiors, who will send him letters of recommendation for different Brethren on the road. He, in return, must carefully report every thing that he shall discover during his travels, which may be to the advantage or disadvantage of the Order. ‡

But we must not forget to mention, that during the academic sittings, the presiding Illuminee is at least once a month to take a review of the principal faults which he may have observed in any of his pupils. He Its representation.

§ Ibid. No. 2.

\* Statutes of the *Minerval*, Nos. 6 and 10.

† Summary of the Institutes, No. 11.—The true Illuminee.

‡ Statutes of the *Minerval*, No. 11.

is to interrogate them concerning those which they may have observed themselves; "and it would be an unpardonable neglect," says the statutes, "should any pupil pretend that during the space of a whole month he had remarked nothing reprehensible. This would be a proof of the utmost negligence in the training of his mind to observation; and the Superior must not suffer it to pass without reprehension. He must also make his observations in such a manner as to excite their serious attention, and effectually to impress them with proper notions, so that each on returning home shall be ready to put in practice his advice for the advantage of the Order.\* Beside, the Superior is as much as possible to avoid letting a day pass without seeing his pupils, either he visiting them, or they him.†

The judgment of the Minerval.

But what can be the object of such vigilance, such unremitting attention to the Minerval Academy? A single word from the adept who, under the inspection of Weishaupt, organized its laws, will explain the enigma. It is, to adopt *Knigge's* expressions, by the works required of the young Academicians that the Order will be able to judge whether they are of *that sort of stuff* (that is to say of that turn of mind, susceptible of all the principles of Impiety and Anarchy) which is necessary for the higher degrees. After all these labours, should the *Minerval adept* still retain any of what they call *religionist inclinations*, he will then receive the three first Masonic degrees, and in them he may moulder during the rest of his life *in the insignificant study of all their hieroglyphics*. He will indeed still continue under the inspection of the Superiors of the Order; but he may rest assured, that he will always remain a Minerval, with a brevet of imbecility, on the registers of the sect.‡ On the contrary, should he have shown a sufficient want of attachment to religion or to his Prince; should he enthusiastically imbibe the principles of Illuminism,—he will certainly be promoted to higher degrees. During his Academical course the sect has had unerring means of judging him, viz. by the questions he has solved (and which were put by the Order, not so much with a view of exercising his ta-

\* Instructions for the Minerval, No. 4.

† Ibid. No. 3.

‡ Last word from Philo, Page 90.

lents as of prying into his opinions); and by the statements delivered in by the *Scrutinators*, of the impression made by the different principles which they had disseminated either in the shape of conversation, or by way of refutation, to try the young Minerval.

The questions which he has had to investigate during his course sometimes regarded the secret of the Sect; at others, the security of the adepts, and of the superiors. To envelop the chiefs in impenetrable darkness, and that their asylum may be proof against all attempts, death itself is to be divested of its horrors. The Minerval must not finish his Academical course till he has shown how far such fears have lost their influence over him; he shall declare whether he is ready to submit to every torture, rather than give the least information concerning the Order; or even evade the temptation by poison or suicide. A dissertation upon Cato, for example, will be given him as a task; and his management of it will show whether he is ready to fall by his own hand for the preservation of the Brethren. The *patet exitus*, or the *exit-is free*, that is to say, that every man is free to leave this life at pleasure, is one of those grand principles which must be advanced; it must be commented on and discussed by the young adept; and should any of those puerile ideas appear, which lead to believe in a God the avenger of suicide, he is not the man to be entrusted with the secret, and he shall be rejected.\*

Many other questions are proposed in order to convince the sect of the principles of the young Academician. It must sound his opinions on the means it employs, and on those in which he may hereafter be instrumental. He will be ordered to discuss Weishaupt's famous doctrine, that *the end sanctifies the means*; that is to say, that there are no means, not even theft, poison, homicide, or calumny, but are just and laudable when used for the attainment of objects which the Order may choose to style just or holy.†

After all this, the Minerval shall furnish some dissertation from which his opinions on Kings and Priests may be ascertained;‡ but the presiding adept must carefully avoid compromising himself; he must not

\* See hereafter the Chapter on Juridical Depositions

† Ibid.

‡ Ibid.

openly applaud the epigrams, sarcasms, or even blasphemies of his pupil; that must be left to the brethren, visitors, who will insinuate and encourage them without ever hinting that they are in perfect unison with the mysteries of the Order. He must not fail, however, to observe which of his pupils are the most zealous for such doctrines, and who complacently repeat these sarcasms or blasphemies; those, in short, who enthusiastically blend them in their Academical compositions. This accomplished, they have run their Academic career, and are next promoted to the degree of *Minor Illuminee*.



## CHAP. VI.

*Fourth Part of the Code of Illuminees.—Third preparatory Degree.—The Minor Illuminee.*

THE object of the degree of *Minor Illuminee* is, not only to dispose the Brethren more and more for the secrets which have not yet been revealed to them; but it has also in view their preparation for presiding over the Minerval Academies in which they have already shown their talents, and their zeal for the Sect. The means which are to produce this double effect are worthy of remark, on account of one of those artifices which Weisshaupt alone could have invented.

Double ob-  
ject of this  
Degree.

The Minor Illuminees hold sittings similar to those of the Minerval Academy. The President must necessarily be one of those adepts who, initiated in the higher mysteries of Illuminism, have attained the degree of *Priest*. He, alone having any knowledge of these higher mysteries, is particularly enjoined to keep his pupils in the persuasion that beyond the degree in which he is there is no farther secret to impart to them. But he is to spare no pains to infuse those opinions into their minds, of which the last mysteries are but the development. The Minor Illuminees are imperceptibly to become as it were the inventors and authors of Weisshaupt's principles; that, believing them to be the offspring of their own genius, they may more zealously defend and propagate them. "It is necessary," says the code, "that the adept should look upon himself as the founder of the new Order," that hence he may conceive a natural ardour for its success. To effectuate this object, an exordium is appropriated to the initiation in this degree. It is one of those discourses, which, replete with *voluntary obscurities*, presents the most monstrous errors to the mind, but expressly mentions none. The veil which is thrown over them is neither coarse enough to hide, nor fine enough clearly to shew them; all that the new adepts can observe at a first hearing is, that the object of the Order is worthy of admiration and zeal; that an ardent and

thusiasm should inflame the mind of the young adept for the attainment of the grand object of all the labours of Illuminism; that the enjoyment of this happiness depended much more on the *actions than on the words* of the adepts. What then is this object, and what are the obstacles that are to be overcome? Of what species are those actions, those labours of the adept, which are to forward his views? It is in these points that enigma and obscurity veils the intent, and it is here that genius is to invent. That the errors of the sect might be considered as originating with the adepts, it goes on to say, *the same discourse shall serve in future as a text for all those which the Brethren shall prepare for the meetings of the Order.* The President will select the obscure passages which may lead to the development of those opinions which he wishes to instil into his pupils; such will be the *subjects chosen for their themes*, and he will carefully exact *practical conclusions*.<sup>\*</sup> But to give the reader a better idea of what these themes or commentaries are to be, we shall quote a part of the original text.

"There certainly exist in the world *public crimes*  
 "which every wise and honest man would wish to sup-  
 "press. When we consider that every man in this  
 "delightful world might be happy, but that their hap-  
 "piness is prevented by the misfortunes of some, and  
 "by the crimes and errors of others; that the wicked  
 "have power over the good; that *opposition or partial*  
 "*insurrection is useful*; that hardships generally fall up-  
 "on men of worth;—then naturally results the wish of  
 "seeing an association formed of men of vigorous and  
 "noble minds, capable of resisting the wicked, of suc-  
 "couring the good, and of procuring for themselves  
 "rest, content and safety—of producing all these effects,  
 "by means drawn from the greatest degree of force of  
 "which human nature is capable. Such views actu-  
 "ating a SECRET SOCIETY would not only be innocent,  
 "but most worthy of the wise and well inclined  
 "man."<sup>†</sup>

What an ample field already opens itself to the commentating genius of the young adept! The Minor Illuminee will begin by investigating those *general*

<sup>\*</sup> The true Illuminee, Instructions for the Superiors of this degree.

<sup>†</sup> Discourse on this Degree.

*crimes* to which the Sect wishes to put an end. And what are the *crimes*, who are the *wicked persons* that disturb the peace of mankind by means of *power exercised over the good*? What **SECRET SOCIETIES** are they which are destined to consummate the wishes of the sages, not by *partial insurrections*, but by the *greatest degree of force of which human nature is capable*? In a word, what is that new order of things, which are by such unheard of exertions to be substituted in place of existing institutions?

The greater progress the adept shall make, and the nearer his commentaries shall coincide with the spirit of the Order, so much the more worthy shall he be judged to fulfil the second object of this degree. He is not yet to preside over a Minerval Academy, he is too inexperienced in the arts of a superior; and the Order only entrusts him with two or three of those pupils; but, as a consolation for the smallness of his flock, he reads in his instructions, *that should he have only formed one or two men for the Order during his whole life he will have done a noble act*.

Small as this mission is, still the adept is not left to his own prudence in the execution of it; he receives instructions by which he is to be guided. I forewarned my reader, that in this part of my Memoirs on Jacobinism, my object was, not solely to prove the Conspiracy of the Illuminees, but to render conspicuous the dangers which threatened society, while I was unveiling the means adopted by the Sect. Among these means, the laws laid down by Weishaupt for the Minor Illuminees are to be eminently distinguished; as the authority given, and the manner in which it is to be exercised (at first over two or three adepts only,) naturally prepare them for more extensive commands. These laws and these instructions seem to be traced with the venom of the prudent serpent, unfortunately so much more active and ingenious in the arts of vice and seduction than good men are in the cause of virtue. This part of Weishaupt's Code is called---*Instructions for forming useful labourers in Illuminism*, and from it I shall make a large extract. Let the reader meditate on the tendency and probable consequences of such precepts, such laws, and artifices, all designed

to form adepts for the most general, most astonishing, and most dreadful Conspiracy that ever existed.

For the second object.

" Assiduously observe (say these instructions) every Brother entrusted to your care ; watch him particularly on all occasions where he may be tempted not to be what he ought to be ; that is precisely the moment when he must show himself ; it is then that the progress he has made is to be discovered. Observe him again at those times when he least suspects it, when neither the desire of being praised, the fear of being blamed, nor the shame of, or reflexion on the punishment, can actuate his conduct. Be exact on such occasions in making your notes and observations. You will gain much both with respect to yourself and to your pupil.

" Be careful lest your own inclinations should bias your judgment. Do not think a man excellent because he has a brilliant quality, nor judge him to be wicked because he has some striking defect ; for that is the grand failing of those who are captivated at first sight.

" Above all, guard against believing your man to be a transcendent genius because his discourse is brilliant. We are to judge by facts alone, whether a man is deeply interested.

" Have little confidence in rich or powerful men ; their conversion is very slow.

" Your chief object must be to form the heart. He that is not deaf to the cries of the unfortunate ; he that is constant though in adversity, and unshaken in his plans ; he that feels his soul glow for great enterprises ; and he, particularly, who has formed his mind to observation, is the man of whom we are in quest. Reject those feeble and narrow minds who know not how to quit their usual sphere.

" Read with your pupils those books which are easy to be understood, which abound in the picturesque, and are calculated to elevate the mind. Speak to them often ; but let your discourses proceed from the heart, and not from the head. Your auditors easily kindle when they see you full of fire. *Make them thirst after the moment when the grand object is to be accomplished.*

" *Above all, stimulate them to the love of the object. Let them view it as grand, important, and congenial to their interests and favourite passions. Paint in strong colours the miseries of the world ; tell them what men*

*are, and what they might be ; what line of conduct they should adopt ; how little they know their own interests ; how anxiously our society labours for them ; and desire them to judge what they may expect from it, by what we have already done in the first degrees."*

" Shun familiarity on all occasions where your weak side may be seen ; always speak of Illuminism in a dignified style."

" Inspire esteem and respect for our Superiors ; and dwell strongly on the necessity of obedience in a well-organized society."

" Kindle the ardour of your pupil by laying great stress on the utility of our labours ; avoid dry and metaphysical discussions. Let what you require of your pupils be within their means. Study the peculiar habits of each ; *for men may be turned to any thing by him who knows how to take advantage of their ruling passions.*

" To infuse into them a spirit of observation, begin by slight essays in conversation. Ask some easy questions on the means of discovering the character of a man notwithstanding all his dissimulation. Affect to think the answer a better one than you could have given yourself ; that gives confidence, and you will find some other opportunity of delivering your own sentiments. Inform them of what observations you may have made concerning their voice, gait, or physiognomy. Tell them also, that they have the best dispositions, and that they only want practice. Praise some in order to stimulate others."

" Having thus become acquainted with the immense difficulty attending on the art of bringing men to the point whither you wished to lead them, neglect no occasion of disseminating the good principles wherever you can, and of inspiring your pupils with courage and resolution ; but never forget, *that he who wishes to convert too many at once will convert nobody.* In the towns where you reside, divide the task with the other Illuminees of the same degree as yourself. Chuse one or two, at most three, Minervals among those over whom you have the greatest influence or authority ; but spare neither labour nor pains. *You will have accomplished a great undertaking if, during your whole*

*life, you form but two or three men. Let those whom you have selected be the constant object of all your observations. When one method does not succeed, seek out another ; and so on, till you have found a proper one. Study to find out what your pupil is best fitted for ; in what intermediary principles he may be deficient, and therefore inaccessible to the fundamental ones. The grand art consists in profiting of the right moment ; at one time it is warm, at another cool reasoning which will persuade.—Let your pupil always think that it is to himself, and not to you, that he is indebted for the progress he makes. If he falls in a passion, never contradict ; hearken to him though he be in the wrong. Never controvert the consequences, but always the principle. Wait for a favourable moment when you may explain your sentiments without appearing to contradict him. The best method is to agree with another person, whom you will pretend to attack on those subjects, while the candidate whom you really wish to convince is only a stander-by and takes no part in the dispute : then support your arguments with all the vigour of which you are capable.*

“ Whatever failings you wish to correct in him, speak of them as if they were not his ; tell the story as if somebody else had been guilty of them ; then take his advice on the subject ; and by these means he becomes his own judge. ”

“ All this, it is true, requires time : hurry nothing ; it is solidity and *facility of action* that we want in our adepts. Often to read, meditate, hearken to, see the same thing, and then to act, is what gives that facility which soon becomes natural. . . . ”

“ Do you wish to draw forth his opinion ? Propose a dissertation on certain questions relative to your object, as it were merely to exercise his genius. He thus learns how to meditate on the principles while you make a discovery of those which it is your object to eradicate from his mind.”

“ Instruct, advise ; but beware of cold declamations : drop a few words to the purpose when you shall perceive his mind to be in a proper state to receive them.”

“ Never ask too much at once ; let your conduct be provident, paternal, and solicitous.—Never despair ; for one may do what one pleases with men.

\* Make yourself master of the motives of the principles your pupil has acquired from his education. If they be not consonant with our views, weaken them by insensible gradations, and substitute and strengthen others. But great prudence is necessary to operate this."

"Observe what religion, sects, and politics, make men do.—One may enthusiastically wed them to follies; it is therefore in the manner of leading them that the whole art of giving the upper hand to virtue and truth consists. *Only employ the same means for a good purpose which impostors employ for evil*, and you will succeed. If the wicked are powerful, it is because the good are too timid and too indolent. *There may be circumstances also, under which it will become necessary to show displeasure, and even anger, in defence of the rights of man.*"

"Tell your pupils, that they are only to attend to the purity of the views which actuate the Order; and that antiquity, power, or riches, should be perfectly indifferent to them."

"Tell them, that should they find elsewhere a society which would lead them with greater speed or with more certainty to the desired end, the Order would eternally regret the not having been acquainted with it before—That in the mean time we obey the laws of our Superiors, labouring in peace, and perfecting no man.—Follow these rules of conduct, and once more remember, that you will have rendered an essential service to the world, though you should form but two men according to our principles.

"*Carefully profit of those moments when your pupil is discontented with the world, and when every thing goes contrary to his wishes; those moments when the most powerful man feels the want of the support of others, to attain a better order of things.* It is then that you must press the swelling heart, stimulate the sensibility, and demonstrate how necessary secret societies are, for the attainment of a better order of things."

"But be not too easy in your belief with respect to the reality or constancy of such feelings. Indignation may be the effect of fear, or of the fleeting hopes of some passion which one wishes to gratify. Such feelings are not naturalized; men are not perfect in so short a

time; prepare for the worst, and then insist. A heart which easily melts easily changes."

"Never promise too much, that you may be able to perform more than you promise. Rekindle exhausted courage; repress excessive ardour; inspire hope in misfortune, and fear in success."

"Such are the rules which will form you for a good preceptor and a leader of men. By an exact attention to them you will add to the number of the elect. If your own happiness be dear to you, labour (under our direction) at delivering many thousands of men, who wish to be good, from the dire necessity of being wicked.—Believe us, for it is the precept of experience, *beware of vice of its power*,—and every thing will go well in this world: for if vice be powerful, it is only because one part of the good is too indolent, while the other is too ardent; or else, that men suffer themselves to be divided, or leave the care of Revolutions to futurity; the fact is, that in the mean time they had rather bend under the yoke, than efficaciously resist vice. If they once became sensible that *virtue does not entirely consist in patience, but in action also*, they would start from their sleep.—For your part, unite with the Brethren; place your confidence in our Society; nothing is impossible to it, if we follow its laws. We labour to secure to merit its just rewards; to the weak support, to the wicked the fetters they deserve; and to man his dignity. Such is the new Canaan, the new land of Promise, the land of abundance and blessing; but which as yet, alas! we discover but from a distance."<sup>\*</sup>

I was frequently tempted to interrupt the course of this extract by my reflections; but what reader is there that will not ask himself, What zeal, what strange ardour is this, that can have led Weishaupt to combine and dictate means so powerful to captivate the minds of his pupils? Is there a parent, is there a preceptor, whose love for his child or his pupil ever suggested more efficacious rules? These, however, are only a few of the lessons which the Minor Illuminee is always to have present to his mind to direct him in the training of the young adepts. He is not alone entrusted with the task. All the Brethren of the same degree

<sup>\*</sup> Extract from the Instructions C. and D. for the Minor Illuminees.



partake in the care of watching over the lower ones, and each notes on his tablets even the most insignificant circumstances. Their several observations are compared, and of the whole a general statement is formed according to which each pupil will be judged by his superiors.† Meanwhile it is natural to ask, what can these principles be for which the youth is so carefully trained? What can be the *sublime virtue* that is to be the result of so much care? We shall soon discover them, the principles of shameless villany. This *sublime virtue* is the combination of every art that can plunge mankind into corruption, and immerse him in all the horrors of universal anarchy. Yes, we shall see the man who says to his disciples, *employ the same means for a good purpose which impostors employ for evil*, proved to be the arch-impostor, training his disciples to every crime, and preparing the most terrible disasters for society with more ardour and more artifice than ever the upright man has been seen to employ zeal and wisdom in the cause of virtue and the support of the laws.

The better to dispose the young adepts, the Minor Illuminee is assisted in his functions and overlooked by the Major Illuminee, that is to say, by the adepts of the highest degree among those of the preparatory class.

† Instruction C. Sect. II. A. 1.

## CHAP. VII.

*Fifth Part of the Illuminees--Fourth preparatory Degree--The Major Illuminee, or the Scotch Novice.*

Object of  
this Degree.

THE degree which follows that of *Minor Illuminee* is sometimes called *Major Illuminee*; at other times, *Scotch Novice*. Under this two-fold denomination a double object is comprized. As *Scotch Novice*, the adept is turned in upon Masonry; and it is only a snare for imposing upon the credulity of those, who have not given the requisite symptoms for being initiated in the higher mysteries of the Sect. It is an introduction to the degree of *Scotch Knight*, which terminates the career of the dupes. But as a degree of Illuminism, it will encompass the adept with new bonds, more extraordinary and more firm than the former; it is a more immediate preparation for the grand mysteries; in short, it is from this degree that the masters for the Minerval Academies are selected.

Let us begin by laying open the artifice of that strange bond which the adept will never dare to rend asunder, though he should wish to withdraw from Illuminism, or more particularly should he be tempted to reveal what he may have already discovered of the artifices, principles, or grand object of the Sect.

Preliminary  
questions.

Before the candidate is admitted to the new degree, he is informed that his reception is resolved on, provided he gives satisfactory answers to the following questions:

I. Are you acquainted with any society grounded on a better constitution, or more holy and solid than ours, and which tends with more certainty or expedition to the object of your wishes?

II. Was it to satisfy your curiosity that you entered our society? or, was it to concur with the chosen among men to universal happiness?

III. Are you satisfied with what you have seen of our laws? Will you labour according to our plan, or have you any objection to propose against it?

IV. As there will be no medium for you, declare at

gnce, whether you wish to leave us, or whether you will remain attached to us for ever?

V. Are you a member of any other society?

VI. Does that society impose any thing detrimental to our interests; for example, the discovery of our secrets; or, does it require you to labour for itself exclusively?

VII. Should such things be ever required of you, tell us upon your honour, whether you would be disposed to acquiesce in them?

These questions answered, there still remains another proof of confidence which the Order expects from the candidate. This is nothing less than an exact and candid account of *his whole life*, written without any reservation or dissimulation whatever. The necessary time is given him; and this is the famous bond, or rather snare, into which when Weishaupt has once brought the candidate he exultingly exclaims, "*Now I hold him; I defy him to hurt us; if he should wish to betray us, we have also his secrets.*" It would be in vain for the adept to attempt to dissimulate. He will soon find that the most secret circumstances of his life, those which he would most anxiously wish to hide, are all known by the adepts. The arts which he has hitherto practised to pry into the most secret motions of the hearts of his pupils, into their tempers and passions, their connections, their means, their interests, their actions and opinions, their intrigues and faults, have all been more artfully employed by others in watching himself. Those who compose the lodge into which he is going to be received, are the very persons that have been scrutinizing his past life.

All the discoveries made by his Insinuator, all the statements he has been obliged to give of himself as required by the Code, every thing which the *Brother Scrutinators*, either known or unknown, have been able to discover concerning him during his degrees of Minerval or of Minor Illuminee, have been accurately transmitted to the Brethren of the new lodge. Long before his admission, they had accomplished themselves in the scrutinizing arts. — These wretches then will mimic even the canonization of the saints! The very precautions which Rome takes to discover the

least taint in those whom it proposes to the veneration of the faithful, this illuminizing sect will adopt, in order to satisfy itself that in its adepts no civil nor religious virtue can be traced. Yes, the villains in their dens wished to know each other, and smiled to see their accomplices as wicked as themselves.

The Scrutators, or perfect Spies.

I cannot conceive whence Weishaupt could have taken this part of his Code; but let the reader form an idea of a series of at least fifteen hundred questions on the life, the education, the body, the mind, the heart, the health, the passions, the inclinations, the acquaintances, the connections, the opinions, the abode, the habits, and even the favorite colours of the candidate; on his relations, his friends, his enemies, his conduct, his discourse, his gait, his gesture, his language, his prejudices, and his weaknesses. In a word, questions which relate to every thing that can denote the life or character, the political, moral, or religious sentiments, the interior, or exterior of the man; every thing he has said, done or thought, and even what he would say, do, or think, under any given circumstances. Let the reader form an idea of twenty, thirty, and sometimes a hundred questions on each of these heads. Such will be the catechism to which the *Major Illuminee* must be able to answer; such are the rules he is to follow in tracing the lives or characters of the young brethren, or even of those profane of whom the sect wishes to have particular information. Such is the scrutinizing Code which has directed the researches made as to the life of the candidate antecedent to his admission to the degree of *Major Illuminee*. These statutes are called by the Order the *Nosce te ipsum* (know thyself). When one brother pronounces these words, the other answers *Nosce alios* (know others); and this answer denotes much better the object of the Code, which might very properly be styled the *perfect spy*. Let it be judged by the following questions:

“On the *Physiognomy* of the Candidate:—Is he of a florid complexion, or pale? Is he white, black, fair, or brown? Is his eye quick, piercing, dull, languishing, amorous, haughty, ardent, or dejected? In speaking, does he look full in the face and boldly, or does he look sideways? Can he endure being stared full in the face? Is his look crafty, or is it open and free; is it

gloomy and pensive, or is it absent, light, insignificant, friendly, or serious? Is his eye hollow, or level with the head, or does it stare? His forehead, is it wrinkled, and how; perpendicularly, or horizontally?" &c.

"His *Countenance*:—Is it noble or common, open, easy, or constrained? How does he carry his head; erect or inclined, before, behind, or on one side, firm or shaking, sunk between his shoulders, or turning from one side to the other?" &c.

"His *Gait*:—Is it slow, quick or firm? Are his steps long, short, dragging, lazy, or skipping?" &c.

"His *Language*:—Is it regular, disorderly, or interrupted? In speaking, does he agitate his hands, his head, or his body, with vivacity? Does he close upon the person he is speaking to? Does he hold them by the arm, clothes, or button-hole? Is he a great talker, or is he taciturn? If so, why? Is it through prudence, ignorance, respect, or sloth?" &c.

"His *Education*:—To whom does he owe it? Has he always been under the eyes of his parents? How has he been brought up, and by whom? Has he any esteem for his masters? To whom does he think himself indebted for his education? Has he travelled, and in what countries?"

Let the reader, by these questions, judge of those which treat of the mind, the heart, or the passions of the candidate. I will just note the following:

"When he finds himself with different parties, which does he adopt, the strongest or the weakest, the wittiest or the most stupid? Or, does he form a third? Is he constant and firm in spite of all obstacles? How is he to be gained, by praise, flattery, or low courtship; or by women, money, or the entreaties of his friends?" &c.—"Whether he loves satire, and on what he exercises that talent; on religion, superstition, hypocrisy, intolerance, government, ministers, monks?" &c. &c.

This however is not all that the scrutators are to note in their statements. They are to elucidate each answer by a fact, and by such facts chiefly as characterize the man at a moment when he least suspects it.\* They are to follow their prey to his bolster, where they will

\* See Weisshaupt's Letters.

*learn whether he is a hard sleeper, whether he dreams, and whether he talks when dreaming; whether he is easily or with difficulty awakened; and should he be suddenly, forcibly, or unexpectedly awakened from his sleep, what impression would it make on him?*

Should any of these questions, or any part of the Candidate's life, not have been sufficiently investigated by the Lodge, divers of the brethren are ordered to direct all their enquiries towards that point. When at length the result of all their researches is found to coincide with the wishes of the Sect, the day for his reception is appointed. Neglecting all the insignificant particularities of the masonic rites, we shall attend entirely to those circumstances which peculiarly belong to Illuminism.

Reception  
to the de-  
gree of  
Major Illu-  
minance.

Life of the  
Candidate  
by the  
Brethren.

The adept, introduced into a gloomy apartment, reiterates his oath to keep secret whatever he may see in or learn from the Order. He then deposits the history of his life (sealed up) in the hands of his introducer. It is read to the Lodge, and compared with the historical table which the brethren had already formed respecting the candidate. This done, the Introducer says to him, "You have given us a welcome and valuable proof of your confidence; but indeed we are not unworthy of it; and we hope that it will even increase in proportion as you become better acquainted with us. Among men whose sole object is to render themselves and others better, and to rescue the whole world from its miseries, no dissimulation should subsist. Far be any reserve from us. We study the human heart—and do not hesitate or blush at revealing to each other our faults or errors.—Here then is the picture which the Lodge had drawn of your person. You must own that some features are not unlike. Read, and then answer, whether you still wish to belong to a society which (such as you are represented here) opens its arms to receive you."

Could indignation operate more powerfully on the mind of the Candidate at the sight of his having been so treacherously watched, than the fear of abjuring a society which henceforth possesses such arms against him, he would not hesitate at asking for his dismissal; but he sees the consequences of such a step, and feels

that it might cost him very dear. Besides, he is so familiarized with the scrutinizing system, that he can scarcely be offended with it, though operating on himself. He is left for a certain time to his meditations. The desire of acquiring a new degree works upon him and at length turns the scales; he is introduced to the Lodge of the Brethren; and there the veil which hides the secrets of the Sect is partly raised; or, rather, he is himself still more unveiled, that the Sect may discern whether all his views and wishes coincide with theirs.

After a suitable preamble, the Initiator tells him, "that he has still some few questions to answer, relative to objects on which it is absolutely necessary that the opinions of candidates should be known."

The reader is desired to pay particular attention to these questions; as it will enable him, when he shall come to read of the mysteries, more clearly to observe the succession and gradation with which such principles are infused into the mind of the adept, as if he had invented and conceived them all himself.

"I. Do you find that, in the world we live in, virtue is rewarded and vice punished? Do you not on the contrary observe, that the wicked man is exteriorly more comfortable, more considered, and more powerful, than the honest man? In a word, are you content with the world in its present situation?"

"II. In order to change the present order of things, would you not, if you had it in your power, assemble the good and closely unite them, in order to render them more powerful than the wicked?"

"III. If you had your choice, in what country would you wish to have been born rather than in your own?"

"IV. In what age would you wish to have lived?"

"V. Always premising the liberty of choice, what science and what state of life would you prefer?"

"VI. With respect to history, who is your favourite author or your master?"

"VII. Do you not think yourself in duty bound to procure all the exterior advantages possible for your tried friends, in order to recompense them for their probity, and to render life more agreeable to them?"

Are you ready to do what the Order exacts of each member in this degree, when it ordains that each one shall bind himself to give advice every month to the superiors, of the employments, support, benefices, or other such like dignities, of which he can dispose, or procure the possession by means of his recommendations; that the superiors may present worthy subjects of our Order to all such employments?"

The answers of the candidate are to be returned in writing, and inserted in the registers of the Lodge. It will naturally be expected, that the greatest dissatisfaction with the present order of things is to be expressed, as well as an ardent wish for a revolution which shall change the whole face of the Universe. He will also promise to support, by all the means in his power, the election of none but worthy brethren to offices of emolument and trust, or such as may augment the power or credit of Illuminism, whether about the court or among the people. On his declaring such to be his sentiments, the Initiator addresses him in the following discourse:

"Brother, you are a witness, that it is after having  
 "tried the best of men, that *we seek little by little to*  
 "reward them, and to give them support, that we may  
 "insensibly succeed in new modelling the world. Since  
 "you are convinced how imperfectly men have fulfilled  
 "their real destiny; *how every thing has degene-*  
 "rated in their civil institutions; how little the teach-  
 "ers of wisdom and of truth have enhanced the value  
 "of virtue, or given a happier disposition to the  
 "world; you must be persuaded, that the error lies in  
 "the means which the sages have hitherto employ-  
 "ed. Those means, therefore, must be changed, in  
 "order to reinstate in its rights the empire of truth  
 "and wisdom. And this is the grand object of the  
 "labours of our Order. Oh, my friend! my bro-  
 "ther! my son! when here convened, far from the  
 "profane, we consider to what an extent the world  
 "is abandoned to the yoke of the wicked, how per-  
 "secution and misfortune is the lot of the honest  
 "man, and how the better part of human nature is  
 "sacrificed to personal interest. *Can we at such a*  
 "*sight be silent, or content ourselves with sighing? Shall*  
 "*we not attempt to shake off the yoke?—Yes, my bro-*



"*ther, rely upon us. Seek faithful co-operators, but seek them not in tumults and in storms; they are hidden in darkness. Protected by the shades of night, solitary and silent, or reunited in small numbers, they, docile children, pursue the grand work under the direction of their superiors. They call aloud to the children of the world, who pass by in the intoxication of pleasure——how few hearken to them. He alone who has the eye of the bird of Minerva, who has placed his labours under the protection of the star of night, is sure of finding them.*"

But, lest this discourse should not have given the Candidate a sufficient insight as to the object of the new degree, the Secretary opens the Code of the Lodge, entitled *A general view of the system of the Order*. Here the young Illuminee learns, that the object of the Order is to *diffuse the pure truth, and to make virtue triumph*. Nothing, however, is explicitly said on what is to be understood by the *pure truth*. He is only told, that in order to diffuse it, "he must begin by liberating men from their prejudices, and by enlightening their understandings; then reunite all the common forces for the refinement of all sciences from the dross of useless subtilties, and for the establishment of principles drawn from Nature.—To attain this," continues the Secretary, "we must trace the origin of all sciences; we must reward oppressed talents; we must raise from the dust the men of genius; we must undertake the education of youth; and, forming an indissoluble league among the most powerful geniuses, we must boldly, though with prudence, combat *superstition, incredulity, and folly*; and at length form our people to true, just, and uniform principles on all subjects.

"Such is the object of our Minerval Schools, and of the inferior degrees of Masonry, over which our Order wishes to acquire all the influence possible, in order to direct it towards our object. We also have our superior degrees, where the brethren, after having passed through all the preparatory degrees, become acquainted with the ultimate result of the labours and of all the proceedings of the Order."

To obtain the completion of that result, "it will be necessary to divest vice of its power, that the honest

man may find his recompense even in this world ; but in this grand project, *we are counteracted by the Princes and the Priesthood ; the political constitutions of nations oppose our proceedings.* In such a state of things then what remains to be done ? To instigate revolutions, overthrow every thing, oppose force to force, and exchange tyranny for tyranny ? Far be from us such means. Every violent reform is to be blamed, because it will not ameliorate things as long as men remain as they are, a prey to their passions ; and because wisdom needeth not the arm of violence."

"The whole plan of the Order tends to form men, not by declamation, but by the protection and rewards which are due to virtue. *We must insensibly bind the hands of the protectors of disorder, and govern them without appearing to domineer.*"

"In a word, we must establish an universal empire over the whole world, without destroying the civil ties. *Under this new empire, all other governments must be able to pursue their usual process, and to exercise every power, excepting that of hindering the Order from attaining its ends, and rendering virtue triumphant over vice.*"

"This victory of virtue over vice was formerly the object of Christ, when he established his pure religion. He taught men, that the path to wisdom consisted in letting themselves be led for their greater good by the best and wisest men. At that time preaching might suffice ; the novelty made truth prevail ; but at present, more powerful means are necessary. Man, a slave to his senses, must see sensible attractions in virtue. *The source of passions is pure ; it is necessary that every one should be able to gratify his within the bounds of virtue, and that our Order should furnish him with the means.*"

"It consequently follows, that all our brethren, educated on the same principles, and strictly united to each other, should have but one object in view. *We must encompass the Powers of the earth with a legion of indefatigable men, all directing their labours, according to the plan of the Order, towards the happiness of human nature — but all that is to be done in silence ; our brethren are mutually to support each other, to succour the good labouring under oppression, and to seek to acquire those places which give power, for the good of the cause.*"

"Had we a certain number of such men in every country, each might form two others. Let them only be united, and nothing will be impossible to our Order; it is thus that in silence it has already performed much for the good of humanity."

"You behold, Brother, an immense field opening to your activity; become our faithful and worthy co-operator, by seconding us with all your might; and remember, that no service will pass without its just reward."

After this lesson, two chapters directly treating on the functions of the *major Illuminee* are read to him. With the first he is already acquainted: it is the Code of the *Insinuator* or *Brother Recruiter*. He is also now entrusted with it, as it is part of his duty in future to judge of the pupils of all the *Insinuator*s. The second treats of the duties of the *Scrutator*; this is also delivered into his care, because he must particularly exercise that art while presiding over the Minerval academies: and he must necessarily learn how his new brethren found means of tracing so exact an historical portrait of himself, and of penetrating even more successfully than he could into the interior recesses of his heart: he must also learn to distinguish such pupils as, with dispositions similar to his own, are worthy of being admitted to his new degree. He now has but one more degree to go through, before he is admitted into the class of the mysteries, and this is termed by the Sect the *Scotch Knight*.\*

\* The whole of this chapter is nothing more than an extract from the degree of *Major Illuminee*, and from the instructions contained in the signal of that code in the *True Illuminee*.

## CHAP. VIII.

*Sixth Part of the Code of the Illuminees.—Intermediary Class—The Scotch Knight of Illuminism; or Directing Illuminee.*

Nature and  
object of  
this Degree.

UNDER the appellation of *Intermediary Class* of Illuminism might be comprehended all the Degrees which Weishaupt had borrowed from Freemasonry. In that case we should comprize under this denomination the three degrees of *Apprentice, Fellow-Craft, and Master*. But it has been already said, that these degrees are simply a passport for the Sect into the Masonic Lodges; and that its object may be less conspicuous, it leaves them in their original Masonic state. This, however, is not the case with the higher degrees of Scotch Masonry. The Sect shrewdly surmised that the views of these degrees coincided with their own: besides, it wanted some of these superior degrees, either for the direction of those Masonic Lodges which it composed of its own members, or who were to gain admittance, dominate, and preside over other Lodges which were not devoted to Illuminism.—The great veneration in which the *Scotch Knights* are generally held by Masons, more strongly determined the Baron Knigge to make himself master of this degree, and engraft it on Illuminism. The Sect has constituted this into both an *intermediary* and a *stationary* degree. It is *stationary* for those into whom it despairs of ever infusing the principles required for a further admission to the mysteries; but it is only *intermediary* for those who have shown dispositions more accordant with the pursuits of the Sect.\*

Its preliminary  
rites.

Whatever may be his destiny, no Brother is ever admitted into this new degree, until he has previously given proofs of the progress he has made in the arts of *Scrutator*, whose code must have been his chief study since his admission to the degree of Major Illuminee. The secret Chapter of the Knights has had the precaution to propose certain questions to him to ascertain

\* Original Writings, Vol. II. Part I. Sect. II.

how far he is capable of judging of the *state of the mind by exterior appearances*. He will have had to answer, for example, to the following ones :—"What is the character of a man whose eyes are perpetually in motion, and whose countenance is changeable? What features denote voluptuousness, melancholy, and pusillanimity?"\*

As a further proof of the progress he has made, he is to transmit to his superiors another dissertation on the life of the hero whose name he bears for his characteristic. The history of his own life, which he had delivered in the antecedent degree, had laid open the whole of his existence, and all his actions through life. This new dissertation will show the Order what he admires or disapproves of in others, and will particularly demonstrate whether he has discovered those qualities in his patron which the Order wished he should imitate and imitate when it gave him his characteristic.† Should any part of his life have escaped the vigilance of the Scrutators, he is still at liberty to give a new proof of his confidence in the Order; and this is described as a meritorious act; but he may reserve it for the cognizance of the Superior of the Order only.‡ He is then to declare under his hand-writing, that he looks upon the Superiors of Illuminism as the *secret and unknown* though *legitimate* superiors of *Freemasonry*; that he adheres and always will adhere to the illumined system of Masonry, as the best and most useful existing; that he utterly renounces every other association; that he is in short, so persuaded of the excellence of Illuminism, that he fully adopts its principles, and firmly believes himself bound to labour, under the direction of his superiors, *at the object and according to the intentions of the Order* for the happiness of mankind.||

After having received these numerous pledges, the Scotch Knights invite the new Brother to a *secret* *Chapter*, for such is the name given to the Lodges of this degree. It is hung with green, richly decorated and brilliantly lighted. The Prefect of the

its ceremonies of reception.

\* See this degree, Sect. 4, No. 2 and 3.

† See second Instruction for this degree, No. 8.

‡ Ibid. No. 8.

|| Ibid. Reversal Letters.

Knights, booted and spurred, is seated on a throne erected under a canopy all of the same colour. On his apron a green cross is seen, and on his breast the star of the Order; he wears the riband of St. Andrew in salter from right to left, and holds a mallet in his hand. On his right stands the brother sword-bearer, holding the sword of the Order; on his left the master of the ceremonies with a stick in one hand, and the ritual in the other. The Knights assembled are all booted and spurred, each girt with a sword, and all wear the cross suspended at their necks by a green riband. The Officers of the Order are to be distinguished by a plumage, and a priest of the Order completes the Lodge. The Prefect then delivers himself as follows to the Candidate:

"You here behold a part of those unknown legions which are united by indissoluble bonds to combat for the cause of humanity. Are you willing to make yourself worthy of watching with them for the sanctuary? Your heart must be pure, and a heavenly ardour for the dignity of nature must fire your breast. The step you are taking is the most important one of your life. Our games are not vainly ceremonial. In creating you a knight we expect of you that you will perform exploits grand, noble, and worthy of the title you receive. Long life to you, if you come to us to be faithful; if honest and good, you answer our expectations. Should you prove a false Brother, be both cursed and unhappy, and may the grand Architect of the Universe hurl you into the bottomless pit! Now bend thy knee, and on this sword take the oath of the Order."

At these words the Prefect seats himself, the Knights are standing with their swords drawn, and the Candidate pronounces the following oath:—

"I promise obedience to the excellent Superiors of the Order. In as much as it shall depend upon me, I engage—never to favour the admission of any unworthy member into these holy degrees—to labour at rendering the Ancient Masonry triumphant over the false systems which have crept into it—to succour, like a true Knight, innocence, poverty, or oppressed honesty—*Never to be the flatterer of the great, nor the slave of Princes;—to com-*

"but courageously, though prudently, in the cause of  
 "Virtue, Liberty, and Wisdom--to resist boldly, both  
 "for the advantage of the Order and of the world,  
 "*Superstition and Despotism*. I never will prefer my  
 "own private interest to that of the Order. I will  
 "defend my Brethren against calumny. *I will dedicate*  
 "*my life to the discovery of the true Religion and real*  
 "*doctrines of Freemasonry, and I will impart my disco-*  
 "*veries to my Superiors*. I will disclose the secrets of  
 "my heart to my Superiors as to my best friends. So  
 "long as I shall remain in the Order I shall look upon  
 "the being a Member of it as a supreme felicity. I  
 "also engage to look upon all my domestic, civil, and  
 "social duties as most sacred. So help me God, both  
 "for the happiness of my life, and for the peace of  
 "my mind."

In return for this oath the Prefect declares to the Candidate that he is going to create him a Knight of St. Andrew, according to the ancient usage of the Scotch—"Rise," he says, "and in future beware of ever bending thy knee before him who is only man like thyself."\*

To these ceremonies the adept Knigge added a certain number of others which were mere derisions of the rites of the Church. Such, for example, was the triple benediction which the Priest pronounced over the new Knight, such the atrocious mockery of the last supper, which terminated the ceremony. But, impious as is the imitation, Weisshaupt declares it to be *disgusting* because it is still *religious, theosophical, and borrowed from superstition*.† But what perfectly coincided with the views of the Bavarian founder were, the instructions given to the new Knight. He is enraptured with that discourse, where one may observe the Illuminizing Orator selecting the most impious, artful, and disorganizing systems of Masonry, to make them at once the mysteries of their Masonic Lodges, and an immediate preparation for those of Illuminism.

Let the reader recal to mind what was said in the Second Volume of these Memoirs † concerning the Apocalypse of the Martinists, entitled *Of Errors and of Truth*. He will there have read of a time when

\* Ibid. Sect. 7.

† See the last word of Philo, Page 100.

‡ Chap. XL.

man, disengaged from the senses and free from matter, was still more free from the yoke of the laws and from political bondage, to which he was only subjected by his fall. He will there have seen, that the daily efforts of man should tend to the overthrow of Governments, that he may recover his former purity and ancient liberty, and thus retrieve his fall. I might there have demonstrated that absurd *Idealism* reducing our senses to vain fictions, that the prostitution of them might be but a chimerical crime;\* there, in short, I

\* When treating in the Second Volume of the religious and political tenets of the Martinists, I did not extend my researches to their doctrine of *Idealism*, and I frankly confess that I did not sufficiently understand that part of their Apocalypse. Since the publication of that Volume, however, I have met with a Gentleman perfectly capable of comprehending any intelligible system whatever; I mean the Abbé Bertins, residing at present at Oxford. He reproached me in terms similar to those in which some other people had reproached me respecting the Rosicrucians. *What you have written*, said he, *is ALL true, but you have not told the WHOLE truth.* I had indeed said a great deal of those gentry, and I never will advance any point which I cannot prove. The Abbé Bertins condescended to give me some little insight into the doctrines of this famous St. Martin. It fully confirmed every thing which I had advanced on the tenets of the Martinists, with respect to the nature of the soul, and to the pretended origin of that soul forming *a part of God, of the essence of God, and of the same substance*—But what I had not said was, that according to the same system matter has no real existence, or at least has such a separate existence, and is so entirely null with respect to the soul, that there neither is nor can be any relation whatever between it and the soul; in fine, that *it is*, with respect to us, as if *it were not*. I had surmised these consequences in a conversation which I had had with an estimable young man, the Vicomte de Maimbourg, whom the Martinists had endeavoured to taint with their erroneous doctrines. When they came to treat of the pleasure of the senses, *throw that to the fire*, they say in their treatise of morality; *to the fire: give to the fire all it asks; that is not the spirit*, all that does not affect the soul; *and this fire is matter; it is the senses, the body.* Is it not in the same sense that the Martinist tells us, “It is in vain that the enemy pursues me with his illusions. Matter shall not have remembrance of me here below. Does man taste the pleasures of matter? When the senses



might have shown according to the Martinist, that in all ages, this system of corruption and disorder has been the doctrine and secret of true Philosophy. This intermediary degree was destined by Weishaupt to serve as a point of union between the Masonic Lodges and Illuminism. It was but natural that he should have selected the most monstrous and most artful system of the Craft. Let not the reader therefore be astonished when he sees the Antitheosophist, the Atheist, the Materialist Weishaupt borrowing in this degree the doctrines of the Martinists on the two-fold principle or double spirit. But let it be also remembered, that whenever, in consequence of this artifice, he is obliged to use the words *spirit* or *soul*, he informs the candidate, that such words are employed in the Code, only to conform to the *vulgar expression*. This precaution taken, the Initiator may without apprehension repeat the sophisticated lessons on the twofold principle. And indeed one might be tempted to think, that the doctrines he lays down as the grand object of Free-

"feel pain or pleasure, is it not easy to perceive that it is not man that feels this pain or pleasure?" (No. 235, of the *Man of Desire*, by the Author of a work On Errors and on Truth.) How frightful is this enigmatical language! If all the passions and senses are foreign to man, if he may gratify them without affecting his soul either for the better or for the worse, what monstrous consequences must ensue to morals! And indeed a Danish Martinist was consulted by the Viscount, who, more candid than the recruiting Brethren, answered, "Beware, dear Sir, of ever entering into our mysteries;—I am unfortunately engaged, and should in vain attempt to withdraw myself from them. I could not succeed; but, for your part, take care never to deliver yourself over to those men." The Viscount followed his advice. As to the Abbé Bertins, he was too much for Mr. de St. Martin, who had to argue with a man that perpetually objected—if my soul is part of God, and of the substance of God, my soul must be God. After three months lessons, which the reader will readily suppose the Abbé Bertins only submitted to through curiosity, the learned teacher violently exclaimed, "*I see I never shall be able to convince a Divine.*" and thus Mr. de St. Martin took leave of a scholar far more fitted to teach him real knowledge than to receive his sophisticated lessons.

Masonry had all been copied from the Martinist system. He begins by deploring a great Revolution which had in former ages deprived man of his primitive dignity. He then represents man as having had the faculty of recovering his ancient splendour ; but that by the abuse of his faculties he had again immersed himself still deeper in his defiled and degraded station. The very senses are blunted, and said to lead him into error on the nature of things. Every thing that he beholds in its actual state is *falsehood, show, and illusion* ; and he lays particular stress on those schools of sages which had, ever since the time of the grand Revolution, preserved the secret principles of the antique doctrines, or of true Masonry. Nor does the monstrous hierophant blush at placing JESUS OF NAZARETH among those sages, and blasphemously numbering the God of the Christians among the Grand Masters of Illuminism. But soon was the doctrine of Christ falsified, and Priests and Philosophers raised on these divine foundations an edifice of *jolly, prejudice, and self-interest*. Soon also does the tyranny of Priesthood and the Despotism of Princes coalesce in the oppression of suffering humanity. Free Masonry opposes these disastrous attempts, and endeavours to preserve the true doctrine ; but it has over-burdened it with symbols, and its lodges gradually subside into seminaries of ignorance and error.--- The Illuminees alone are in possession of the real secrets of Masonry ; many of them are even still to be the objects of their researches ; and the new Knight is to devote all his attention to their discovery. He is particularly recommended to *study the doctrines of the ancient Gnostics and Manichæans, which may lead him to many important discoveries on this real Masonry*. He is also told, that the great enemies which he will have to encounter during this investigation will be, ambition, and other vices which make humanity groan under the oppression of Princes and of the Priesthood.\*

The obscurity which enwraps these lessons on the new and grand Revolution which is to counteract the ravages of the former, is not the slightest of Weisshaupt's artifices. With respect to Princes, this is the last degree to which they are admitted. They are to be

\* See this degree, Art. 3. Instruction on the Masonic Hieroglyphics.

persuaded, that the antique Revolution was no other than the coalition of the powers of the earth with the Priesthood, in order to support the empire of religious prejudice and superstition; and that the new Revolution to be effected is the re-union of Princes with Philosophy, to overthrow that empire and ensure the triumph of reason. Should the serene adept be startled at his having sworn *never to flatter the great nor to be a slave to Princes*, he will be reconciled again by the latter part of the oath, where he *engages to look upon his domestic, civil, and social duties as most sacred*. But let him form what opinion he may as to his initiation, he has nevertheless sworn, that he will protect the Brotherhood from superstition and despotism; *that he will obey the most excellent superiors of the Order*; that he will favour its progress with all his power, and that he believes it alone to be in possession of the secrets of real Masonry.

In the less important class of adepts, should any still hanker after their *Theosophical* ideas, that is to say, should Weisshaupt despair of ever infusing into them its Anarchical and Atheistical principles, they are condemned to become *stationary* in this degree; and he imposes on them as a task the explication of all the Hieroglyphics of Masonry, which they may set to the tune of the grand Revolution. Under pretence of discovering a more perfect religion, he persuaded them that Christianity was at this day nothing more than superstition and tyranny. He has infused into them his hatred for the Priesthood and the existing forms of Government. That will suffice to procure him agents of destruction; as to re-edification, he has not so much as mentioned it to them.

But should there be found among the number of Knights men who of themselves dive into the meaning of that great Revolution which only deprived man of his primitive dignity by subjecting him to the laws of civil society, should they have comprehended the meaning of this other revolution which is to restore every thing by re-establishing man in his primitive independence, such men will be pointed out by the Scrutators. It is at them that the Code particularly aims when it says, *Let the Scotch Knights seriously reflect,*

Its duties  
and laws.

*that they are presiding over a grand establishment, whose object is the happiness of mankind. In short, these Knights have to act the parts of superiors in the order; they are the Inspectors or the Directors of all the preparatory class. They have on that account assemblies peculiar to themselves, called Secret Chapters. The first duty of these chapters is, to watch over the interests of the Order within their district. "The Scotch Knights, says their first instruction, are to pay particular attention to the discovery of any plans which may contribute to fill the coffers of the Order. It were much to be wished that they could devise means of putting the Order into possession of some considerable revenues in their province.—He that shall have rendered so signal a service must never hesitate at believing that these revenues are employed in the most noble purposes.—The whole must labour with all their might to consolidate the edifice little by little within their district, until the finances of the Order shall be found to be competent to its views.\**

The second part of the Code entrusts these Knights with the government of the preparatory class. Each Knight is to correspond with a certain number of brethren who have the direction of the Minerval academies. The Code contains instructions which point out to them upon what objects they are permitted to decide; what brethren they are to forward or thwart in their promotion; and what reports they are to make to their superiors. In their correspondence with their inferiors they make use of the common cypher, but when they write to the chiefs they employ a peculiar character which may truly be called hieroglyphic.

They are particularly charged with the inspection of the Major Illuminees. "The Scotch Knights," says the Code, "shall be particularly attentive that the Major Illuminees do not neglect to mention in their monthly letters such employments as they may have to dispose of."†

I have shown, in the foregoing chapter, how useful and indeed how necessary this precaution proved for recompensing the zeal of the brethren. The adept Knigge wished to demonstrate that it might be equally

\* See first Instruction for this degree.

† Second Instruction, No. 12.

useful for princes, when combined with the scrutinizing code. "Let us suppose," says he, "that a Prince, having an Illuminee for his Minister, wishes to find a proper person to fill any vacant office; by means of the *Scrutators*, the Minister may immediately present the faithful portrait of divers personages, from among whom the Prince will only have to make his election."\* But every reader, I hope, will recollect, that in consequence of the oath that has been taken by the Minister to dispose of all places in favour of the brethren, and that according to the direction of the Knights, he will only present such adepts for those offices as the Order shall have chosen; and thus will Illuminism soon dispose of all benefices, employments, and dignities, and have the entire direction of the whole power of the State.

Meanwhile, until the Sect shall exert this influence over Courts, the Scotch Knights are to acquire an absolute sway in the Masonic lodges. Their laws on this head deserve particular attention. We shall select the following: Its instructions relative to Free-Masonry.

"In every town of any note situated within their district, the secret chapters shall establish lodges for the three ordinary degrees, and shall cause men of sound morals, of good repute, and of easy circumstances, to be received in these lodges. Such men are much to be sought after, and are to be made Masons, *even though they should not be of any service to Illuminism in its ulterior projects.*"†

"If there already exists a lodge in any given town, the Knights of Illuminism must find means of establishing a more legitimate one; at least, they should spare no pains to gain the ascendancy in those which they find established, *either to reform or to destroy them.*"‡

"They must strongly exhort the members of our lodges not to frequent (without leave of their superiors) any of those pretended constituted lodges, *who hold nothing of the English but their diplomas, and some few symbols and ceremonies which they do not under-*

\* Last Observations of Philo, Page 95.

† Third Instruction for the same degree, No. 1.

‡ Third Instruction for the same degree, No. 3.

*stand.* All such brethren are perfectly ignorant of true Masonry, of its grand object, and its real patrons. Though some of the greatest merit are to be found in such lodges, we nevertheless have strong reasons for not readily allowing them to visit ours.”\*

“Our Scotch Knights must pay great attention to the regularity of the subordinate lodges, *and must above all things attend to the preparation of candidates.* It is here that in a *private intercourse* they will show a man that they have probed him to the quick. *Surprise him by some ensnaring question* in order to observe whether he has any presence of mind. If he be not staunch to his principles, and should expose his weak side, make him feel how great his necessities are, and how necessary it is for him to be guided entirely by us.”†

“The Deputy Master of the Lodge (who is generally the auditor of the accounts) must also be a member of our Secret Chapter. *He will persuade the lodges that they alone dispose of their funds; but he will take care to employ them according to the views of the Order.* Should it at any time be necessary to help one of our brethren, the proposition is made to the lodge; though the brother should not even be a Mason, *no matter, some expedient must be found to carry the point.*”

“No part of the capital, however, must in any case be alienated, *that hereafter we may find the necessary funds for the most important undertakings.* The tenth part of the subscriptions of these lodges must be annually carried to the Secret Chapter. The treasurer to whom these funds must be transmitted, shall collect them, and endeavour by all kinds of expedients to augment them.”‡

“But before any part of our own funds are appropriated to the help of any of our brethren, every effort shall be made to procure the necessary succours from the funds belonging to lodges which do not pertain to our system.—*In general, the money which these lodges spend in a useless manner, should be converted to the advancement of our grand object.*”§

“Whenever a learned Mason shall enter our Order,

\* Ibid. No. 5.

† Ibid. No. 9.

‡ Third Instruction for the same degree, No. 12.

§ Ibid. 13.

he must be put under the immediate direction of our Scotch Knights.”\*

From what code can Weishaupt, or his compiler Knigge, have selected such laws as these for their Scotch Knights? Many readers will be ready to answer, that they must have learned them from a Mandrin, a Cartouche, or some hero of the gibbet. But it is no such thing:—their own ingenuity was sufficient to invent such doctrines. Weishaupt lays down as a principle, that *the end justifies the means*: he made the application of it when he taught his adepts to rob the libraries of Princes and Religious Orders; his compiler Knigge applies the same principle to the funds of the honest Masons; and we shall soon see what use they made of those funds. It will be in vain for the Illuminee (more zealous for the honour of his founder than for that of the compiler Knigge) to object, that Weishaupt never approved of the degree of *Scotch Knight*. It is true he never much admired it. But it is not the system of theft (evidently deduced from his own principles) that he reprobates; not a single expression in any of his letters can denote that he did so; for Knigge might have answered, *what do those fools of Masons do with that money?* just as Weishaupt had written *what do those rascals of Monks do with their rare books?* He blamed it not for its principles, but because he thought it a *miserable composition*: *der elende Scottische ritter grade* are the terms in which he expresses his contempt. When he corrected this degree, the thefts were not the parts which he expunged; they were too serviceable to the Order. Weishaupt, however, consented to let this degree (such as it was) serve as a preparation for the mysteries of his *Epopetes*; that is to say, for his *priests* of Illuminism; and when considered in that light it may be truly said, that the *Knights brigands* were but pitiful and miserable indeed. I will, however, give the reader an opportunity of judging for himself.

\* Third Instruction for the same degree, No. 16.

## CHAP. IX.

*Seventh Part of the Code of the Illuminees.—Class of the Mysteries.—Of the lesser Mysteries; the Epopt or Priest of Illuminism.*

**H**OWEVER accurately the Sect may have ascertained the progress of its adepts in the preparatory degrees, still Weishaupt seems to fear that some may be startled when they come to be acquainted with the ultimate views of Illuminism. He wishes therefore to lead them to his darkest plots by gradual shades. Hence the division of lesser and greater mysteries, and the subdivision into degrees. The first degree into which the adepts are initiated in this class is that of *Epopt*; but these new dignitaries are only known by that title to the inferior class; the higher degrees call them *Priests*.\*

Let not the reader take alarm at the denomination of *lesser mysteries*, as if they were of no consequence; for he will gradually, as he ascends, discover their dark designs and dealings. But before the adept is allowed to proceed, he must collect every thing that his mind, his memory, or all his former lessons can afford, of anti-religious and anti-social principles, to enable him to give written answers to the following questions:

Questions,  
or preliminary  
examination.

“I. Do you think the present state of nations corresponds with the object for which man was placed upon earth? For example, do governments, civil associations, or religion, attain the ends for which they were designed? Do the sciences to which men apply furnish them with real lights; are they conducive (as they ought to be) to real happiness? Are they not, on the contrary, the offspring of numberless wants, and of the unnatural state in which men live? Are they not the crude inventions of crazy brains, or of geniuses laboriously subtle?”

“II. What civil associations and what sciences do you think tend or do not tend to the grand object? Did there not formerly exist an order of things more simple? What sort of an idea can you form of that ancient state of the world?”

\* Philo to Spartacus.—Instructions for this degree.



"III. Now that we have passed through all those nullities (*or through all those useless and vain forms of our civil constitutions*) do you think that it would be possible to return back to the original and noble simplicity of our forefathers? Supposing we had returned to it, would not our past misfortune render that state more durable? Would not all mankind be in a similar state with an individual who, having enjoyed the sweets of innocence during his childhood, and fallen a prey to error and his passions during his youth, at length, instructed by the risks he has run, and by experience, endeavours to return to that innocence and purity which rendered his childhood so happy?"

"IV. What means were best to be employed for restoring mankind to that happy state? Should it be by public measures, by violent revolutions, or by any means that should ensure success?"

"V. Does not the Christian Religion in all its purity afford some indications, does it not hint at some state or happiness similar to this? Does it not even prepare it?"

"VI. Is this holy and simple religion really what different sects profess it to be at this present day, or is it more perfect?"

"VII. Can this more perfect Christianity be known or taught? Could the world (such as it now is) support a stronger degree of light? Do you not think that, before the numberless obstacles could be removed, it would be proper to preach to mankind a religion more perfect, a philosophy more elevated, and the art of each one's governing himself according to his greatest advantage?"

"VIII. Would not our moral and political views lead men to oppose this blessing? From our political and moral views then, or from an ill-judged interest, or even from deep-rooted prejudices, these obstacles originate. If men, therefore, oppose the renovation of human happiness, is it not because, slaves to ancient forms, they reject and reprobate every thing which is not to be found in those forms, though it should be the most natural, the grandest, and most noble of all possible things? Does not personal interest, alas! at present predominate over the general interest of mankind?"

"IX. Must we not then silently and gradually remedy those disorders before we can flatter ourselves with the re-establishment of the golden age? Meanwhile, is it not adviseable to *disseminate the truth in Secret Societies?*"

"X. Can we trace any such secret doctrine in the ancient schools of the sages, or in the allegorical lessons given by Jesus Christ, the Saviour and liberator of mankind, to his most intimate disciples? Have you not observed a sort of gradual education in that art which you see has been transmitted to our Order, from the highest antiquity?"\*

Initiation of  
the Egoist.

Should the answers of the Candidate to all these questions show that the progress he has made in his gradual education is not what the Order had reason to expect, he will solicit in vain the advancement he hoped for. Should his answers be equivocal, he will receive orders to prepare new ones, or to be more explicit.† But if he show the proper dispositions, and the Sect foresee no probability of his being startled at the lessons of the Hierophant on those grand objects which are to be disclosed to him, the Superiors give their assent, and a synod of the illumined priesthood is held. The day of the initiation is fixed. At the hour agreed upon, the introducing adept waits upon his new proselyte and takes him into a carriage. The windows being closed, the candidate blind-folded, and the coachman continually winding and varying his course, are precautions more than sufficient to hinder the proselyte from ever being able to trace the spot to which he is conducted. Led by the hand, and still blind-folded, he slowly ascends to the porch of the temple of the mysteries. His guide then divests him of the Masonic insignia, puts a drawn sword into his hand, takes off the bandage from his eyes, and leaves him, strictly forbidding him to proceed a step until he hears the voice which is to call him. He is then left to his reflections.

With respect to the pomp of the mysteries, when the Brethren celebrate them in all their splendour, the walls of the temple are hung in red, and lighted up with an immense number of candles or lamps. A

\* Instruction for this degree.

† Ibid. further instructions on the admission to the degree of Priest.

voice is at length heard, saying, "Come! enter unhappy fugitive! The fathers wait for you; enter and shut the door after you." The proselyte obeys the voice which calls him. At the bottom of the temple he beholds a throne under a rich canopy with a table before it, on which lie a crown, a sceptre, a sword, some pieces of gold money, and precious jewels, all interlaid with chains. At the foot of this table, on a scarlet cushion, is thrown a white robe, a girdle, and the simple ornaments of the sacerdotal costume. The proselyte, standing at the bottom of the temple and in front of the throne, is addressed by the Hierophant as follows: "Behold and fix thine eyes on the splendour of the throne. If all this childish mummary, these crowns, these sceptres, and all these monuments of human degradation, have any charms in your eyes, speak; and it may be in our power to gratify your wishes. Unhappy man! if such are your objects, if you wish to rise to power that you may assist in the oppression of your Brethren, go, and at your peril make the trial. Are you in quest of power, of force, of false honours, and of such superfluities, we will labour for you; we will procure such transient advantages for you, we will place you as near the throne as you can desire, and will leave you to the consequences of your folly; but observe, our sanctuary shall be for ever shut against you."

"On the contrary, do you wish to be initiated into wisdom, would you teach the art of rendering men better, more free and more happy, then be welcome, be thrice welcome. Here you behold the attributes of Royalty, and there, on the cushion, you see the modest vestment of innocence; make thy choice, and let it be the choice which thy heart shall dictate."

If contrary to all expectations, the Candidate should make choice of the regalia, he hears a thundering voice exclaim, "Monster, retire! cease to pollute this holy place! Begone, fly, before it be too late." At these words he is led out of the temple by the Brother who introduced him.—But should he chuse the white robe, how different will be the language! "Health and salutation to thy great and noble soul! Such was the choice we expected from you. But stop, it

"is not permitted to you to invest yourself with that robe, until you have learned to what you are in future destined by us."\*

The Candidate is then ordered to be seated. The Code of the Mysteries is opened, and the Brethren in silence attend to the Oracles of the Hierophant.

Now, reader, you who have been through so long a course of trials, questions, rituals, and insidious degrees; who have been led through all the preparatory labyrinth of illuminized education, if still you be in the dark as to the object of such precautions and artifices, follow me into this den which the Sect dares call the *holy place*; seat thyself by the adept, and listen to their Oracles.---This is the master-piece of the founder. Hear with patience, though your indignation should be excited by his monstrous fertility in Sophism, in impiety, in blasphemy against your gospel and your God, treachery against your Magistrates, your country, and its laws, against your titles and your rights, against those of your ancestors and your progeny.---Let Kings and Subjects, the rich and poor, the merchant and the labourer, let every class of citizens attend; let them hearken, and learn at length what hellish plots are contriving against them in the dark recesses of these diabolical dens. In vain shall the lethargic soul accuse us of credulity or groundless terrors. Those lessons which the Sect view as the master-piece of their code lie before me, such as they flowed from the pen of the Legislator, such as they were published by order of the Sovereign who seized the archives of the Sect, that all nations might learn the dreadful dangers with which they were menaced.† I have them again embellished by the compiler of the Sect, corrected and reviewed by the Council of the Arcopagites, attested by the compiler as true and conformable to the copy signed and sealed with the signet of the Sect.‡

Read then, and rock thyself to sleep in the cradle of voluntary ignorance if thou canst, content with having assured thyself that every conspiracy against the existence of civil society or of all government whatever,

\* Ibid. further Instructions on the admission to the degree of Priest.

† Original Writings, Vol. II. Part 2.

‡ Last Works of Philo and Spartacus, from Page 10 to 70, and certificates of Philo at the beginning of this degree.

every conspiracy against the existence of property, can be but a chimera.

It is to the Candidate, and in presence of the Brethren already initiated to these mysteries, that the Illuminizing President addresses the following discourse :

*Discourse of the Hierophant for the Degree of Priest  
Epoet of the Illuminees.†*

“ At length (he says) the time of your reward succeeds to the trials of an assiduous preparation. At present you know yourself, and have learned to know others ; you are what you ought to be, such as we wished to see you. It will now be your duty to conduct others.—What you already know, and what you are about to learn, will expose to your view the extreme weakness of human nature. In this advantage alone lies the true source of power which one man exercises over another. The dark clouds dissipate ; the sun of light rises ; the gates of the sanctuary unfold ; a portion of our mysteries is going to be revealed to you. Let the gates of the temple be shut against the profane ; I will only speak to the Illustrious, to the Holy, to the Elect. I speak to those who have ears to hear, who have tongues which they can command, and who have minds sufficiently enlightened to understand.

“ Surrounded by the Illustrious, you are about to enter into that class which bears an essential part in the government of our sublime Order. But do you know what it is to govern, can you conceive what this right can be in a secret society ? To exercise such an empire, not over the vulgar or the grandees of the people, but

† I have compared the two editions of this discourse. The first gives it just as Weishaupt composed and pronounced it at his first initiations. The second has been corrected by his adept the Baron Knigge, known by the characteristic of Philo. All the difference that I could observe was a slight refinement of the style in some parts, while prolix passages had been added in others. I remarked, that the Compiler Knigge had literally copied all the impious, seditious, and frantic lessons of the original—I have given the preference to the original. In place of adding, I shall rather retrench, and only mention the most striking passages, making such reflections as circumstances may require. Weishaupt, according to the idiom of the German language, always addressed the Candidate in the third person plural : in this particular, we have followed Knigge's correction, as more suitable with our language.

over the most accomplished men, over men in all stations, of all nations, of all religions; to reign over them without any exterior constraint, to keep them united by durable bonds, to inspire them all with one spirit; to govern with all possible precision, activity, and silence, men spread over the whole surface of the globe, even to its utmost confines. This is a problem which no political wisdom has ever been able to solve. To reunite the distinctions of Equality, Despotism, and Liberty; to prevent the treasons and persecutions which would be the inevitable consequences; of nothing, to create great things; to stand firm against the swelling torrent of evils and abuse; to make happiness universally shine on human nature; would be a master-piece of morality and polity reunited. The civil constitutions of states offer but little aid to such an undertaking. Fear and violence are their grand engines; with us, each one is voluntarily to lend his assistance. . . . Were men what they ought to be, we might on their first admission into our society explain the greatness of our plans to them; but the lure of a secret is perhaps the only mean of retaining those who might turn their backs upon us as soon as their curiosity had been gratified: The ignorance or imperfect education of many makes it requisite that they should be first formed by our moral lessons. The complaints, the murmurs of others against the trials to which we are obliged to condemn them, sufficiently show you what pains we must bestow, with what patience and what constancy we must be endowed; how intensely the love of the grand object must glow in our hearts, to make us keep true to our posts in the midst of such unthankful labour; and not abandon for ever the hope of regenerating mankind."

"It is to partake with us of these labours that you have been called. To observe others day and night; to form them, to succour them, to watch over them; to stimulate the courage of the pusillanimous, the activity and the zeal of the lukewarm; to instruct the ignorant; to raise up those who have fallen, to fortify those who stagger; to repress the ardour of rashness, to prevent disunion; to veil the faults and weaknesses of others; to guard against the acute inquisitiveness of wit; to prevent imprudence and treason; in short, to

maintain the subordination to and esteem of our Superiors, and friendship and union among the Brethren, are the duties; among others still greater, that we impose upon you."

"Have you any idea of secret societies; of the rank they hold, or of the parts they perform in the events of this world? Do you view them as insignificant or transient meteors? O, Brother! God and Nature, when disposing of all things according to the proper times and places, had their admirable ends in view; *and they make use of these secret societies as the only and as the indispensable means of conducting us thither.*"

"Hearken, and may you be filled with admiration. This is the point whither all the moral tends; it is on this that depends the knowledge of the right of secret societies, of all our doctrine, of all our ideas of good and bad, of just and unjust. You are here situated between the world past and the world to come. Cast your eyes boldly on what has passed, and in an instant ten thousand bolts shall fall, and thousands of gates shall burst open to futurity.—You shall behold the inexhaustible riches of God and of Nature, the degradation and the dignity of man. You shall see the world and human nature in its youth, if not in its childhood, even there where you thought to find it in its decrepitude and verging towards its ruin and ignominy."

Should this long exordium, which I have nevertheless abridged, have fatigued the reader, let him rest and reflect for an instant. The enthusiastic strain which predominates in this first part pervades the whole. Weishaupt thought it necessary to his object to afford his profelytes no time for reflection. He begins by inflaming them; he promises great things; though this impious and artful mountebank knows that he is going to fob them off with the greatest follies, the grossest impieties and errors. I have called him an impious and artful mountebank; but that is falling far short of what the proofs attest. Weishaupt knows that he deceives, and wishes to delude his profelytes in the most atrocious manner. When he has misled, he scoffs at them, and with his confidants derides their imbecility. He has, however, his reasons for beguiling them, and knows for what uses he intends them when he has infused into them his erroneous

and vicious principles. The greater the consideration they may enjoy in the world, the more heartily he laughs at their delusion. He thus writes to his intimate friends: "You cannot conceive how much my degree of Priest is admired by our people. But what is the most extraordinary is, that several great protestant and reformed divines, who are of our Order, really believe that that part of the discourse which alludes to religion contains the true spirit and real sense of Christianity; *poor mortals! what could I not make you believe?*—Candidly I own to you, that I never thought of becoming the founder of a religion."\* In this manner does the impostor delude his followers, and then scoffs at them in private. These great divines were probably of that class among the protestants which we should, among us, call apostates, a Syeyes or an Autun, for example; for it is impossible that any man endowed with common sense or candour could avoid seeing that the whole tendency of this long discourse is the total overthrow of all religion and of all government.

A second observation well worthy the notice of our readers is, the extreme importance which the Sect gives to *secret societies*, and what mighty expectations it grounds on their mysterious existence. Let nations and chiefs of nations examine themselves, reflect whether they have ever calculated the means and importance of these secret societies so well as those who founded them; and say, whether fear and diffidence on the one side should not keep pace with the expectations and confidence of the other. But let us return to the Lodge wherein Weishaupt initiates his adepts.

Continuing his enthusiastic strain, the Hierophant informs the profelyte, that Nature, having a great plan to develop, begins by the lesser and most imperfect parts; that she then regularly proceeds to the middle terms, to bring things to a state of perfection; which state may serve as a point whence she may again depart, to raise them to a higher order of perfection.

"Nature (says he) makes us begin at infancy, from infancy she raises us to manhood. She at first left us in the savage state, but soon brought us to civilization,

\* Orig. Writ. Vol. II. Let. 18, from Weishaupt to Zwack.



perhaps that we might be more sensible, more enraptured and tenacious of what we are, from viewing the contrast of what we were. But to what changes, and those of an order infinitely more important, does our future destiny lead us?"

Were the candidate master of his own reason, he must conclude from these principles, that human nature had acquired perfection when passing from the savage state to that of civil society; that if he is still to acquire perfection it can never be by returning to his primitive state. But sophisters have their tortuosities, and the adepts are involved in a folly and blindness, with which the Almighty God permits them to be stricken, since they prefer error to truth, and impiety to Christianity.

"As has the individual man (continues the Hierophant) so human nature in the aggregate has its childhood, its youth, its manhood, and its old age. At each of these periods mankind learn and are subject to fresh wants—hence arise their political and moral revolutions—It is at the age of manhood that human nature appears in all its dignity. It is then that, taught by long experience, man conceives at length how great a misfortune it is for him to invade the rights of others, to avail himself of some few advantages, purely exterior, to raise himself, to the prejudice of others. It is then that he sees and feels the happiness and dignity of man."

"The first age of mankind is that of savage and uncouth nature. A family is the whole society; hunger and thirst easily quenched, a shelter from the inclemency of the seasons, a woman, and after fatigue, rest, are then the only wants. *At that period, men enjoyed the two most inestimable blessings EQUALITY AND LIBERTY; they enjoyed them to their utmost extent; they would have forever enjoyed them, had they chosen to follow the track which Nature had traced for them—or had it not entered the plans of God and Nature first to show man for what happiness he was destined; happiness the more precious, as he had begun by tasting of it; happiness so early lost, but instantaneously regretted and fruitlessly sought after, until he should have learned how to make a proper use of his strength, and how to conduct himself in his intercourse with the rest of*

mankind. In his primitive state he was destitute of the conveniences of life, but he was not on that account unhappy; not knowing them he did not feel the want of them. Health was his ordinary state, and physical pain was his only source of uneasiness—*Oh happy mortals! who were not sufficiently enlightened to disturb the repose of your mind, or to feel those great agents of our miseries the love of power and of distinctions, the propensity to sensuality, the thirst after the representative signs of all wealth, those truly original sins with all their progeny, envy, avarice, intemperance, sickness, and all the tortures of imagination!"*

Thus we see this primitive and savage state, this first essay of Nature, already transformed (in the mouth of the Hierophant) into the happiest state that man ever knew: *Equality and Liberty* are the sovereign principles of happiness in that state. Should the reader be as much blinded as the profelyte, and not see whither all this is tending, let him proceed, and hear how man was deprived of this happiness by the institution of civil societies.

"An unfortunate germ soon vivifies in the breast of man, and his primitive peace and felicity disappear."

"As families multiplied, the means of subsistence began to fail; the *nomade* (or roaming) life ceased, and *PROPERTY* started into existence; men chose habitations; agriculture made them intermix. Language became universal; living together, one man began to measure his strength with another, and the weaker were distinguished from the stronger. This undoubtedly created the idea of mutual defence, of one individual governing divers families reunited, and of thus defending their persons and their fields against the invasion of an enemy; but hence *LIBERTY* was ruined in its foundation and *EQUALITY* disappeared."

"Oppressed with wants unknown until that period, man perceived that his own powers were no longer sufficient. To supply this defect, the weakest imprudently submitted to the strongest or to the wisest; not however to be ill-treated, but that he might be protected, conducted, and enlightened.—All submission, therefore, even of the most unpolished mortal, has an existence only in as much as *he wants* the person to whom he subjects himself, and on the express condition

that that person can succour him. *His power ceases when my weakness no longer exists, or when another acquires superiority. Kings are fathers; the paternal power is at an end when the child has acquired his strength. The father would offend his children if he pretended to prolong his rights beyond that term. Every man having attained to years of discretion may govern himself; when a whole nation therefore is arrived at that period, there can exist no further plea for keeping it in wardship.*"

In putting such language into the mouth of the Hierophant, the founder of Illuminism had too well studied the strength and illusion of words; he had been too cautious in the choice and preparation of his adepts ever to fear that any of them would answer, "You who thus give oracles, what do you understand by nations having attained their majority? Without doubt such as, having emerged from ignorance and barbarism, have acquired the lights necessary for their happiness; and to what can they be indebted for these lights and this happiness, if not to their civil association? It will be then, if ever, that they will find it both reasonable and necessary to remain under the *guardianship* of their laws and of their government, lest they should fall back into the barbarism and ignorance of the roaming clans, or be precipitated into the horrors of anarchy, from revolution to revolution, under the successive tyranny of the brigand, of the executioner of the sophisticated despot, or under that of a sophister Syeyes and his colegislative Marseillois, of a Robespierre and his guillotines, of the Triumvirs and their proscriptions. The populace alone in the *minority* of ignorance, the sophisters alone in the *majority* of wickedness and corruption, shall applaud thy mysteries."

Certain of not meeting with such reflections from the adepts, the Hierophant continues to inculcate his principles by attributing every thing to strength, and destroying all principles of morality or of reason, though he will affect the tone of both; and ends by forming his judgment on man in society, as he would judge tigers and wild beasts in the forests—These are his new doctrines.

"Never did strength submit to weakness.---Nature has destined the weak to serve, because they have wants; the strong man to govern, because he can be useful. Let the one lose his force, and the other acquire it, they will then change situations, and he that obeyed will command. He that stands in need of another, also depends upon him, and he has renounced to him his rights. Hence few wants is the first step towards liberty. *It is for this reason that the savages are the most enlightened of men, and perhaps they alone are free.\** When wants are durable, servitude is also lasting. Safety is a durable want. Had men refrained from all injustice, they would have remained free; it was injustice which made them bend beneath the yoke. To acquire safety, they deposited the whole force in the hands of one man; and thus created a new evil, that of fear. The work of their own hands frightened them; and to live in safety they robbed themselves of that very safety. This is the case of our governments---*Where then shall we find a protecting force? In union; but how rare alas! is that union, except in our new and secret associations, better guided by wisdom, and leagued in straiter bonds! and hence it is that nature itself inclines us towards these associations.*"

Subtle as is the artifice in this description of human nature, and in that affectation of beholding on the one side nothing but tyrants and despots, and on the other only oppressed and trembling slaves in the state of society; whatever share nature may have had in the institution of social order, or in reclaiming mankind from forests and wildernesses to live under laws and a common chief; the Hierophant nevertheless exultingly exclaims, "Such is the faithful and philosophic picture of despotism and of liberty, of our wishes and of our fears. Despotism was engrafted on liberty, and from despotism shall liberty once more spring. The reunion of men in society is at once the cradle and the grave of despotism; it is also the grave and cradle of liberty. *We were once possessed of liberty, and we lost it, but to find it again and never to lose it more; to learn by the very privation of it the art of better enjoying it in future.*" Reader, observe these words; if they do not

\* Darum sind wilde, und im höchsten grad aufgeklärte, vielleicht, die einzige freye menschen.

evidently point out the object of the Sect, if you do not perceive the wish of bringing mankind back to those times of the *nomade herds of savages*, and of men destitute of property, laws, or government, read and convince yourself by what follows: "*Nature drew men from the savage state and re-united them in civil societies; from these societies we proceed to further wishes, and to a wiser choice (aus den Staaten treten wir in neue kluger gewählte.) New associations present themselves to these wishes, and by their means we return to the state whence we came, not again to run the former course, but better to enjoy our new destiny*——let us explain this mystery."

"Men then had passed from their peaceable state to the yoke of servitude; Eden, that terrestrial paradise, was lost to them. Subjects of sin and slavery, they were reduced to servitude, and obliged to gain their bread by the sweat of their brow.—In the number of these men some promised to protect, and thus became their chiefs—at first they reigned over herds or clans—these were soon either conquered, or united together in order to form a numerous people; hence arose nations and their chiefs—Kings of nations. At the formation of states and nations, the world ceased to be a great family, to be a single empire; the great bond of nature was rent asunder."

The impudence of such assertions must astonish the reader; he will ask himself, can there possibly exist beings thus belying evidence itself, and pretending to show the universe forming but one and the same family, and the grand bond of nature in those roaming and scattered herds, where the child can scarcely walk when he is separated from his father? How is it possible to represent mankind as divorcing from the great family, at the very period when they unite under the same chiefs and the same laws, for their mutual protection and safety? But, reader, suspend thy indignation. Let us call up in evidence against the Sect those brigands and sophisticated murderers which it decorated with the high-sounding title of *Patriots*, and which it stimulated to bloodshed and methodized murder by the fanaticising sounds of *people, nation, country*. At the very time that they rend the air with such accents,

with names so dear as they pretend, hear the maledictions which their mysteries heap upon every *people*, every *nation*, every *country*.

At that period when men re-united and formed nations, "they ceased to acknowledge a common name--*Nationalism*, or the love for a particular nation, took place of the general love. With the division of the globe and of its states, benevolence was restrained within certain limits, beyond which it could no longer trespass.--Then it became a merit to extend the bounds of states at the expence of the neighbouring ones. Then it became lawful to abuse, offend, and despise foreigners, to attain that end--and this virtue was styled *patriotism*; and he was styled a *patriot*, who, just towards his countrymen, and unjust to others, was blind to the merits of strangers, and believed the very vices of his own country to be perfections.--In such a case, why not restrain that love within a narrower compass, to citizens living in the same town, or to the members of one family; or why even should not each person have concentrated his affections in himself? We really beheld *Patriotism* generating *Localism*, the confined spirit of families, and at length *Egotism*. Hence the origin of states and governments, and of civil society, has really proved to be the seeds of discord, and *Patriotism* has found its punishment in itself. . . . Diminish, reject that love of the country, and mankind will once more learn to know and love each other as men. Partiality being cast aside, that union of hearts will once more appear and expand itself--on the contrary, extend the bonds of *Patriotism*, and you will teach man that it is impossible to blame the closer contraction of love, to a single family, to a single person, in a word, to the strictest *Egotism*."

But let us abridge these blasphemies. The Hierophant, under pretence of his universal love, may vent his spleen against the distinctions of *Greeks* or *Romans*, of *French* or *English*, of *Italian* or *Spanish*, of *Pagan* or *Jew*, of *Christians* or *Mahometans*, which denote nations and their religions: he may repeat, if he pleases, that amidst these different denominations that of man is overlooked; what will be the result of such declamation?--With our illuminizing doctor, in common with every class of the disorganizing sophisters,

is not this pretended universal love to be a cloak for the most odious hypocrisy? He only pretends to universal philanthropy, that he may dispense with loving his neighbour. He detests the love of one's country, only because he detests the laws of nations; he cannot even brook the love of one's family (he has given us a fine specimen in the person of his sister,) and he will substitute that universal love because he is no more attached to them than he is to the Chinese, the Tartar, or the Hottentot, which he neither has seen nor ever will see, and that all human nature may be equally indifferent to him. He extends the bond that it may lose its elasticity and discontinue its action.--He calls himself citizen of the universe, that he may cease to be a citizen in his own country, a friend in society, or a fond father and dutiful child in his own family. His love, he tells us, extends from pole to pole, that he may love nothing that is near him. Such is the philanthropy of our Cosmopolites!

The profelyte stands astonished in stupid admiration at these expressions of universal love. The Hierophant proceeds to the *Codes of Nations*. Still in extasy at these doctrines, he learns that they are in direct opposition to the laws of nature; nor will he even perceive that his new code is in direct opposition to the very first laws of nature, as it eradicates the love of one's own family and that of one's country. Nor will he ask, why the fulfilling of his duty towards his fellow-countrymen should hinder him from treating the barbarian or the savage with proper affection? Then follow new sophisms, to persuade the adept that the original fault of man was, the dereliction of the Equality and Liberty of the savage state by the institution of civil laws.

Here, more than ever, are calumny and hatred blended with enthusiasm by the Hierophant, who, reviewing the different ages of the world since the existence of civil institutions, pictures nations as groaning under oppression, despotism, and slavery, or glutted with the blood of wars and revolutions, which always terminate in tyranny. At one time it is the representation of Kings surrounding themselves with herds or legions called soldiers, in order to gratify their ambition by conquests on strangers, or to reign by terror

over their enslaved subjects; at other times, it is the people themselves brandishing their arms, not to attack tyranny in its source, but merely to change their tyrants. If they think of giving themselves representatives, it is these very representatives, *who, forgetting that they only hold their missions and powers from the people, form Aristocracies and Oligarchies*, which all end by flowing into the general reservoir of Monarchy and Despotism. He never loses sight of his sophism of human nature degraded and vilified under the yoke of tyranny. These declamations, enthusiastically pronounced, at length make the proselyte exclaim, in unison with his master, "*Are such then the consequences of the institution of states and of civil society? O folly! oh people, that you did not foresee the fate that awaited you; that you should yourselves have seconded your despots in degrading human nature to servitude, and even to the condition of the brute!*"

Could a true philosopher have been present, his heart must have burst with generous indignation; he would have abruptly challenged the Hierophant to declare whence he had learned to metamorphose the annals of society into those of brigands and monsters? Is the history of man then reduced to the records of plagues, famines, storms, tempests, or of convulsed elements? Have no serene days shone on man? Shall the sun be represented as a malevolent object, because it is sometimes obscured by fogs or clouds? Are we to fly from our habitations because many have been destroyed by fire? Shall we curse life and health because we are subject to pains and infirmities? Why else this sable painting of the disasters which have in the course of ages befallen civil society? Why are we to be silent on the misfortunes from which it has preserved us, or on the advantages which it has heaped on man, in reclaiming him from the forests?

But the voice of reason cannot penetrate into the den of conspiracy. The oracles of Weisshaupt shall there be confidently repeated by the Hierophant. He draws nigher and nigher to the grand object, to the means of making those misfortunes disappear, which originate, as he pretends, in the institution of laws and governments. "Oh nature!" he continues, "how great and incontestible are thy rights! It is from the



womb of disaster and mutual destruction that the means of safety spring! Oppression disappears because it meets with abettors, and reason regains its rights because people wish to stifle it. He, at least, who wishes to mislead others, should seek to govern them by the advantages of instruction and science. Kings themselves at length perceive, that there is little glory in reigning over ignorant herds—Legislators begin to acquire wisdom, and they favour *property* and industry:—perverse motives propagate the sciences, and Kings protect them as agents of oppression. Other men profit on them to investigate the origin of their rights. They at length seize on that unknown mean of forwarding a revolution in the human mind, and of thus triumphing for ever over oppression. But the triumph would be of short duration, and man would fall back into his degraded state, had not Providence in those distant ages husbanded the means which it has transmitted down to us, of secretly meditating and at length operating the salvation of human kind.

*"These means are, the secret schools of Philosophy. These schools have been in all ages the archives of nature and OF THE RIGHTS OF MAN. These schools shall one day retrieve the fall of human nature, AND PRINCES AND NATIONS SHALL DISAPPEAR FROM THE FACE OF THE EARTH, and that without any violence. Human nature shall form one great family, and the earth shall become the habitation of the man of reason.—Morality shall alone produce this great Revolution. The day shall come when each father shall, like Abraham and the Patriarchs, become the Priest and absolute sovereign of his family. REASON SHALL BE THE ONLY BOOK OF LAWS, the sole code of man. THIS IS ONE OF OUR GRAND MYSTERIES. Attend to the demonstration of it, and learn how it has been transmitted down to us."*

I have already said, that had my object been only to prove the reality of a Conspiracy formed by Illuminism against the existence of every society, every civil code, and every nation; these lessons of the Hierophant would render every other proof superfluous. But that the reader may know the full extent of the dangers which threaten us, it is necessary that he should be shown how those plots of frenzy become really transformed into plots of profound wickedness; that he

should be acquainted with the means employed enthusiastically to inflame the minds of whole legions of adepts. Let us then attend to the Hierophant. If patience be necessary to follow him, greater still has been necessary to enable me to transcribe such doctrines.

“What strange blindness can have induced men to imagine that human nature was always to be governed as it has hitherto been.

“Where shall we find a man acquainted with all the resources of nature? Who dare prescribe limits, and say *thus far shalt thou proceed, and no farther*, to that nature, whose law is unity in the variegated infinite? Whence shall issue the command, that it shall always run the same course, and for ever renew it again—Where is the being who has condemned men, the best, the wisest, and the most enlightened of men, to perpetual slavery? *Why should human nature be bereft of its most perfect attribute, that of governing itself? Why are those persons to be always led who are capable of conducting themselves? Is it then impossible for mankind or at least the greater part, to come to their majority?* If one be enabled to do it why should not another; show to one person what you have taught another; teach him the grand art of mastering his passions and regulating his desires; teach him, that from his earliest youth he stands in need of others; that he must abstain from giving offence if he wishes not to be offended; that he must be beneficent if he wishes to receive favours. Let him be patient, indulgent, wise, and benevolent. Let these virtues be made easy to him by principles, experience, and examples; and you will soon see whether he needs another to conduct him? If it be true, that the greater part of mankind are too weak or too ignorant to conceive these simple truths, and to be convinced by them; Oh then our happiness will be at an end, and let us cease to labour at rendering mankind better, or at seeking to enlighten them.”

“Oh prejudice! oh contradiction of the human mind! shall the empire of reason, the capacity of governing ourselves be but a chimerical dream for the greater number of men, while on the other hand prejudice leads us to believe that such is the inherent right

of the children of Kings, of reigning families, and of every man whom wisdom or particular circumstances render independent !”

What horrid artifice is contained in these sentences ! The poor proselyte really imagines that he sees the most striking contradictions in the very foundations of our civil societies. He really thinks that we believe them to rest on the hereditary privilege of Kings and of their children, to be born with all the necessary wisdom to conduct themselves, while nature has refused such gifts to other mortals ; though Weishaupt, who scoffs in private at the credulity and folly of his adepts, knows as well as we do, that such has never been the idea even of the most ignorant populace. He knows that we believe Kings to be born children like other men, with the same weaknesses, the same passions, and like incapacity ; he knows as well as we do, that the gift of conducting ourselves and others is to be acquired by education, and by the helps and lights with which a man may be encompassed ; and we know as well as he does, that the child of the most obscure parentage would often make a better king than many Sovereigns ; as he might also be an excellent magistrate, or a great general, had he received a proportionate education. But does there hence follow any contradiction in civil society, because, uncertain as to the persons who would be the most proper for governing, but certain of the intrigues and broils which would accompany the election of Kings, it has obviated those inconveniences by hereditary crowns and empires ? And after all, what is the meaning of that sophistical pretence founded on the power of being able to conduct one's self ? Question the most prudent and the wisest of men, and he will readily say, though I do not stand in need of laws, magistrates, or Kings, to restrain me from being unjust towards others, or from oppressing and plundering, I yet want their assistance to secure me from being oppressed or plundered. The less I am inclined to injure others, the more I need the protection of the law from all injury. You are pleased to call my submission to the laws, slavery ; I, on the contrary, look to it as my safety, and as the guarantee of that liberty which enables me to do

good and to live happy and at peace in society. I have never heard of laws which forbid me to live like an honest man. It is the wicked man only who recognizes liberty but in the impunity of his crimes; I scorn such liberty, and bless the hand that deprives me of it. You call him a tyrant and a despot, I call him my King and my benefactor. The better I know how to conduct myself with respect to others, the more thankful I am to him who hinders others from behaving ill to me.

The reader must pardon me for these reflections; I know they are superfluous to those who think; but may not this work fall into the hands of persons as credulous as the unhappy proselyte. In exposing the envenomed weapons of the Sect, let it not be said that I withhold the antidote. Should any be still blind enough not to perceive the tendency of all these sophisms of Illuminism, let them hearken to the Sect ardently declaring their hopes; the Hierophant continues:

"Are we then fallen from our dignity so low as not even to feel our chains, or to hug them, and not cherish the flattering hope of being able to break them, or to recover our liberty, not by rebellion and violence (for the time is not yet come,) but by the force of reason. Because a thing cannot be accomplished to-morrow, should we despair of ever being able to effect it? *Abandon such short-sighted men to their own reasonings and their own conclusions; they may conclude again and again; but nature will continue to act. Inexorable to all their interested remonstrances, she proceeds, and nothing can impede her majestic course. Some events may take place contrary to our wishes; but they will all rectify of themselves; inequalities will be levelled, and a lasting calm shall succeed the tempest.* The only conclusion to be drawn from all these objections is, that we are too much accustomed to the present state of things, or perhaps self-interest has too great sway over us, to let us own that it is not impossible to attain universal independence—*Let then the laughers laugh and the scoffers scoff.* He that observes and compares what nature has done with what she does at present, will soon see, that in spite of all our intrigues she tends invariably towards her object. Her proceedings are imperceptible to him who reflects

but little; they are visible only to the sage whose mind's eye penetrates even to the womb of time.—From the summit of the mount he discovers in the horizon that distant country, the very existence of which is not surmised by the servile multitude of the plain.”

The principle means which Weisshaupt offers to his adepts for the conquest of this land of promise, this soil of independence, are, to diminish the wants of the people, and to enlighten their minds. Harken to his lessons, you who, heretofore protected by your laws, peaceably exercised an honourable and lucrative profession, and you who, once rivals of the flourishing commerce of Great Britain on the immensity of the ocean, are now but the sorrowful and dejected coasters of the Texel, imprudent disciples of a disorganizing Sect.—Learn, that it is in the secret hatred sworn against you by the Sect in its mysteries, that you are to seek the destruction of Lyons, the pillage of Bourdeaux, the ruin of Nantes and Marseilles, the fate, in short, of so many other towns flourishing in commerce, even the fate of Amsterdam itself; and then let your aching eye glance on your trees of Equality and Liberty. At the very time when you thought that you were seconding the views of the sect against the Nobles, Priests, and Monarchs, only to reinstate the people in their rights of Liberty and Equality, the Sect was aiming its blows at you as the grand artificers of Despotism. At that very period your profession was already proscribed by the mysteries, as that which of all others most surely tended to retain the people in slavery; the Illuminizing Jacobin was teaching his adepts, that “he who wishes to subject nations to his yoke, need but to create wants which he alone can satisfy.—Erect the *mercantile tribe* (*die kaufmannschaft*) into an hierarchical body; that is to say, confer on it some rank or some authority in the government, and you will have created perhaps the most formidable, the most *despotic* of all powers. You will see it giving laws to the universe, and on it alone will rest the independence of one part of the world and the slavery of the other. For that man dictates the law who has it in his power to create or foresee, to stifle,

"weaken, or satisfy want. And who are better enabled to do this than merchants?" Thus we see that those very men who were such ardent supporters of Jacobinism in our commercial towns, with a view to partake of the government, are precisely those whose profession the profound Jacobin chiefly detests in every form of government. May the elucidation of this mystery inspire the industrious inhabitants of hospitable Britain with new zeal for their laws! The discovery of such a snare is of too great importance to their safety, to allow me to conceal it from them.

In the next place the Hierophant proceeds from the art of diminishing wants in order to operate the independence of nations, to the duty of diffusing what he calls light. "He on the contrary (those are his words) who wishes to render mankind free, teaches them how to refrain from the acquisition of things which they cannot afford: he enlightens them, he infuses into them boldness and inflexible manners. He that teaches them sobriety, temperance, and economy, is more dangerous to the throne than the man who openly preaches regicide.---If you cannot diffuse at the same instant this degree of light among all men, at least begin by enlightening yourself, and by rendering yourself better. *Serve, assist, and mutually support each other; augment our numbers; render yourselves at least independent, and leave to time and posterity the care of doing the rest.* When your numbers shall be augmented to a certain degree, when you shall have acquired strength by your union, *hesitate no longer, but begin to render yourself powerful and formidable to the wicked* (that is to say to all who will resist their plans;) the very circumstance of your being sufficiently numerous to talk of force, and that you really do talk of it, that circumstance alone makes the profane and wicked tremble---That they may not be overpowered by numbers, many will become good (like you) of themselves, and will join your party.---*You will soon acquire sufficient force to bind the hands of your opponents, to subjugate them, and to stifle wickedness in the embryo.*" That is to say, as it may be understood in future, you will soon be able to stifle every principle of law, of government, of civil or political society, whose very institution in the eyes of an Illuminee is the germ of all the

vices and misfortunes of human nature. "The mode of diffusing universal light is, not to proclaim it at once to the whole world, but to begin with yourself; then turn towards your next neighbour; you two can enlighten a third and fourth; let these in the same manner extend and multiply the number of the children of light, until numbers and force shall throw power into our hands."<sup>\*</sup>

I observe in the ritual of this degree, that should the Hierophant be fatigued by the length of this discourse, he may take breath, and let one of the adepts continue the instruction of the profelyte.† Our readers also may avail themselves of this permission, and they have copious matter for reflection in what they have hitherto read. They may perhaps be inclined to ask, to what degree the people must diminish their wants not to stand in need of laws? They will perceive that bread itself must be denied them; for as long as fields are cultivated, laws will be necessary to protect the crops and to restrain men from reaping that which they have not sown; and if on the first view the Sophism appears wicked, the reader will soon perceive that it is but folly in the garb of Sophistry.

The better to form their judgments on the lessons of the Hierophant, they will have to compare that Revolution, *which is to be the effect of instruction alone, and which is insensibly to take place without the least shock or rebellion*, with that period when the adepts shall have acquired numbers, force, and power, enabling them to bind the hands of their opponents, and to subjugate all who may still show any affection for their laws, or for that civil order in society which the Sect wishes to suppress.

\* See Discourse on the lesser Mysteries of Illuminism.

† This Discourse actually requires at least two hours to read it. That part from which I have made extracts extends in Vol. II. of the *Original Writings*, from Page 44 to 93, and in the *last works of Philo and Spartacus*, (which are in much smaller print) from Page 10 to 48. I mean to abridge the remaining part still more; but shall be scrupulously exact in the translation of all remarkable passages.

## CHAP. X.

*Continuation of the Discourse on the lesser Mysteries.*

IN that part of the discourse which remains to be laid before the reader, the Hierophant, insisting on the necessity of enlightening the people to operate the grand revolution, seems to fear that the candidate has not clearly conceived the real plan of this revolution, which is in future to be the sole object of all his instructions. "Let your instructions and lights be universally diffused; so shall you render mutual security universal; and security and instruction will enable us to live without prince or government. If that were not the case, why should we go in quest of either?"\*

Here then the candidate is clearly informed of the grand object towards which he is to direct all his future instructions. To teach the people to live without princes or governments, without laws or even civil society, is to be the general tendency of all his lessons. But of what nature must these lessons be to attain the desired object?—*They are to treat of morality and of morality alone.* "For (continues the Hierophant) if light be the work of morality, light and security will gain strength as morality expands itself. Nor is true morality any other than the art of teaching men to shake off their wardship, to attain the age of manhood, and thus to need neither princes nor governments."†

When we shall see the sect enthusiastically pronouncing the word *morality*, let us recollect the definition which it has just given us of it. Without it, we could not have understood the real sense of the terms *honest men, virtue, good or wicked men.* We see that, according to this definition, the *honest man* is he who labours at the overthrow of civil society, its laws, and its chiefs: for these are the only crimes or virtues mentioned in the whole code. Pre-supposing that the can-

\* Und allgemeine aufklärung und sicherheit machen fürsten und staaten entbehrlich. Oder wo zu braucht man sie sodann.

† Die moral ist also die kunst welche menschen lehrt volljährig zu werden, der vormundschaft los zu werden, in ihr männliches alter zu treten, and die fürsten zu entbehren.



didate may object that it would be impossible to bring mankind to adopt such doctrines, the Hierophant anticipates the objection, and exclaims, "He is little acquainted with the powers of reason and the attractions of virtue; he is a very novice in the regions of light, who shall harbour such mean ideas as to his own essence, or the nature of mankind. . . . If either he or I can attain this point, why should not another attain it also? What! when men can be led to despise the horrors of death, when they may be inflamed with the enthusiasm of religious and political follies, shall they be deaf to that very doctrine which can alone lead them to happiness? *No, no; man is not so wicked as an arbitrary morality would make him appear. He is wicked, because Religion, the State, and bad example, perverts him. It would be of advantage to those who wish to make him better, were there fewer persons whose interest it is to render him wicked in order that they may support their power by his wickedness.*"

"Let us form a more liberal opinion of human nature. We will labour indefatigably, nor shall difficulties affright us. May our principles become the foundation of all morals! *Let reason at length be the religion of men, and the problem is solved.*"\*

This pressing exhortation will enable the reader to solve the problem of *the altars, the worship, and the festivals of Reason*, in the French Revolution; nor will they be any longer at a loss to know from what loathsome den their shameless Goddess rose.

The candidate also obtains the solution of all that may have appeared to him problematic in the course of his former trials. "Since such is the force of morality and of morality alone, (says the Hierophant,) since it alone can operate the grand revolution which is to restore liberty to mankind, and abolish the empire of imposture, superstition, and despotism; you must now perceive why on their first entrance into our Order we oblige our pupils to apply closely to the study of morality, to the knowledge of themselves and of others. You must see plainly, that if we permit each novice to introduce his friend, *it is in order to form a legion that may more justly be called holy and invincible*

\* Undenlich macht die vernunft zur religion der menschen, so ist die aufgabe aufgelöst.

*than that of the Thebans ; since the battles of the friend fighting by the side of his friend are those which are to reinstate human nature in its rights, its liberty, and its primitive independence."*

"The morality which is to perform this miracle is not a morality of vain subtilties. It is not that morality which, degrading man, renders him careless of the goods of this world, forbids him the enjoyment of the innocent pleasures of life, and inspires him with the hatred of his neighbour. It must not be a morality favouring the interests only of its teachers, which prescribes persecution and intolerance, which militates against reason, which forbids the prudent use of the passions ; whose virtues are no other than inaction, idleness, and the heaping of riches on the slothful.---Above all, it must not be that morality which, adding to the miseries of the miserable, throws them into a state of pusillanimity and despair, by the threats of hell and the fear of devils.

"It must, on the contrary, be that morality so much disregarded and defaced at the present day by selfishness, and replete with heterogeneous principles, It must be a divine doctrine, such as Jesus taught to his disciples, and of which he gave the real interpretation in his secret conferences."

This sudden transition naturally leads Weisshaupt to the developement of a mystery of iniquity for which we have long since seen him preparing his *Major Illuminees*, and particularly the *Scotch Knights* of illumination. The better to understand this mystery, let us recal to mind how the *Insinulators* or the teachers began by solemnly assuring their different Candidates, Novices, or Minerval Academicians, that in all the lodges of Illuminism there never arises a question in the least degree prejudicial to religion or the state. All these promises have been gradually lost sight of, and the proselyte has had time to accustom his ears to declamations against the priesthood and royalty. It has already been insinuated, that the Christianity of our times is very different from that taught by Jesus Christ ; the time was not arrived for numbering Christ himself among the impostors ; his name, his virtues, might still be venerated by certain adepts. Some there were, perhaps, who would be shocked at bare-faced

Atheism; and it is on their account that Weishaupt has thus treated of Christ. In the preceding degree he had contented himself with hinting, that the doctrines of this divine teacher had been perverted; nor had he declared what species of political revolution was (as he pretended) pointed out in the Gospel. But here the execrable sophist apostrophizes the God of the Christians in language similar to that in which we have since seen the too famous Fauchet declaiming in the revolutionary pulpit. It is here that Weishaupt declares Jesus Christ to be the Father of the Jacobins, or rather (to speak the revolutionary language) the great Doctor of the *Sans-culottes*. But, to enable us the better to judge of the cunning and premeditated villany of this detestable artifice, let us first attend to the correspondence of the adept, who, under Weishaupt, is charged with the compiling of the Code. Knigge, like the monstrous prototype of Illuminism, subdivides the adepts into those who scoff at and detest revelation, and those who stand in need of a revealed religion to fix their ideas. It is to explain this that Knigge writes the following letter to Zwack:

"To unite these two classes of men, to make them  
 "concur and co-operate towards our object, it was  
 "necessary to represent Christianity in such a light as  
 "to recall the superstitious to reason, and to teach our  
 "more enlightened sages not to reject it on account  
 "of its abuse. This should have been the secret of  
 "Masonry, and have led us to our object. Meanwhile  
 "despotism strengthens daily, though liberty univer-  
 "sally keeps pace with it. It was necessary then to  
 "unite the extremes. We therefore assert here, that  
 "Christ did not establish a new religion, but that his  
 "intention was simply to reinstate natural religion in  
 "its rights; that by giving a general bond of union  
 "to the world, by diffusing the light and wisdom of  
 "his morality, and by dissipating prejudices, his inten-  
 "tion was, to teach us the means of governing our-  
 "selves, and to re-establish, without the violent means of  
 "revolutions, the reign of Liberty and Equality among  
 "men. This was easily done by quoting certain texts  
 "from Scripture, and by giving explanations of them,  
 "true or false is of little consequence, provided each

"one finds a sense in these doctrines of Christ consonant with his reason. We add, that this religion, so simple in itself, was afterwards defaced; but that, by means of inviolable secrecy, it has been transmitted in purity to us through Free-Masonry."

"Spartacus (Weishaupt) had collected many materials for this, and I added my discoveries in the instructions for these two degrees. Our people, therefore, being convinced that we alone are possessed of the real secrets of Christianity, *we have but to add a few words against the Clergy and Princes.* In the last mysteries we have to unfold to our adepts *this pious fraud*, and then by writings demonstrate *the origin of all religious impositions*, and their mutual connexion with each other."\*

If the reader be not too much disgusted with *this pious fraud*, but can still attend to the declamations of the Hierophant, let us once more enter that den of demons wherein presides the triple genius of impiety, hypocrisy, and anarchy.

The Hierophant is about to say, "that their grand and ever-celebrated master, Jesus of Nazareth, appeared in an age when corruption was universal; in the midst of a people who from time immemorial had been subjected to and severely felt the yoke of slavery;† and who eagerly expected their deliverer announced by the Prophets. Jesus appeared and taught the doctrine of reason; to give greater efficacy to these doctrines, he formed them into a religion, and adopted the received traditions of the Jews. He prudently grafted his new school on their religion and their customs, which he made the vehicle of the essence and secrets of his new doctrines. He did not

\* Orig. Writ. Vol. II. Letter from Philo to Cato, Page 104, and following.

† Here is another example of the manner in which history is falsified.—The Jews were enslaved from time immemorial! Does this nation then make its whole history consist in the years of its captivity? Had it forgot its liberty and its triumphs under Joshua, David, Solomon, and its other Kings? Was it just emerged from its captivity when it fell under the dominion of the Romans, a dominion under which it remained at the time of Christ's birth? The adept has heard talk of the captivity of the Jews, of those periods when Almighty God, as a punishment for their crimes, delivered them over to their enemies; and he inconsiderately concludes, that their whole history is but one continued scene of bondage.

select sages for his new disciples, but ignorant men chosen from the lowest class of the people, to show that his doctrine was made for all, and suitable to every one's understanding; to show too, that the knowledge of the grand truths of reason was not a privilege peculiar to the great. He does not teach the Jews alone, but all mankind, the means of acquiring their liberty, by the observation of his precepts. He supported his doctrines by an innocent life, and sealed them with his blood."

"His precepts for the salvation of the world are, simply, the love of God and the love of our neighbour; he asks no more. . . . Nobody ever reduced and consolidated the bonds of human society within their real limits as he did—No one was ever more intelligible to his hearers, or more prudently covered the sublime signification of his doctrine. *No one, indeed, ever laid a surer foundation for liberty than our grand master, Jesus of Nazareth.* It is true, that on all occasions (*in ganzen*) he carefully concealed the sublime meaning and natural consequences of his doctrines; *for he had a secret doctrine as is evident from more than one passage of the Gospel.*"

It was during the time that he was writing this hypocritical history of the Messiah, that Weishaupt was turning the credulous profelyte into ridicule; as to the other adepts, he well knew that they anticipated such explanations, or at least would be delighted with them. Hence that impudence with which he falsifies the Scriptures. To prove the existence of this secret school, the doctrines of which are reserved for the initiated alone, he cites these words of Christ: "To you is given to know the mystery of the kingdom of God; but to them that are without, all things are done in parables."\* But he carefully avoids mentioning the order which Christ gives to his disciples, "That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops."† Weishaupt then proceeds to these words: "And their princes have power over them--

\* St. Mark, Ch. iv. V. 11.

† St. Matthew, Ch. x. V. 27.

"but it is not so among you; but whosoever will be greater shall be your minister."\* This precept, as well as all those on Christian humility, he transforms into principles of disorganizing equality inimical to all constituted authorities.—With equal ease he avoids all those lessons so often repeated both by Christ and his Apostles, on the obligation of rendering to Cesar what is Cesar's, of paying tribute, and of recognizing the authority of God himself in that of the law and of the magistrates. If Christ has preached the love of our neighbour, or fraternal love, his words are immediately perverted by *Weisshaupt* into a love of his Equality. If Christ exhorts his disciples to condemn riches, the impostor pretends it is to *prepare the world for that community of riches* which destroys all property. In fine, the conclusions drawn from these impious and deriding explanations, and from many others of a similar nature, are contained in the following words:

"If therefore *the object* of the secret of Jesus, which has been preserved by the institution of the mysteries, and clearly demonstrated both by the conduct and the discourses of this divine master, was to *reinstate mankind in their original Liberty and Equality*, and to prepare the means; how many things immediately appear clear and natural, which hitherto seemed to be contradictory and unintelligible! *This explains in what sense Christ was the saviour and the liberator of the world.* Now the doctrine of original sin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt nature, and the state of grace, will no longer be a problem. Mankind, in quitting their state of original liberty, fell from the state of nature and lost their dignity. In their civil society, under their governments, they no longer live in the state of pure nature, but in that of fallen and corrupt nature. If the moderating of their passions and the diminution of their wants, reinstate them in their primitive dignity, that will really constitute their redemption and their state of grace. It is to this point that morality, and the most perfect of all morality, that of Jesus, leads mankind. When at length this doctrine shall be generalized through-

\* St. Mark, Ch. x. V. 42, 43.

*out the world, the reign of the good and of the elect shall be established."*\*

This language is surely not enigmatical. The proselyte, once master of the mysteries it contains, needs only to be informed, how the great revolution, which they foretell, became the object of secret societies, and what advantages accrue to these societies from the secrecy in which they exist.

The Hierophant then, for the instruction of the proselyte, goes back to the origin of Masonry; he declares it to be the original school and depository of the true doctrine. He takes a view of its hieroglyphics and shapes them to his system. The *rough stone* of Masonry becomes the symbol of the *primitive state* of man, *savage but free*.—*The stone split or broken* is the state of *fallen nature*, of *mankind in civil society*, no longer united in one family, but divided according to their states, governments, or religions. *The polished stone* represents mankind reinstated in its primitive dignity, in its independence. Yet Masonry has not only lost these explanations; but the illuminizing orator goes so far as to say, "*The Freemasons, like Priests and chiefs of nations, have banished reason from the earth. They have inundated the world with tyrants, impostors, spectres, corpses, and men like to wild beasts.*"

Should any reader be surprised at seeing the Hierophant give this account of Masonry, let him reflect on the hatred which Weishaupt had sworn against every school where the name of any deity was preserved. The *Jehovah* or the *Grand Architect* of Masonry, the *two-fold god* of the Rosycrusian magicians, still render the occult lodges a school of some sort of Theosophy. But how reserved soever the Hierophant may be with regard to Atheism, the proselyte must, nevertheless, foresee, that should he be admitted to one degree higher, neither the *Grand Architect* nor the *two-fold God* will meet a better fate than the God of the Chris-

\* Orig. Writ. Part II. P. 106, 7.—The last Works of Spartacus, P. 58.—The author has transcribed the whole of what is printed in Italics in German, lest his translation of this extraordinary passage should be suspected of being exaggerated. As he perfectly understands the German language, and is a man of undoubted veracity, I have omitted it, but in so doing think it my duty to mention it. T.

tians. And therefore it is that Weishaupt declaims against those *spirits, apparitions*, and all the *superstitions* of Freemasonry; hence the theosophic Masons are involved in the general malediction pronounced against the priesthood and the throne.

It can be easily conceived that Weishaupt must represent true Masonry, or the pretended real Christianity, as solely extant in Illuminism. But the Hierophant enjoins the profelyte *not to think that this is the only advantage which the Order and the whole universe draw from this mysterious association.*

Here let magistrates, the chiefs of nations, every man who still retains any regard for the support of laws and empires, and of civil society, let them, I say, read, and meditate on these other advantages. The lesson is of the utmost importance—Whoever you are; all honest citizens, whether *Masons, Rosycrucians, Mopses, Hewers of Wood, Knights*; all you who thirst after the mysteries of the lodges, cease to accuse me of conjuring up chimerical dangers. I am not the man who speaks: it is he who of all others has been the *best acquainted* with your association, and has known what advantages could be drawn from them by able and patient conspirators.—Read; and tell us which is the most impressible on your mind, the pleasures you may find in your lodges, or the dangers of your country. Read; and if the name of citizen be still dear to you, reflect whether yours should remain inscribed on the registers of a secret society. You were ignorant of the dangers; the most monstrous of conspirators will lay them open to you, and he will call them advantages. He literally says, “Though these mysterious Associations should not attain our object, they prepare the way for us; they give a new interest to the cause; they present it under points of view hitherto unobserved; they stimulate the inventive powers and the expectations of mankind; *they render men more indifferent as to the interests of governments*; they bring men of divers nations and religions within the same bond of union; *they deprive the church and state of their ablest and most laborious members*; they bring men together who would never otherwise have known or met each other. *By this method alone they undermine the foundation of states, though they had really no such*



*project in view. They throw them together and make them clash one against the other. They teach mankind the power and force of union; they point out to them the imperfection of their political constitutions, and that without exposing them to the suspicions of their enemies, such as magistrates and public governments. They mask our progress, and procure us the facility of incorporating in our plans and of admitting into our Order, after the proper trials, the most able men, whose patience, long abused, thirsts after the grand ultimatum. By this means they weaken the enemy; and though they should never triumph over him, they will at least diminish the numbers and the zeal of his partizans; they divide his troops to cover the attack. In proportion as these new associations or secret societies, formed in different states, shall acquire strength and prudence at the expence of the former ones (that is to say, of civil society,) the latter must weaken, and insensibly fall."*

*" Besides, our Society originates, and must naturally and essentially deduce its origin from those very governments whose vices have rendered our union necessary. We have no object but that better order of things for which we incessantly labour; all the efforts, therefore, of Princes to stop our progress will be fruitless; the spark may long remain bidden in the ashes, but the day must come in which shall burst forth the general flame. For nature nauseates always to run the same course. The heavier the yoke of oppression weighs on man, the more sedulously will he labour to throw it off; and the liberty he seeks shall expand itself. The seed is sown whence shall spring a new world; the roots extend themselves; they have acquired too much strength, they have been too industriously propagated, for the day of harvest to fail us.—Perhaps it may be necessary to wait thousands and thousands of years; but sooner or later nature shall consummate its grand work, and she shall restore that dignity to man for which he was destined from the beginning."*

Reader, you have heard them. These conspirators have said more than I should have dared to hint at on the nature and danger of these associations. It would be useless for me to rest longer on this point. I shall end by showing by what artifices the Micro-

phant endeavours to tranquilize the consciences of those adepts who may have been startled at these predictions. Notwithstanding all that he has said of those times when Illuminism shall find means of *binding bands* and *subjugating*; notwithstanding all that aversion against governments which he seeks to infuse into the adepts, he concludes in a hypocritical strain peculiar to wickedness. "We are here at once the observers and the instruments of nature.--We do not wish to precipitate her steps. To enlighten men, to correct their morals, to inspire them with benevolence, such are our means. Secure of success, we abstain from violent commotions. To have foreseen the happiness of posterity, and to have prepared it by irreproachable means, suffices for our felicity. The tranquillity of our consciences is not troubled by the reproach of aiming at the ruin or overthrow of states and thrones. Such an accusation could with no more propriety be preferred against us, than it might against the statesmen who had foreseen and foretold the impending and inevitable ruin of the state.--As assiduous observers of Nature, we admire her majestic course; and, burning with the noble pride of our origin, we felicitate ourselves on being the children of men and of God."

"But carefully observe and remember, that we do not impose our opinions; we do not oblige you to adopt our doctrines. Let the truth you can acknowledge be your only guide. Free man, exercise here thy primitive right; seek, doubt, examine, do you know of, or can you find elsewhere, any thing that is better?--Make us acquainted with your views, as we have exposed ours to you. We do not blush at the limits of our understandings; we know that we are but men: we know that such are the dispositions of nature, such the lot of man, that he is not to expect to attain perfection at his outset; he can attain it but by degrees. It is by gaining experience from our errors, by profiting of the lights acquired by our forefathers, that we shall become at once the children of wisdom, and the parents of a still wiser progeny. If, therefore, you think that you have found truth in the whole of our doctrine, adopt the whole. Should you perceive any error to have stolen in with it, remember

that truth is not the less estimable on that account. If you have met with nothing that pleases you here, reject the whole without fear; and remember, that in many things, at least, we only need further research or a new investigation. Do you observe any thing blamable or laudable, see and make choice of what you approve. Should you be more enlightened yourself, then your eye may have discovered truths which are still denied to us. The more art we employ in the instruction of our pupils to lead them to the paths of wisdom, the less you will be inclined to refuse us a portion of your applause."

Thus ends the discourse of the Hierophant.---The profelyte who has heard it without shuddering, may flatter himself with being worthy of this priesthood. But before he is sacrilegiously anointed, he is led back to the porch, where he is invested with a white tunic. He wears a broad silken scarlet belt; the sleeve is tied at the extremity and middle with bandages of the same colour, which make it bulge out.\* I am particular in the description of this dress, because it was in a similar one that, during the French Revolution, a comedian appeared personally attacking Almighty God, saying, "No! thou dost not exist. If thou hast power over the thunder-bolts, grasp them; aim them at the man who dares set thee at defiance in the face of thy altars. But no, I blaspheme thee, and I still live. No, thou dost not exist." In the same costume, and to prepare him for the same blasphemies, the Epopt is recalled into the temple of mysteries. He is met by one of the brethren, who does not permit him to advance till he has told him, "that he is sent to enquire whether he (the profelyte) has perfectly understood the discourse which has been read to him--whether he has any doubts concerning the doctrines which are contained in it--whether his heart is penetrated with the sanctity of the principles of the Order--whether he is sensible of the call, feels the strength of mind, the fervent will, and all the disinterestedness requisite to labour at the grand undertaking--whether he is ready to make a sacrifice

\* Last Works of Philo and Spartacus, at the end of the Discourse, Vol. III.

"of his will, and to suffer himself to be led by the most excellent superiors of the Order."

I will spare the reader the disgusting impiety of the ceremonial which immediately follows.---The rites of the preceding degree were in derision of the Last Supper; these are an atrocious mimicry of the sacerdotal ordination. A curtain is drawn, and an altar appears with a crucifix upon it. On the altar also is a bible; and the ritual of the Order lies on a reading desk; on the side a censer, and a phial full of oil. The Dean acts the part of a Bishop, and he is surrounded with acolytes. He prays over the profelyte, blesses him, cuts hair from the top of his head, clothes him in the vestments of the priesthood, and pronounces prayers after the fashion of the sect. On presenting the cap he says, "*Cover thyself with this cap, it is more valuable than the crown of Kings.*" The very expressions of the Jacobin with his red cap. The communion consists in honey and milk, which the Dean gives to the profelyte, saying, "This is what Nature gives to man. Reflect how happy he would still have been, if the desire of superfluities had not, by depriving him of a taste for such simple food, multiplied his wants, and poisoned the balm of life."

All the preceding part of this degree sufficiently explains the real meaning of these words. The ceremonies are terminated with delivering to the Epope that part of the code which relates to his new degree. I shall relate all that is necessary for the reader to be informed of, when, after having treated of the degree of Regent, and of the Grand Mysteries, I shall come to investigate the government of the Order.

## CHAP. XI.

*Eighth Part of the Code of Illuminees—The Regent,  
or the Prince Illuminee.*

“ **W**HEN one of our Epopts has sufficiently distinguished himself to bear a part in the political government of our Order; that is to say, when he unites prudence with *the liberty of thinking and of acting*; when he knows how to temper boldness with precaution, resolution with complaisance; subtlety with good-nature; loyalty with simplicity; singularity with method; transcendency of wit with gravity and dignity of manners; when he has learned opportunely to speak or to be silent, how to obey or to command; when he shall have gained the esteem and affection of his fellow-citizens, though feared by them at the same time; when his heart shall be entirely devoted to the interests of our Order, and the common welfare of the universe shall be uppermost in his mind;—then, and then only, let the Superior of the province propose him to the national Inspector as worthy of being admitted to the degree of *Regent*. ”

Qualities  
required.

Such are the qualities required by the Sect for the admission of its adepts to the degree which in the Code is sometimes termed *Regent*, at others the *Prince Illuminee*. Such are the very words to be found in the preamble of the rules of this degree.

“ Three things of the utmost consequence (says the code) are to be observed. In the first place, the greatest reserve is necessary with respect to this degree. Secondly, those who are admitted into it must be as much as possible *free men and independent of all Princes*: they must indeed have clearly manifested their *hatred for the general constitution* or the actual state of mankind; have shown how ardently they wish for a change in the government of the world; and how much the hints thrown out in the degree of Priest has inflamed their wishes for a better order of things.”

Precautions  
and preliminary ques-  
tions.

If all these requisites are to be found in the Candidate, then let the national Inspector once more examine, in his records, every thing relative to the conduct and character of the new adept, let him inspect the divers questions which have been put to him, and discover where he has shown his strong or his weak side. According to the result of this examination, let the Inspector propose some new questions on those articles on which the Candidate may have shown the greatest reserve. For example, some of the following :\*

" I. Would you think a society objectionable, which  
" should (till nature shall have ripened its grand revo-  
" lutions) place itself in a situation, which would de-  
" prive Monarchs of the power of doing harm, though  
" they should wish it? A society whose invisible  
" means should prevent all governments from abusing  
" their power? Would it be impossible through the  
" influence of such a society, to form a new state in  
" each state, *status in statu*;" that is to say, would it  
" be impossible to subject the rulers of every state to  
" this Illuminizing Society, and to convert them into  
" mere tools of the Order even in the government of  
" their own dominions?

" II. Were it to be objected, that such a society  
" might abuse its power, would not the following con-  
" siderations do away such an objection?--Do not our  
" present rulers daily abuse their power? And are not  
" the people silent, notwithstanding such an abuse? Is  
" this power as secure from abuse in the hands of  
" Princes, as it would be in those of our adepts whom  
" we train up with so much care? If then any go-  
" vernment could be harmless, would it not be our's,  
" which would be entirely founded on morality, fore-  
" sight, wisdom, liberty, and virtue?"

" III. Though this universal government, founded  
" on morality, should prove chimerical, would it not  
" be worth while to make an essay of it?

" IV. Would not the most sceptical man find a  
" sufficient guarantee against any abuse of power on  
" the part of our Order, in the liberty of abandoning  
" it at pleasure; in the happiness of having Superiors  
" of tried merit, who, unknown to each other, could

\* Instructions for conferring the degree of Regent, Nos. 1, 2, &c.  
Last Works of Philo and Spartacus.

\* not possibly support each other in their treasonable combinations against the general welfare; Superiors, in short, who would be deterred from doing harm by the fear of the existing chiefs of empires?"

"V. Should there exist any other secret means of guarding against the abuse of that authority entrusted by the Order to our Superiors, what might they be?"

"VI. Supposing despotism were to ensue, would it be dangerous in the hands of men who, from the very first step we made in the Order, teach us nothing but science, liberty, and virtue? Would not that despotism lose its sting in the consideration that those chiefs who may have conceived dangerous plans will have begun by disposing a machine in direct opposition to their views?"

To understand the tendency of these questions, let us reflect on the meaning given by the Sect to *liberty* and *general welfare*. Above all, let us not forget the lesson already given to the adepts on morality; the art of teaching men to shake off the yoke of their minority, to set aside Princes and Rulers, and to learn to govern themselves. This lesson once well understood, the most contracted understanding must perceive, in spite of the insidious tenour of these questions, that their sole tendency is to ask, whether "a Sect would be very dangerous who, under pretence of hindering the chiefs of nations, Kings, Ministers, and Magistrates, from hurting the people, should begin by mastering the opinions of all those who surrounded Kings, Ministers, or Magistrates; or should seek by invisible means to captivate all the councils, and the agents of public authority, in order to reinstate mankind in the rights of their pretended majority; and to teach the subject to throw off the authority of his Prince, and learn to govern himself; or, in other words, to destroy every King, Minister, Law, Magistrate, and public authority whatever?" The Candidate, too well trained to the spirit of Illuminism not to see the real tendency of these questions, but also too much perverted by it to be startled at them, knows what answers he is to give to obtain the new degree. Should he still har-

\* Instructions for conferring the degree of Regent, No. 1, 2, 3. Last Works of Philo and Spartacus.

hour any doubts, the ceremonies of his installation would divest him of them. These are not theosophical or insignificant ceremonies; every step demonstrates the disorganizing genius, and the hatred for all authority, which irritates the spleen of their impious author; and it is therefore that Weisshaupt, when writing to Zwack, represents them as *infinitely more important* than those of the preceding degree.\*

The Inauguration.

When the admission of the new adept is resolved on, he is informed, "that as in future he is to be entrusted with papers belonging to the Order, of far greater importance than any that he has yet had in his possession, it is necessary that the Order should have further securities. He is therefore to make his will, and insert a particular clause with respect to any private papers which he may leave in case of sudden death. He is to get a formal and juridical receipt of that part of his will from his family, or from the public Magistrate, and he is to take their promises in writing that they will fulfil his intentions."†

This precaution taken, and the day for the initiation fixed, the adept is admitted into an anti-chamber hung with black. Its furniture consists in a skeleton elevated on two steps, at the feet of which are laid a crown and a sword—There he is asked for the written dispositions he has made concerning the papers with which he may be entrusted, and the juridical promise he has received that his intentions shall be fulfilled. His hands are then loaded with chains, as if he were a slave; and he is thus left to his meditations.‡ The Provincial who performs the functions of Initiator is alone in the first saloon, seated on a throne. The Introducer, having left the Candidate to his reflections, enters this room, and in a voice loud enough to be heard by the new adept, the following Dialogue takes place between them.

"Provincial. Who brought this slave to us?"

"Introducer. He came of his own accord; he knocked at the door."

"Prov. What does he want?"

\* Original Writings, Vol. II. Let. 24, from Weisshaupt to Cate.

† Instructions for conferring this degree, No. 5.

‡ Ritual of this degree, No. 1.



"*Introd.* He is in search of Liberty, and asks to be freed from his chains."

"*Prov.* Why does he not apply to those who have chained him?"

"*Introd.* They refuse to break his bonds; they acquire too great an advantage from his slavery."

"*Prov.* Who then is it that has reduced him to this state of slavery?"

"*Introd.* Society, governments, the sciences, and false religion." *Die gesellschaft, der staat, die gelehrsamkeit, die falsche religion.*

"*Prov.* And he wishes to cast off this yoke to become a seditious man and a rebel?"

"*Introd.* No; he wishes to unite with us, to join in our fights against the constitution of governments, the corruptions of morals, and the profanation of religion. He wishes through our means to become powerful, that he may attain the grand ultimatum."

"*Prov.* And who will answer to us, that after having obtained that power he will not also abuse it, that he will not be a tyrant and the author of new misfortunes?"

"*Introd.* His heart and his reason are our guarantees—the Order has enlightened him. He has learned to conquer his passions and to know himself. Our Superiors have tried him."

"*Prov.* That is saying a great deal—Is he also superior to prejudice. Does he prefer the general interest of the universe to that of more limited associations?"

"*Introd.* Such have been his promises."

"*Prov.* How many others have made similar promises who did not keep them? Is he master of himself? Can he resist temptation? Are personal considerations of no avail with respect to him? Ask him, whether the skeleton he has before him is that of a king, a nobleman, or a beggar?"

"*Introd.* He cannot tell; nature has destroyed all that marked the depraved state of inequality; all that he sees is, that this skeleton was man like us; and the character of man is all that he attends to."

"*Prov.* If such be his sentiments, let him be free at his own risk and peril. But he knows us not—

"Go and ask him why he implores our protection?"\*

This dialogue ended (and the reader will not be at a loss to perceive the drift of it,) the Introducer returns to the Candidate, and says, "Brother, the knowledge you have acquired can no longer leave you in doubt as to the grandeur, the importance, the disinterestedness and lawfulness of our great object. It must therefore be indifferent to you whether you are acquainted with our Superiors or not; nevertheless, I have some information to impart to you on that subject."

This information is nothing more than a summary of a pretended history of Masonry, going back to the deluge; and of what the Sect calls the fall of man, the loss of his dignity, and of the true doctrine. The story then continues to Noah and the few who escaped the deluge in the ark; these, he says, were a few Sages or Freemasons, who have maintained the true principles in their secret schools. It is for that reason, says the Instructor, that Masonry has preserved the denominations of *Noachists* and *Patriarchs*---Then comes a recapitulation of what had been said in the degree of *Epopt* on the pretended views of Christ, on the decline of Masonry, and on the honour reserved to Illuminism to preserve and revive these true and ancient mysteries---"When questioned (says the Instructor) as to whom we are indebted to for the actual constitution of our Order, and the present form of the inferior degrees, the following is the answer we give:

"Our founders, without doubt, had extensive knowledge, since they have transmitted so much to us---Actuated by a laudable zeal for the general welfare, they formed a code of laws for our Order; but, partly through prudence, and partly to guard against their own passions, they left the direction of the edifice they had raised to other hands, and retired. Their names will for ever remain in oblivion---The chiefs who govern the Order at present are not our founders; but posterity will doubly bless those unknown benefactors who have despised the vain glory of immortalizing their names. Every document which could have thrown light on our origin has been committed to the flames."

\* Ritual of this degree, No. 1.

"You will now be under the direction of other men; men who, gradually educated by the Order, have at length been placed at the helm. You will soon make one of their number.—Tell me only, whether you still harbour any doubt as to the object of the Order."

The Candidate, who has long since been past all possibility of doubt, advances with his Introducer towards another saloon; but, on opening the door, several of the adepts run and oppose their entrance.—— A new dialogue takes place in the style of the first—— Who goes there? Who are you?—It is a slave who has fled from his masters——No slave shall enter here—He has fled that he might cease to be a slave; he craves an asylum and protection——But should his master follow?—He is safe, the doors are shut——But should he be a traitor?—He is not one, he has been educated under the eyes of the Illuminees. They have imprinted the divine seal on his forehead.—The door opens, and those who opposed the Candidate's entrance escort him to the third saloon. Here new obstacles occur, and another dialogue takes place between an adept in the inside and the Introducer. In the mean time the Provincial has left his former station, and has seated himself upon a throne in this third room. [It is worthy of remark that these enemies of thrones are themselves always seated on a throne.] The Provincial gives orders that the Candidate may be admitted, and desires to see whether he really bears the print of the seal of liberty. The Brethren accompany the new adept to the foot of the throne.

"*Prov.* Wretch! You are a slave: and yet dare enter an assembly of free men! Do you know the fate that awaits you? You have passed through two doors to enter this; but you shall not go hence unpunished, if you profane this sanctuary."

"*Introd.* That will not happen; I will be his guarantee. You have taught him to thirst after liberty; and now keep your promise."

"*Prov.* Well, Brother, we have subjected you to various trials. The elevation of your sentiments has made us conceive you to be both proper and worthy of being admitted into our Order. You have thrown yourself with confidence and without reserve into  
Vol. III.

"our arms: and it is time to impart to you that liberty which we have painted to you in such bewitching colours. *We have been your guide during all the time that you stood in need of one. You are now strong enough to conduct yourself; be then in future your own guide, be it at your own peril and risk. Be free; that is to say, be a man, and a man who knows how to govern himself; a man who knows his duty, and his imprescriptible rights; a man who serves the universe alone; whose actions are solely directed to the general benefit of the world and of human nature. Every thing else is injustice—Be free and independent; in future be so of yourself—Here, take back the engagements you have hitherto contracted with us. To you we return them all.*"

As he pronounces these words, the Provincial returns him all the writings which concern him, such as his oaths, his promises, the minutes of his admission to the preceding degrees, the history of his life which he had transmitted to the superiors, and all the notes taken by the Scrutators concerning him.

This perhaps is one of the most delicate traits of policy of the sect. The chiefs have had full leisure to pry into the most secret recesses of his heart, and the Scrutators have no further discoveries to make. The candidate may take back his oaths and his secrets, but recollections (perhaps copies) still remain, and the Initiator may well continue: "In future you will owe us nothing but that which your heart shall dictate. We do not tyrannize over men, we only enlighten them. Have you found contentment, rest, satisfaction, happiness, among us? You will not then abandon us. Can we have mistaken you, or can you have mistaken us? It would be a misfortune for you; but you are free. Remember only that men free and independent do not offend each other; on the contrary, they assist and mutually protect each other. Remember, that to offend another man, is to give him the right of defending himself. Do you wish to make a noble use of the power we give to you? rely on our word: you shall find zeal and protection among us. Could a disinterested zeal for your brethren glow in your heart, then labour at the grand object, labour for unfortunate human nature, and thy last

"hour shall be blest. We ask nothing else from you, we ask nothing for ourselves. Question your own heart, and let it say whether our conduct to you has not been noble and disinterested. After so many favours, could you be ungrateful, your heart should avenge us, and chastise you. But no; many trials have proved you to be a man of constancy and resolution. Be such your character, and in future govern with us oppressed man, and labour at rendering him virtuous and free."

"Oh, Brother! what a sight, what hopes! when one day happiness, affection, and peace shall be the inhabitants of the earth! when misery, error, and oppression, shall disappear with superfluous wants! when, each one at his station labouring only for the general good, every father of a family shall be sovereign in his tranquil cot! when *he that wishes to invade these sacred rights shall not find an asylum on the face of the earth!* when idleness shall be no longer suffered! *when the cloud of useless sciences shall be cast aside,* and none shall be taught but those which contribute to make man better, and to reinstate him in his primitive freedom, his future destiny! when we may flatter ourselves with having forwarded that happy period, and complacently view the fruits of our labours! when in fine, each man viewing his brother in his fellow-creature, shall extend a succouring hand—with us and ours you shall find happiness and peace, should you continue faithful and attached to us. You will also remark, that the sign of this degree consists in extending your arms to a brother with your hands open, to show that they are not sullied by injustice or oppression, and the *gripe* is to seize the brother by the two elbows, as it were to hinder him from falling. The word is *redemption*."

The foregoing passages so clearly demonstrate the meaning of this word *redemption*, that the reader must be surprised at learning that there still remain further mysteries to be revealed.—The candidate is not yet admitted into the highest class. He is only the Prince Illuminee, and has to gain admission to the two degrees of *Philosopher*, and of the *Man King*. He is invested in his new principality by receiving a buckler,

boots, a cloak, and a hat. The words pronounced at the investiture, are worthy of the reader's attention.

On *presenting the buckler*, the Initiator says, "Arm thyself with fidelity, truth, and constancy; *be a true Christian*, and the shafts of calumny and misfortune "shall not pierce thee." *Be a Christian! (und sey ein Christ)!!* What a strange Christian; what a wicked wretch then must be the Initiator who dares carry his dissimulation to such lengths, and profane that sacred name in mysteries so evidently combined for the eradication of every trace of Christianity! But the adept smiles, or his stupidity must be beyond expression if he does not see through so miserable a cant.

On *presenting the boots*: "Be active in the service of the good, and fear no road which may lead to the propagation or discovery of happiness." This will recall to our minds the principle, *whatever may be the means*, fear not to employ them when they lead to what the sect calls happiness.

On *giving the cloak*: "*Be a prince over thy people*; that is to say, be sincere and wise, the benefactor of thy brethren, and teach them science." The reader will not be at a loss to understand what science.

The formula of *the hat* is, "Beware of ever exchanging this hat of liberty (*diesen frey heissthut*) for a crown."

Thus decorated, the Prince Illuminee receives the fraternal embrace.---He then hears read the instructions for his new degree; but as they entirely relate (like those of the preceding degree) to the government of the brethren, they will be treated of in the last part of the code. It is now time to proceed to the Grand Mysteries.

## CHAP. XII.

*Ninth Part of the Code of the Illuminees.—Class of the Grand Mysteries; the Mage or the Philosopher, and the Man King.*

BY the great importance which the sect places in the last mysteries of Illuminism, and the many precautions it has taken to conceal them from the public view, I am compelled to begin this chapter with candidly declaring, that every attempt to discover the original text of this part of the Code has been fruitless. Such an avowal, however, should not disconcert the reader. Though the real text may be wanting, we have abundant matter to supply its place. We have Weishaupt's familiar correspondence; we are in possession of the letters of many of the adepts who enthusiastically admired them; and the avowals are still extant of other adepts, who indignantly beheld such abominations. Our judgment will be guided by laws laid down by Weishaupt himself; and the famous apology of this monstrous legislator will teach us how to appreciate them. Such materials are more than sufficient to supply the deficiency of the literal text. It is true, that the crafty cant and affected enthusiasm of the Hierophant will be wanting; but the substance of his declamation, the extent and monstrosity of his ultimate plots will lose nothing of their evidence. Let us begin then by attending to their author, and from him receive our first impressions.

Weishaupt, when writing to Zwack his incomparable man, and speaking of the degree of *Eopste*, wherein impiety and rebellion seem to have strained every nerve to disseminate their venomous principles against church and state, he says, "One might be tempted to think that this degree was the last and the most sublime: I have, nevertheless, three more of infinitely greater importance, which I reserve for our Grand Mysteries. But these I keep at home, and only show them to the Arcopagites, or to a few other brethren the most distinguished for their merit and their services.—Were you here, I would admit you to my

The text not to be obtained

Weishaupt's opinion on these mysteries

"degree, for you are worthy of it--But I never suffer it to go out of my hands. *It is of too serious an import* ; it is the key of the ancient and modern, the "religious and political history of the universe."

"That I may keep our provinces in due subordination, I will take care to have only three copies of "this degree in all Germany ; that is to say, one in "each Inspection." He soon after writes again to the same adept : "I have composed four more degrees "above that of *Regent* ; and with respect to these "four, even the lowest of them, our degree of Priest "will be but child's play"--*Wo gegen den schlechtesten der priester grad kinder spiel seyn soll.\**

Before we draw any conclusion toward forming our judgment, let me recall to the mind of the reader those letters wherein Weishaupt declares, that every degree shall be an apprenticeship for the next, a *sort of Novitiate for the higher degrees*. That these degrees were always to be in *crescendo* ; in fine, that in the last class of the mysteries a perfect statement of the maxims and polity of Illuminism was to be given. *Und am ende folgt die totale einsicht in die politic und maximen des ordens.*† After such letters, the text of these mysteries is scarcely necessary. I know that these degrees were reduced to two for the last class of the mysteries ; I know, from the agreement made by the founder and his intimate adepts, that the first was the *Mage*, or *Philosopher* ; the other, the *Man King*.‡ I will start from these data, and shall not hesitate to say, that this monster of impiety and of wickedness imposes on himself when he speaks of *degrees infinitely more important* for the higher mysteries, or when he pretends that those of *Epopt* and *Regent* are but *puerile* in comparison with those which he reserves for his intimate adepts. His execrable pride may flatter him with surpassing even the devils themselves, in his wicked inventions for sending forth the pestiferous blast ; but their combined efforts could not suggest more hideous plots than those in which Weishaupt glories when calling them his *lesser mysteries*.—What ! the

\* Orig. Writ. Vol. II. Let. 15, 16, 24, to Cato-Zwack.

† Ibid. Vol. I. Let. 4, to Cato.

‡ Ibid. Vol. II. Let. 1, to Philo, and Second Part of Agreement of the Arcopagites.



vow of annihilating every idea of religion, even to the very name of a God ; the plan for overthrowing every government, even to the obliteration of every vestige of laws, authority, or civil society ; the wish of destroying our arts and sciences, our towns, and even villages, that they may realize their systems of Liberty and Equality ; the desire of exterminating the greater part of human nature, to work the triumph of their vagabond clans, over the remaining part of mankind. These vows and wishes, these plots and plans, have already appeared in the lesser mysteries, and his adepts must have been as stupid as he wishes them to be impious and wicked, if they have not seen through the web that veils from their sight the baleful abyss. And, after all, it is not the *object* or the *substance* of their plots which is thus slightly veiled ; the *terms* alone are concealed. There only remains to say, that all religion shall be destroyed for the adoption of Atheism ; every constitution, whether monarchical or republican, shall be overthrown in favour of absolute independence ; property shall be annihilated ; science and arts shall be suppressed ; towns, houses, and fixed habitations, reduced to ashes, for the re-establishment of the roaming and savage life, which the hypocrite, in his cant, calls the *patriarchal life*. Such are the terms ; and the scroll of this hideous pantomime needed only to be unrolled, to tell the names of those who were to appear on the gloomy stage of the last mysteries. The adept had long since inhaled the deleterious air with which Weishaupt had spared no pains to surround him ; and could he nauseate this, or turn away from these disastrous machinations, the gates of the mysterious pit were shut against him. At such a sight nature shudders--The reader will cry out, None but monsters could have conceived or abetted such plots. Be it so ; I will not contradict him ; I only wish to name these monsters---Behold Weishaupt and his profound adepts ! The reader will find the proofs of this exclamation in their own writings.

Weishaupt, who divided his mysteries into two classes, also distributed his last secrets under two heads. First, Religion ; which was the object of the *Mages* : The other comprehended what he called his Polity ; and he reserved it for the *Man King*. Let us sepa-

Secret of  
the *Mages*;  
Atheism.

rately investigate each of these degrees; commencing with that principle which he himself lays down, and from which he never deviates, that each degree shall be a preparatory concatenation of principles and doctrines, the ultimate tendency of which was to form the object of the last mysteries. Such a principle is more than sufficient to demonstrate that the secret to be imparted to his *Mages* can be no other than the most absolute Atheism, and the total subversion of every Religion. The adept, however, has already imbibed such horrid principles; and the secret consists in telling him, in plain terms, that it was towards that point the Sect had long since been leading him, and that in future all his thoughts, words, and actions, must tend to second the views of the Sect in their monstrous undertaking; that in the preceding degrees the name of *Religion* had only been preserved the better to destroy the thing; but that in future the very name would only be the expression of chimeras, of superstition, of fanaticism, supported by despotism and ambition, as a tool for enslaving mankind.

Proved by  
Weis-  
haupt's  
letters.

This explication is no vain fancy of mine. See Weishaupt confidentially writing to his intimate and incomparable Cato-Zwack:

"I firmly believe, that the secret doctrine of Christ "had no other object in view than the re-establishment "of Jewish Liberty, which is the explanation I give of it. "I even believe, that Freemasonry is nothing but a "Christianity of this sort; at least, my explanation of "their Hieroglyphics perfectly coincides with such an "explanation. In this sense, nobody could blush at "being a Christian; for *I preserve the name, and substitute reason,—denn ich lasse den namen, und substituere ihm die vernunft.*"—He continues: "It is no "trivial matter to have discovered a new Religion "and a new Polity in these tenebrous Hieroglyphics;" and he goes on to say, "One might be induced to "think that this was my highest degree; I have, nevertheless, three of infinitely more importance, for our "grand mysteries."\* Here then is Weishaupt's decision on the degree of *Epoet* or *Illuminized Priest*.—It is Christianity preserving the *name of Religion*, with

\* Original Writings, Vol. II. Let. 15, to Cato.

the Gospel converted into a code by means of which Christ taught the Jacobinical *Equality and Liberty*.† Here Weishaupt is transcendent in his wickedness and his impiety; it is under the sacred name of Religion that he teaches his disorganizing principles of *Equality and Liberty*. After having led his Epopts to the pinnacle of Impiety, to what farther lengths can he possibly lead his *Mage*?—He may erase the names of *Religion* and *God*? And this he will do in his higher mysteries; for who can expect to find them when he says, “You know that the *Unity of God* was one of the secrets revealed in the mysteries of Eleusis; as for that, *there is no fear of any such thing being found in mine.*”\*

After this, can the name of God be expected ever to be found in the mysteries of the *Illuminized Mage* for any other purpose than to be blasphemed? We see this same Weishaupt reserving all the Atheistical productions for this degree; he writes again to his incomparable man: “With our beginners let us act prudently with respect to books on Religion and Polity. In my plan I reserve them for the grand mysteries. At first we must put only books of history or of metaphysics into their hands. Let Morality be our pursuit. Robinet, Mirabeau (that is to say the system of nature written by Diderot, though attributed to Mirabeau,) the *Social System*, *Natural Polity*, the *Philosophy of Nature*, and such works, are reserved for my higher degrees.—At present they must not even be mentioned to our adepts, and particularly *Helvetius on Man*.”‡ The reader here sees a list of the most Anti-religious and the most Atheistical works,|| and that they are reserved for these last mysteries. As a preparation for them (*horribile dictu!*) the very idea of a God must be eradicated from the mind of the adept. Can we doubt of this, when we see Weishaupt thus write: “Do put Brother *Numenius* in correspondence with me, I must try to cure him of his Theosophical ideas, and properly

† See the Discourse on the Degree of Epopt.

\* Original Writings, Vol. I. Let. 4, to Cato.

‡ Ibid. Let. 3, to Cato.

|| See the Helvienne Letters on these Works.

"prepare him for our views.---*Ich will ihm suchen von " der Theosophie zu curieren, und zu unseren absichten " zu bestimmen."*† The Theosopher, or the man still believing in a God, is not fit for these mysteries; Religion then must of course be irreconcilable with them. Were the consequences less evident, and should we reject these secret correspondences, or condemn the last oracles of the Hierophant to remain *within the hundred bolts* which keeps them hidden from the adepts; I say, even then, to ascertain what the tenets of the Sect are as to any worship or religion, we should not be necessitated to enter that den of mysteries. Though Weishaupt had not mentioned Religion in his intimate correspondence, the Atheistical Conspiracy of his mysteries would be evident, and why seek private documents when he has given us irrefragable proofs of guilt in that which he publishes as his apology?

By his apology.

Two years after his flight, Weishaupt most daringly asserts, that the Systems of his Illuminism (as published by the civil powers) are but a mere sketch, a plan as yet too ill-digested for the public to form any judgment either on him or his adepts, from the Original Writings or his Confidential Correspondence. He publishes a new code, and calls it *The corrected System of Illuminism, with its degrees and constitutions, by Adam Weishaupt, Counsellor to the Duke of Saxe Gotha.* Here at least we have a right to judge him and his mysteries, both in his apology and his corrected degrees. But the reader will now view him in a new light. He is not only the conspiring infidel, but the insolent Sophister, insulting the public with all the haughtiness of the most daring Atheist, shrugging his shoulders in disdain at the rest of mankind; and with impertinent pity saying to us all, as he did of the adepts whom he had duped, *poor creatures! what could one not make you believe!*

I deign to cast my eyes on this apology, or the Illuminism corrected. He begins by telling us, that to have supposed him capable of composing so extensive a work in two years *was doing him the honour of supposing him gifted with most extraordinary talents; and*

† Ibid. Vol. II. Lct. 15, to Cato.

It is in such terms that the Sophister informs the public that he takes them for great fools. Let the contempt with which he treats his readers be retorted upon himself; let neither him nor his accomplices expect to descend to posterity with any other distinction than as the phenomena of vice and infamy. Are we to crouch in token of homage before the men who insolently scoff at their God and at the public weal? I know not whether Weisshaupt needed extraordinary talents or not, though I grant him all the art and cunning of the Sophister; but most certainly he must have presumed much on the force of impudence when he flattered himself that the public would inevitably find that his corrected code contained no principles but such as would elevate the mind and tend to form great men.\* What I find is, that it is nothing more than a medley of all the arts of his original code for the education or rather depravation of his adepts. Did I wish to form a stupid atheist, this would be the work I should chuse to put into his hands. As early as the third degree, in place of a God reigning as freely as he does powerfully over this universe, I find the universe transformed into a vast machine, in which every thing is held together or put in motion by I know not what fatality, decorated sometimes by the appellation of God, at others, of nature. Again: did I wish to decorate with the name of providence a destiny *which cannot annihilate a single atom without depriving the stars of their support and involving the whole universe in ruin*, this would be the work I should recommend: I would give it to the narrow-minded adept, who, in a world where every thing is said to be necessary, should still pretend to talk of virtue or vices, or who could comfort himself for all the harm which the wicked could do him, by learning that the wicked like the virtuous man only followed the course which nature had traced for him; and that they would both arrive at the same point as himself; In fine, I would put it into the hands of the imbecile, who would call *the art of making merry the art of being always happy*

\* So hoffe ich doch sollen alle darin übereinkommen, daß die in diesen graden aufgestellten grund-sätze fähig seyen, große und erhabene menschen zu bilden—*Introduction to his corrected system.*

(*ars semper gaudendi*;) the art of persuading one's self that one's misfortunes are incurable, or that they are all necessary.\* But what reader will brook the impudence of that conspiring infidel, who, dedicating his mysteries as an apology to the whole world and all mankind—*der welt und dem menschlichen geschlecht*—and pretending to prove that his original mysteries are not a conspiracy against Religion, puts a discourse in the mouth of his new Hierophants, whose very title characterizes the most determined one both against God and Religion; he calls it, *An instruction for the adepts who are inclined to the fancy of believing in or of adoring a God*! I know it may be also translated, *An instruction for the Brethren inclining towards Theosophical or Religious enthusiasm*.† But if both these translations be not synonymous in the language of the Sophisters, let the reader judge, from the exordium of the discourse, which is the most accurate.

“He who wishes to labour for the happiness of mankind, to add to the content and rest of the human species, to decrease their dissatisfaction (these are literally the words of our Antitheosophical Sophister,) must scrutinize and weaken *those principles* which trouble their rest, contentment, and happiness. Of this species are all those systems which are hostile to the ennobling and perfecting of human nature; which unnecessarily multiply evil in the world, or represent it as greater than it really is: all those systems which depreciate the merit and the dignity of man, which diminish his confidence in his own natural powers, and thereby render him lazy, pusillanimous, mean, and cringing: all those also which beget enthusiasm, which bring human reason into discredit, and thus open a free course for imposture: *All the Theosophical and Mystical Systems; all those which have a direct or indirect tendency to such Systems; in short, all the principles derived from Theosophy, which, concealed in our hearts, often finish by leading men back to it, belong to this class.*”

In the course of his instructions, the reader is not to expect that Weishaupt will make any exception in fa-

\* See in the corrected System the Discourse on the third class.

† Unterrieth für alle mitglieder, welche zu Theosophischen schwärzmerceyn geneigt sind.

vour of the revealed Religion, not even a hint at such an exception is to be seen.—The Religion of Christ is represented as a medley of the reveries of Pythagoras, of Plato, and of Judaism. It is in vain for the Israelites to believe in the Unity of God, in the coming of a Messiah; it is in vain to assert that such was the faith of their forefathers, of Abraham, Isaac, and Jacob, long before they entered Egypt or Babylon; it is in vain to prove, that the adoration of the golden Calf, or of the god Apis, was punished by the Almighty as a prevarication of their Religion: Nothing will serve the Sophister; he will declare in his *corrected code*, that the Religion of the Jews was but a modification of the reveries of the Egyptians, of Zoroaster, or of the Babylonians. To *correct* his adepts, he teaches them to cast aside the Creation as a chimera unknown to antiquity, and to reduce all Religion to two Systems—The one, that of matter co-eternal with God, a part of God, proceeding from God, cast forth and separated from God, in order to become the world—The other, matter co-eternal with God, without being God, but worked by God, for the formation of the universe. On these foundations he builds a general history of all Religions and makes all appear equally absurd. The reader might be tempted to think that these lessons had been composed before the hegira or rather proscription of the author of Illuminism. They may have been compiled for one of those discourses which he declares to be of more importance than that of the Hierophant in the degree of Epopé.—He precisely follows the course which Knigge represents as the grand object of the last mysteries. He makes, after his fashion, a general compilation of all the schools of Philosophism and of its Systems; and hence he deduces Christianity and all Religions. The result of the whole is, that all Religions are founded on imposture and chimera, all end in rendering man cowardly, lazy, cringing and superstitious; all degrade him, and trouble his repose.\* And it is thus that this Sophister, under pretence of his justification, daringly acts that part in public which before he had only ventured to act under the cover of his mysteries. He sallies forth from his

\* See the last discourse of Illuminism corrected.

baleful abyss but to proclaim to the world what heretofore he had only hinted to his adepts in private,—that the time was at length come for the overthrow of every Altar, and the annihilation of every Religion.

By Knigge's testimony.

Are any further proofs necessary to demonstrate the object of the grand mysteries? The testimony of Knigge cannot be objected to, nor can Knigge pretend or wish to mislead Zwack when confidentially corresponding with him. Both had signed the agreement of the Areopagites respecting the compilation of the degrees of Illuminism.\* Let us then attend to these two adepts—Philo-Knigge has been exhibiting all that he has done, according to Weishaupt's instructions, in the degree of *Epopt*, to demonstrate that Christ had no other view than the establishment of natural Religion, or, in the language of Illuminism, the rights of Liberty and Equality. Knigge then continues: "After having thus shown to our people that we are the real Christians, we have only a word to add against Priests and Princes. I have made use of such precaution in the degrees of *Epopt* and of *Regent*, that I should not be afraid of conferring them on Kings or Popes, provided they had undergone the proper previous trials. In our last mysteries we have to acknowledge this *pious fraud*; to prove, upon the testimony of authors, the origin of all the religious impostures, and to expose the whole with their connections and dependencies."†

Such, reader, is *that word to add*, which was to be spoken only in the last mysteries of Illuminism! That word against priests and the ministers of every worship! That word on the *pious fraud*, or rather labyrinth of impiety, in which the sect had involved the candidate on his first entrance into the Order, only to extricate him when he was judged worthy of their last

\* See this agreement in the Original Writings, Vol. II. Part II. signed the 20 *Aderneth* 1551, or Anno Domini, 20 December 1781.

† Da nun die Leute schon dass wir die einzigen ächten wahren Christen sind, so dürfen wir da gegen ein word mehr gegen pfaffen und fürsten reden; doch habe ich dies so gethan, dass ich päpste und könige nach vorhergegangener prüfung, in diese grade aufnehmen wollte. Indem höheren mysterien sollte man dann A diese *pian fraudem* entdecken, und B aus allen schriftten den ursprung aller religiözen lügen, und deren zusammenhang entwickeln—*Original Writings, Vol. II. Lct. 1, from Philo to Cato.*



mysteries ! The adept must certainly be of weak intellects, and his credulity must border on stupidity, if he has not, in the degree of *Epopt*, and long before, observed whither they were leading him. But should he really be still in the dark, or could he view with indignation the artifices which have been used with him ; if all reflection have not abandoned him ; what will not the very term of *pious fraud* discover to him ? Will it not recall to his mind, " that on the first invitations of the sect, to entice him into their Order, they began by telling him, that nothing contrary to religion would ever enter the projects of the Order ? Does he not remember, that this declaration was repeated on his admission into the noviciate, and reiterated when he was received into the minerval academy ? Has he forgotten, how strongly the sect enforced the study of morality and of virtue in the first degrees, and how carefully it isolated both from religion ? When pouring forth its encomium on religion, did not the sect insinuate, that true religion widely differed from those mysteries and worship which had degenerated in the hands of the priesthood ? Does he remember with what art and affected respect it spoke of Christ and his Gospel in the degrees of *Major Illuminee*, of *Scotch Knight*, and of *Epopt* ; how the Gospel was insensibly metamorphosed into illuminized reason, its morality into that of Nature ; and from a moral, reasonable, and natural religion, how a religion and a morality of the rights of man, of *Liberty and Equality*, were deduced ? Does he reflect how all the different parts of this system and opinions of the sect were insinuated to him, how naturally they occurred and appeared to have been fostered in his own breast ? Could not the Sect say to him, 'tis true, we put you on the way, but you were much more earnest in solving our questions than we in answering yours. When, for example, we asked whether the religions which nations had adopted fulfilled the objects for which they were intended ; whether the pure and simple religion of Christ was really that which different Sects professed at this present day, we knew what to believe, but we wished to know how far you had inhaled our principles. We had a multitude of

" prejudices to conquer in you, before we could suc-  
 " ceed in persuading you that the pretended religion  
 " of Christ was but an invention of priest-craft, im-  
 " posture, and tyranny. If such be the case with the  
 " much-admired and loudly proclaimed Gospel, what  
 " are we to think of all other religions? Learn, then,  
 " that they are all founded on fiction, all originate in  
 " imposition, error, imposture, and chimera. Such is  
 " our secret. All the windings we made; the hypo-  
 " theses we assumed; the promises set forth; the pa-  
 " negyric pronounced on Christ and his secret schools;  
 " the fable, of Masonry being for a long time in pos-  
 " session of his true doctrines, and our Order being  
 " at present sole depositary of his mysteries, can no  
 " longer be subjects of surprise. If, to overturn Chris-  
 " tianity and every religion, we pretended solely to  
 " possess true Christianity, the true religion, remember  
 " that the *end sanctifies the means*, that the sage *must*  
 " *make use of all those means for good purposes, which*  
 " *the wicked do for evil*. The means we have em-  
 " ployed to rid you, and which we continue in order to  
 " rid mankind of all religion, are but a *pious fraud*,  
 " which we always meant to reveal to you when  
 " admitted to the degree of *Mage*, or of *Illuminized*  
 " *Philosopher!!!*"

By the  
 avowal of  
 an honest  
 adept.

To these reflections on the word to be added in the  
 last mysteries (sufficiently demonstrated by the ascension  
 of the degrees, by Weishaupt's apology, by his intimate  
 correspondence, and that of his most perfect adepts)  
 let us subjoin the avowal of a man little calculated  
 indeed for a member of such an abominable tribe, but  
 who has better than any person known how to tear  
 the mask from their hideous countenances, and expose  
 their wickedness. I am acquainted with his real  
 name; I am aware that it would greatly add to the  
 confidence of the public; but I also know that could  
 Illuminism discover his asylum, it would follow him to  
 drink his blood, though it were to the southern pole.  
 He is then entitled to secrecy; till now it has been ob-  
 served, nor will I be the first to infringe his right.  
 The Germans have paid him homage, and, ignorant  
 of his name, they have surnamed him *Biedermair*, or  
 Man of Honour; at least, it is under that denomina-  
 tion that his works are generally cited. All that I

can say in addition to what the public is already in possession of respecting this gentleman is, that nothing could have induced him to continue so disgusting a course, but a zeal for the public welfare, and a just opinion, that the only means of preventing the effects of the conspiracy of the sect was to make their machinations public.—Having passed through all the degrees, he was at length admitted to the last mysteries. He published those of *Egypt or Priest*, and of *Regent*, under the title of *Last Works of Philo and Spartacus*. He subjoined the instructions belonging to those degrees, with a *Critical History of all the degrees of Illuminism*. Had I no other guarantee of the veracity of his assertions, than their glaring coincidence with the original writings, which is beyond all doubt with the attentive investigator, I should not hesitate in declaring him to be the man that has given the truest account, and was best acquainted with the sect. The certificate at the head of the degree of *Egypt and Regent*, for a more perfect knowledge of which the public is indebted to him, I look upon as undoubtedly genuine. I know a person who has seen and read this certificate in the original, in *Philo-Knigge's* own hand-writing, and who has seen the seal of the Order attached to this certificate. I thus particularize because the public is entitled, in discussions of this importance, to know how far I have extended my researches, and how far the grounds I work upon deserve to be credited.—The passage I am about to quote is looked upon as fundamental by all German authors; it is from Biederman, and occurs near the end of his *Critical History*.

“With respect to the two degrees of *Mage* and of *Man King*, there is no reception, that is to say, there are no ceremonies of initiation. Even the Elect are not permitted to transcribe these degrees, they only hear them read; and that is the reason why I do not publish them with this work.”

“The first is that of *Mage*, also called *Philosopher*. It contains the fundamental principles of *Spinosism*. Here every thing is *material*; God and the world are but one and the same thing; all religions are

"*inconsistent*, chimerical, and the invention of ambitious men."\*

\* Der erste, welcher *Magus* auch *Philosophus* heist, enthält spinosistische grundsätze, nach welchen alles materiell, Gott und die welt einerley, alle religion unstatthaft, und eine erfindung berfüchtiger menschen ist.

I might have quoted the testimony of another adept, who writes as follows to the authors of the *Eudemonia*: (Vol. III. No. 2, Art. 4.) "I also can declare that I have been present at the grand mysteries; particularly, that in 1785 I was entrusted with the instructions of the degree of *Mage* or *Philosopher*; and that the short description given in the *ENDLICHES SCHICKSAL* (or the last object of Freemasonry) is perfectly exact and well-grounded." The author of the *Endliches Schicksal* has only, like myself, copied the text from *Biederman*. I have no knowledge of this new adept. I see he has signed his letter, desiring the authors of the *Eudemonia* not to make use of his name without an absolute necessity. "Besides," he adds, "I am a Roman Catholic; and in the country in which I live might find disagreeable consequences from not having asked to be absolved from my oath, before I published what I had promised to keep secret." Sir, I am a Catholic as well as yourself, and should wish to know where you have learned, that the oath you had taken to the Illuminees was superior to that you had taken to the state. How then could you reconcile with your conscience the keeping back from the magistrate or the prince such proofs as you had acquired of a conspiracy against the state? Yes, do penance, and ask absolution for having taken such an oath, and for not having been true to the oath of allegiance which you had sworn to the state, and from which you could not be absolved by *any power on earth*.—What singular ideas are sometimes formed of probity! To persuade one's self that one is bound by an oath to a band of conspirators, while the oath of allegiance is overlooked!—Sir, had you said, that it was necessary to take proper precautions for your security, that wretches pretending to the power of life and death might not assassinate you, nothing could be more natural; take your precautions while informing the public magistrate, but do not come and give us as an excuse your fidelity to an oath, which in itself is nothing less than a perjury to the state.

Notwithstanding, however, the reproach justly merited by this adept, his testimony is not to be neglected, since he has sent his name to the editors of the *Eudemonia*, a journal printed at Franckfort on the Mein, and highly deserving of

"Divers principles," continues the author, "thrown out in the preceding degrees might in some measure point out the object the sect had in view." Certainly nothing could be better grounded than such a surmise --- Nature, so often united with God, represented active like God, following, with the same immensity of power, the same wisdom as God, the course which it had traced; a hundred such expressions in the mouth of the Hierophant evidently indicated, that the God of Weisshaupt was that of Spinoza or Lucretius, no other than matter and the universe; in fine, the God of Atheism. Let the *Sieur D'Alembert* assert, that nothing can be more opposite to Atheism than Spinosism;\* or let Spinoza say, that, so far from being an Atheist, he converts every thing into God; will such an excuse raise pity or indignation in the reader? To deny that there is any other God than the world, is evidently denying the only being that can justly be called God. It is laughing at men, to wish to make them believe, that the person is preserved because they do not dare destroy the name, at the very time that the name of God is only used as an agent for the annihilation of every idea of a Deity.

I think I have sufficiently demonstrated, that the first object of these grand mysteries of Illuminism, prepared with so much art and cunning, is no other than to plunge the adepts into a monstrous Atheism, to persuade all nations that religion is but an invention of ambitious impostors, and that to deliver nations from this despotism of imposture, and recover the famous rights of man, Liberty and Equality, they must begin by annihilating every religion, every worship, every altar, and cease to believe in a God.

Let us continue the declaration of *Biederman*, and the object of the last part of the mysteries (or the degree of the Man King) will be equally clear.

The Man King, by the same adept.

encouragement for the vigour with which the editors combat the Illuminees. Their writings have frequently corroborated materials that I had received from Austria and Bavaria, which gives me great confidence in the researches I have made.

\* Panegyric of Mohtesquieu.

"The second degree of the grand mysteries," he says, "called the *Mam King*, teaches that every inhabitant of the country or town, every father of a family, is sovereign, as men formerly were in the times of the patriarchal life, to which mankind is once more to be carried back; that, in consequence, all authority and all magistracy must be destroyed. —I have read these two degrees, and have passed through all those of the Order."†

How well authenticated soever this testimony may be, still one is loth to think that there could have existed men at once so absurd and so wicked as to take such exquisite pains to educate their adepts merely to address them in the end to the following purpose: "All that we have done for you hitherto was only to prepare you to co-operate with us in the annihilation of all Magistracy, all Governments, all Laws, and all Civil Society; of every Republic and even Democracy, as well as of every Aristocracy or Monarchy—It all tended to infuse into you and make you insensibly imbibe that which we plainly tell you at present—All men are equal and free, this is their imprescriptible right; but it is not only under the dominion of Kings that you are deprived of the exercise of these rights. They are annulled wherever man recognizes any other law than his own will. We have frequently spoken of Despotism and of Tyranny; but they are not confined to an Aristocracy or a Monarchy: Despotism and Tyranny as essentially reside in the Democratic sovereignty of the people, or in the legislative people, as in the legislative King. What right has that people to subject me and the minority to the decrees of its majority? Are such the rights of nature? Did the sovereign or legislative people exist any more than Kings or Aristocratic Legislators at that period when man enjoyed his natural Liberty and Equality?—Here then are our mysteries—All that we have said

† Der zweyte, *Rex* genannt, lehrt das jeder Bauer, Bürger und hausvater ein *souverain* sey, wie in dem patriarchalischen leben, auf welches die leute wieder zurück-gebracht werden müßten, gewesen sey; und das folglich alle obrigkeit wegfallen müßte.—Diese beyden graden habe auch ich, der ich in dem orden alles durchgegangen bin, selbst gelesen. *Ibid.*

"to you of Tyrants and Despots, was only designed insensibly to lead you to what we had to impart concerning the despotism and Tyranny of the people themselves. Democratic governments are not more consonant with nature than any others. If you ask, How it will be possible for men assembled in towns to live in future without laws, magistrates, or constituted authorities,—the answer is clear, Desert your towns and villages, and fire your houses. Did men build houses, villages, or towns in the days of the Patriarchs? They were all equal and free; the earth belonged to them all, each had an equal right, and lived where he chose. Their country was the world, and they were not confined to England or Spain, to France or Germany; their country was the whole earth, and not a Monarchy or petty Republic in some corner of it. Be equal and free, and you will be cosmopolites or citizens of the world. Could you but appreciate Equality and Liberty as you ought, you would view with indifference Rome, Vienna, Paris, London, or Constantinople in flames, or any of those towns, boroughs, or villages which you call your country,—Friend and Brother, such is the grand secret which we reserved for our Mysteries!!"

It is painful indeed to believe, that stupidity, pride, and wickedness, should have thus combined to prepare adepts, who, attending Weisshaupt's Mysteries, could mistake them for the Oracles of true Wisdom and transcendent Philosophy. How may Jacobins and those pretended patriots of Democracy blush, when they learn the real object of the Sect which directs their actions; when they learn that they have only been the tools of a Sect whose ultimate object is to overturn even their Democratic Constitutions!—But in attributing such language to the Hierophant of the last Mysteries, what more have I said than the Illuminizing Legislator has already declared! What other can be the meaning of his *Patriarchal* or of his *Numade* or *roaming life*, of those vagabond clans, or of man still in the savage state? What Democracy even could consist with the Patriarchal life or the vagabond clans? Where is the necessity for attending the last Mysteries,

By the foregoing de-  
grees.

to learn from the Sect itself the extent of their conspiracies? We have seen Weishaupt cursing that day as one of the most disastrous for mankind, when, uniting themselves in civil society, they instituted Laws and Governments, and first formed *nations and people*. We have seen him depreciate *nations* and the *national spirit* as the grand source of Egotism; call down vengeance on the *laws*, on the *rights* of nations as incompatible with the *laws and rights of nature*. What else can the Sect mean by saying, that *nations shall disappear from the face of the earth*, than the annihilation of all civil or national society? Why those blasphemies against *the love of one's country*, if not to persuade the adepts to acknowledge none?—Have we not heard the Hierophant teaching that true morality consisted in *the art of casting Princes and Governors aside and of governing one's self*; that the *real original sin* in mankind was their uniting under the laws of civil society; that their *redemption* could be accomplished only by the abolition of this civil state? And when his frantic hatred against all government exalts his imagination, does he not enthusiastically exclaim, *Let the laughers laugh, the scoffers scoff; still the day will come, when Princes and Nations shall disappear from the face of the earth; a time when each man shall recognize no other law but that of his reason?* Nor does he hesitate to say, that *this shall be the grand work of SECRET SOCIETIES*. They are to reinstate man in his rights of Equality and Liberty, in an independence of every law but that of his reason. Such he formally declares to be one of the grand mysteries of his Illuminism;\* and can the reader quietly sit down and think that all these declarations of the author of Illuminism, who must be superior to his Mysteries, have not the absolute ruin of every law, government, and civil society in view? Has he not seen the Sect anticipating those objections which evidence might have suggested against systems still more wicked than stupid; forewarning the adepts, that independence once more restored among men, it was not to meet the same fate it formerly had, and was never to be lost again;—teaching that mankind, having acquired wisdom by its disasters, will resemble

\* See the Degree of Epopt.



a man corrected of his errors by long experience, and who carefully avoids those faults which were the cause of his past misfortunes? Has not the reader heard him proclaim to his elect, that this independence once recovered, the empire of the laws and all civil society would cease; and will he still continue to disbelieve the existence of the most deliberate and most dangerous Conspiracy that ever was formed against society!

Should any of my readers be weak enough to be seduced by the imaginary sweets of a patriarchal life, so artfully promised by Weishaupt, let them receive the explanation of that life from these pretended Apostles of Nature.

At my outset I did not only declare, that the destruction of civil society was the object of their views; I did not confine myself to saying, that should Jacobinism triumph every Religion and every Government would be overthrown; but I added, *that to whatever rank in society you may belong, your riches and your fields, your houses and your cottages, even your very wives and children would be torn from you.*\* I also rejected fanaticism and enthusiasm in my own and my reader's name. I have said it, and, adopting the simplest construction, do not proofs of the most extensive plots crowd upon us from the very lessons of the Sect? Can common sense, nay can the strongest prejudice, refuse to admit such powerful evidence?

Let him who may wish to preserve his field, his house, or the smallest part of his property, under this patriarchal life, go back to the *lesser Mysteries*; there let him hear the Hierophant teaching the adept, that it would have been happy for man, "Had he known how to preserve himself in the primitive state in which nature had placed him!--But soon the unhappy germ developed itself in his heart, and rest and happiness disappeared. As families multiplied, the necessary means of subsistence began to fail. *The Nomade or roaming life ceased; Property began; Men chose fixed habitations; Agriculture brought them together.*" What were in the eyes of the Sect the dreadful consequences of this deviation from the Nomade or Patriarchal life?--Why the Hierophant ha-

Plots of the  
Sect against  
PROPERTY.

ens to tell us, *Liberty was ruined in its foundations, and Equality disappeared.* This *Patriarchal* or *Nomade* life is then no other than that which preceded *property*, the building of *fixed habitations*, of houses, cottages, or the cultivation of your fields. It was this beginning of property therefore, the building of habitations, the cultivation of lands, which struck the first mortal blow at Equality and Liberty. Should any one wish to return to the *Patriarchal* or *Nomade* life with such wretches as these apostles of Liberty and Equality, let him begin by renouncing his property; let him abandon his house and his field; let him, in unison with the Sect, declare, that the first blasphemy which was uttered against *Equality and Liberty* was by the man who first laid my field, my house, my property.

It must be voluntary blindness, indeed, in the man who will not see the hatred conceived and the Conspiracies entered into by the Sect against titles or pretensions to, nay against the very existence of property. It will acknowledge none, nor can it in any shape be compatible with their explanations of Equality and Liberty, or with that primitive state of nature which no more entitles you or me to the possession of this gold or silver, or that field, than it does a third person.

Here it is not simply the question of establishing the *Agrarian Laws*, where lands, riches, and other properties are to be equally distributed among all; it is not simply to abolish the distinction of *rich and poor*; no, every property is to be destroyed, that of the poor like that of the rich. The first man who was weary of the *Nomade*, roaming, vagabond, and savage life, built a cot and not a palace. The first who furrowed the earth was in quest of bread and not of gold; but he nevertheless, according to the principles of the Sect, was the man who struck the first deadly blow at Equality and Liberty. Poor or rich man then, according to the doctrine of the Sect, the field you have recovered from the waste, and that you have cultivated, belongs to me equally as to you, or else to nobody; I, though idle and inactive, am entitled to the fruit of your labours; I have a right to share those fruits which you have raised on the land which I left uncultured. Does not *Equality* disappear, whether it be a poor or rich man who shall pretend

to be entitled to or say this field is mine, I have that property? If the poor man has a title to his property, has not the rich man also one? Treasures and palaces are no more property than the cot or cottage. Here an Illuminee spies want, there abundance; Equality and Liberty are every where banished; Despotism or Slavery is universal. Nevertheless, Liberty and Equality in his eyes are the rights of nature, and he beholds them mortally wounded on the first appearance of property, when man became stationary. Poor or rich, you all imbrued your hands in this foul assassination of Equality and Liberty when you pretended to property; from that instant you are both involved in the curse pronounced in the mysteries; you are both objects of the Conspiracies of the Sect from the first instant that you dared assert your right to your habitations whether cots or palaces, to your properties, whether fields or domains. But these cannot be the whole of the secrets; they are only those of the lesser mysteries. Weishaupt has revealed them to his Epopts; he reserves the grander secrets for his *Mage* and *Man-King*; then let any man rich or poor harbour, if he can, a hope of seeing the Sect respect his property. Or rather let him behold the Sect at present pillaging the rich in favour of the poor. The last mysteries or ultimate conspiracy will take place; and then the poor man will learn, that if Illuminism begins by pillaging the rich, it is only to teach him that he is no better entitled to his property than the rich man was, and that the time is near when he will also be pillaged and fall a victim to the curse which has been pronounced against every proprietor.

The progress of this Sophism is worthy of remark. If we judge by its present growth, what a gigantic form will it assume for posterity! The Genevese Sophist of Liberty and Equality, anticipating the modern *Spartacus*, had already dogmatically asserted, "That the man who, having enclosed a piece of ground, first took upon himself to say *this is mine*," and found beings *simple enough to believe him*, was "the true founder of civil society." He then continues:—"What crimes, what wars, what murders, what miseries, what horrors would that man have

" spared mankind, who, tearing down the fences or  
 " filling up the ditches of this new enclosure, had cal-  
 " led out to his equals, beware of hearkening to this  
 " impostor, you are ruined if ever you forget that the  
 " *fruits belong to all, though the land belongs to none.*"

How many crimes and spoliations would Rousseau have spared the French Revolution, if, condemning so disastrous a paradox, he had said with more judgment and veracity, " The first man who enclosed a piece of land and took upon himself to say, *this belongs to nobody*, I will cultivate it, and from sterile it shall become fertile; I will follow the course which nature shall point out to me, to raise sustenance for me, my wife and children, and this *land will become my property*. The God of nature, who as yet has given it to nobody, offers and will give it to him who shall first cultivate it in reward for his labour.—The first man who held such language, seconding the views of nature, and meeting with beings wise enough to imitate him, was *the true benefactor of mankind*. He taught his children and his equals, that they were not made to dispute the wild fruits of the earth one with another, nor with the savage beasts of the forest: no, he taught them, that there existed social and domestic virtues far preferable to the roaming and often ferocious life of the *Nomades*. His posterity was blessed, his generations were multiplied. If it was not in his power to avert all the evils, he at least destroyed the first of them, that sterility which stunted the very growth of life and drove the scanty population of the earth into the forests like wild beasts, and too often assimilated them to the lion or the tiger, to whom they frequently fell a prey.

Had the Sophister of Geneva held this language, he would not have exposed himself to the ignominy of being the precursor of Weishaupt.—But human imbecility has lavished its praises on this paradox, and have decorated it with the name of Philosophy! The Bavarian Sophister adopts the doctrine of Rousseau, and the delirium of pride has only refined on the phrenzy of wickedness. That which in the mouth of the master had been but a paradox in support of the wildest

independence, becomes in the scholar (without divesting itself of its folly) the blackest of conspiracies.

It is now too late to say, that those were the wild chimeras of the Sophisters; at present we are compelled to say, such are the plots contriving against all and each one's property, plots which have been awfully illustrated by the spoliation of the Church, of the Nobility, of the Merchants, and of all rich proprietors—Let them be called chimeras if you are so determined; but remember, that they are the chimeras of Weisshaupt, of the genius of conspiring brigands, of a genius the most fertile in sophisms and artifice for the execution of those plans supposed to be chimerical. What Jean Jaques teaches his Sophisters, the modern Spartacus infuses into his Illuminized legions, *The fruits belong to all, the land to none.* He farther states in his dark recesses, When property began, *Equality and Liberty disappeared*; and it is in the name of this Equality and of this Liberty that he conspires, that he invites his conspirators to restore mankind to the patriarchal or wandering life.

Let not the reader be imposed upon by the term *patriarchal life*. The illuminizing Hierophant speaks of Abraham and of the patriarchs, of the father *priest and king*, sole sovereign over his family. He is not to expect to see the father surrounded by his children, exercising the sweetest of all dominions, and each child, docile to the dictates of nature, revering the orders and anticipating the will of a beloved father. No; this empire is as imaginary as his priesthood. We have seen in the degree of *Mage*, that the illuminized patriarch can no more pretend to the acknowledgment of a God than can an Atheist. We must then begin by withdrawing from the patriarchal life that interesting sight of the father offering up to heaven the prayers of his children, sacrificing in their name, and exercising in the midst of them the functions of the priest of the living God. In the next degree of the mysteries all his dominion over his children is to disappear, as his priesthood has already done. Nor was I afraid to assert in the beginning of this work, *If Jacobinism triumphs—your very children shall be torn from you.* I now repeat it; all this pretended sovereignty of the

Against  
paternal  
authority.

father is but a conspiracy against the paternal authority. The proofs are extant in the codes of the sect.

Here again is Weishaupt deprived of the glory of the invention. Rousseau and the Encyclopedists had long since told us, that *the authority of the father ceased with the wants of the son*; this was one of their principles of rebellion. The man who invented his Illuminism only to covert it into the common sewer of every anti-christian and antisocial error, could not leave your children in the dark as to these lessons of independence, though under the sanctuary of the paternal roof; nor with respect to the pretended right of governing themselves, and of acknowledging no other law than that of their reason, as soon as they were strong enough to disobey, or no longer needed your assistance. Tell the illuminizing Hierophant, that your children belong to you; it will be useless, for he has already answered, "*The paternal authority ceases with the wants of the children; the father would wrong his children, should he pretend to any authority over them after that period.*" This is but a principle laid down in the lesser mysteries. Follow up the consequences, or rather leave it to the revolution to develop such a principle. The reader will soon see to what this authority of the father is reduced. Scarcely can the child lip the words Liberty and Equality, or that of Reason, when the commands of his parents become the most horrid despotism, oppression, and tyranny.--- Nor is the patriarchal sovereign to expect any more affection than obedience from his subjects or his children. In imparting the doctrines of Liberty and Equality, the Hierophant had taught them to blaspheme the love of one's family even still more than the national love, or the love of one's country, as being the more direct and immediate principle of the most disastrous *Egotism*. Let the father then enquire by what bonds his children still remain united to him, or how they are subjected to him, when, without fear, they may openly resist his patriarchal power as soon as their feeble arms have acquired sufficient strength to gather the fruits which were to serve them as food. No, this hellish sect acknowledges no ties. All those of nature, as well as those of government or religion, were to be dissolved in Weishaupt's last mysteries.

The child, like the savage tyger of the forest, was to abandon his parents when strong enough to go alone in quest of his prey. And this is what the sect calls restoring man to his primitive state of nature, to the patriarchal life, to those days when filial piety compensated for all the necessary laws of civil society. Yes, it is by the most abandoned depravation of all morals, by the extinction of the purest and justest sentiments of nature, that these conspirators consummate their last mysteries. In the name of Liberty and Equality they abjure the love and authority of their country; in that name they curse the authority and love of their own family.

As I proceed in revealing these plots, I know not whether the reader does not frequently ask himself, What then can these men want? Have they not fortunes to preserve in our state of society? Have they not children in their families? Can they be conspiring against themselves? or, are they ignorant that their conspiracies will fall back upon themselves?—Those who can propose such questions are little acquainted with the enthusiasm of error when inflated by the spirit of independence and pride, of impiety and jealousy. They have not, like us, heard the cant of the heroes, demi-heroes, and *sans-culottes* of the revolution.—They will be equal and free; they will it above all things.—It must cost them many sacrifices, but they are ready to make them.—They will lose their fortunes in the pursuit, but you will not preserve yours—He that served will become the equal, nor will he recognize either God or man above him.—Have we not seen the prince of the fallen angels exclaiming in his pride,

—Here at least

We shall be free;—

Here we may reign secure, and in my choice,

To reign is worth ambition, tho' in hell;

Better to reign in hell, than *serve* in heaven.

It is not to one of Weishaupt's adepts that the ties of nature are to be objects. He must be heedless of the duty he owes to his parents as of the affection due to his children, or the baleful consequences of the mysteries cannot affect him. Can the reader have forgot-

ten the precept laid down for the *Insinuators* or *Recruiters*?—*The principles; look always to the principles, never to the consequences.* Or, in other words, strenuously support and insist upon these great principles of Liberty and Equality; never be frightened or stopped by the consequences, however disastrous they may appear. These wretches, blinded by their pride, do not know, then, that one single consequence proved to be false, contrary to nature, or hurtful to mankind, is a sufficient demonstration that both nature and truth hold the principle in detestation as the prime mover of these disasters. These madmen, with all the confidence of an atheistical Condorcet, when once become the adepts of Weishaupt, will exclaim even in the very tribune of the National Assembly, *Perish the universe, but may the principle remain!* They will not see, that this principle of Liberty and Equality, devastating human nature, cannot be a Liberty and Equality congenial to mankind. These unhappy men fall victims, perishing under the axe of these disorganizing principles, and spend their last breath in crying, *Liberty and Equality* for ever. No; they are all ignorant of the power of error stimulated by pride, who could think of counteracting the plots of the sect by the cries of nature, or even by the self-interest of the illuminized adept.—They have not sufficiently comprehended the artifice with which the Hierophant insinuates, vivifies, and inflames the enthusiastic zeal of his adepts.

The reader may rest assured, that villany never slumbers; it watches incessantly the opportunity for the completion of its views. It will persuade the imbecile adept, that all his wants are to disappear on the establishment of the reign of Liberty and Equality; that he will be as free from wants as the savage; that Nature shall provide for them; and this heedless adept thirsts after such an Equality. If the adept Russian be taught that *the fruits belong to all, though the land to none*, he will easily find means of obtaining his share.

But am I really thinking of reconciling the adepts with their plots? What is it to them whether you see any agreement between them or not? Villany, we all know, is replete with contradictions; but is it the less wicked on that account, or are its crimes less real?



In vain would the reader object and say, What can these men want with their monstrous Equality, with their plots against our civil laws, our title to even the very name of property? Must we then, to please them, abandon our habitations; must we renounce all arts and sciences, and end with burning our cities, towns and villages, to follow them in herds like the savage and nomade clans? Are half the inhabitants of the globe to be slaughtered, the better to scatter these roaming herds? What can be the object of those arts and sciences; and particularly of those Minerval academies of Illuminism? Can it be for the propagation of science, or the involving mankind again in the disasters of barbarism, that all this parade of science is made? Can these Illuminees resemble the Goths, Huns, or Vandals? And is Europe once more threatened with an inundation of barbarians like those which formerly sallied from the North?—In answering such questions the reader may expect that I would put certain restrictions on the views of the sect! Nothing like a restriction or qualification. No; you must renounce all the arts, all the sciences; you must begin by firing your habitations, not only your palaces, but your cities, towns, and villages, in short all your fixed habitations, unless you stop the disorganizing career of the sect. Yes, wherever its legions shall be at liberty to act and accomplish the grand object of the sect, there you may expect to see those scenes of plunder, rapine, and devastation, which heretofore traced the awful progress of the Huns, Goths, or Vandals; and this inference is fairly drawn from the very code of the sect.

Has not the reader heard the Hierophant insinuating the designs of the sect upon the arts and sciences? Has he not taught the adept to answer, when asked what misfortunes reduced human nature to slavery, that it *was civil society, the state, governments, and sciences*? Has he not heard him exclaim, When shall the day come when, *the clod of useless sciences banished from the earth*, man shall recognize no other but the savage or nomade state, and which the sect styles patriarchal, primitive, natural? Has he not declared, that the happiness and glory of the sect would be at its zenith, when, beholding those happy days, it could say, *This is our work?* (*Wenn die beschleunigung dieser pe-*

*riode, unser werk ist?\*)* Are we to be duped by the name of *Minerval Academies*, with which the sect decorates its schools? Can we observe there any other study than that of applying the sciences to the subversion of science, as well as to the total annihilation of all religion or society, when we remark the anxiety with which the sect puts the following questions to the adept on his coming out of these academies, wishing to know what progress he has made in its principles before he is admitted to the illuminized priesthood:

"Do the *general* and *common* sciences to which "men apply infuse real light? Do they lead to true "happiness? Are they not rather the offspring of variegated wants, or of the anti-natural state in which "men exist? Are they not the invention of crazy "brains laboriously subtle?"† The reader has heard these questions, he has heard the sect blaspheme science, and will he still believe that Illuminism recognizes any other sciences but those of the man-savage equal and free, roaming in the forests? Have not the revolutionary devastations, the multitude of monuments fallen beneath the hatchet of the Jacobin brigand, already demonstrated the frantic hatred of the modern Vandals? But the mysteries elucidate this enigma in a clearer manner.

Reader, give vent to your indignation. Ask again, What can this Weishaupt be? What are these adepts of Illuminism? Treat them as barbarians, as Huns, or Ostrogoths; but see him smiling at your contempt, and teaching his adepts to honour themselves by imitating, and glory in the hope of hereafter surpassing, the disastrous devastations of those barbarians.—— Do you know in what light the illuminizing legislator views these northern clans sallying from their forests and desolating the most flourishing countries of Europe, firing its towns, beating down its empires, and strewing the earth with ruins? He complacently beholds the precious remains of the patriarchal race, the true offspring of Nature; it is with their hatchets that

\* See above, the Prince Illuminee.

† Befordern die gemeine wissenschaften warhafte aufklärung, wahre menschliche glückseligkeit; oder sind sie vielmehr kinder der noth, der vielfältigten bedürfnisse, des wiedernatürlichen zustandes erfindungen spitzfindiger eitel kopfe?

he means to regenerate mankind, and shape them out to the views of the sect. I did not note the lessons of the Hierophant on this subject, when lecturing the future Egypt.—Here the account which Weilhaupt gives of these clans, when he pretends to history human nature, at that epoch marked in the annals of Europe as a scourge, and called the inundation of the barbarians. Here is his description :

At that period, when all Europe had fallen a prey to corruption, "Nature, which had preserved the true race of men in its original vigour and purity, came to the assistance of mankind. From distant, but poor and sterile countries, she calls those *savage nations* and sends them into the regions of luxury and voluptuousness to infuse new life into the enervated species of the south; and with new laws and morals to restore that vigour to human nature which flourished until an ill-extinguished germ of corruption infected even that portion of mankind which originally arrived in so pure a state," or those barbarians the pretended regenerators of Europe sent by Nature.

Such are the encomiums lavished by the sect on the Goths and Vandals. You thought it would be offending this illumined tribe to compare them to barbarians; whereas they glory in the comparison. History has described these northern clans as carrying every where fire and sword, as ravaging countries, firing towns, destroying the monuments of the arts, depopulating empires; their course is to be traced by ruins and wastes, and in their train appear ignorance and the iron age. But in the eyes of the adept this is not the exceptionable part of their conduct; on the contrary, it was by such means that they were to regenerate mankind, and second the grand object of nature. These barbarians leave the regeneration in an imperfect state; in time they adopt our usages and manners; they are civilized; the plains rise once more in fertile crops; society is re-established; science returns; the arts flourish under the protection of the laws; towns are re-peopled; the *savage and primitive* race, confounded among the citizens, is subjected to the same laws, and governments acquire their pristine lustre.

Here, in the eyes of the adept, is the grand crime of these barbarians; the Hierophant, deploring their fall, exclaims, "Oh had there remained any sages among them happy enough to have preserved themselves from the contagion, how would they sigh after, and ardently wish to return to the former abodes of their ancestors, there again to enjoy their former pleasures on the banks of a rivulet, under the shade of a tree laden with fruit, by the side of the object of their affections! It was then that they conceived the high value of Liberty, and the greatness of the fault they had committed in placing too much power in the hands of one man---It was then that the want of Liberty made them sensible of their fall, and seek means of softening the rigour of Slavery;---but even then their efforts were only aimed against the tyrant, and not against tyranny."

It is thus that the insidious and declaiming Sophister, but able Conspirator, leads the adept through the labyrinth of his lesser mysteries, not barely to imitate these barbarians, but to surpass their devouring rage, by constancy, perseverance, and the perpetuation of their devastations. Thus are to be explained all those questions on the danger of reconquering *Equality and Liberty* only to lose them again. Hence those exhortations "to unite and support each other; to increase their numbers; and to begin by becoming powerful and terrible---You have already done it, for the multitude sides with you---The wicked, who fear you, seek protection beneath your banners---Henceforward your strength will be sufficient to bind the remainder of mankind, subjugate them, and stifle vice in its origin."\*

Such will be the explanation of the revolutionary rage and madness which has levelled beneath its blows such a multitude of majestic and invaluable monuments of the arts and sciences---The cry of indignation rising from every class suspends for a moment the sanguinary crimes of the Jacobin Vandal, and he even pretends to weep---Wait, and the last mysteries shall be accomplished: wait, and you shall see the awful bodings of

\* Nun seydt ihr stark genug den noch übrigen rest die hände zu binden, sie zu unterwerfen, und die bosheit cher in ihrem keime zu ersticken.

the Hierophant fulfilled, and with fire and sword shall be annihilate your laws, your sciences and arts, and erase your towns and habitations.

Here in particular is to be found the origin of that revolutionary ferocity, that thirst of blood, those insatiable proscriptions, those incessant executions, and finally those banishments more artfully cruel than the relentless guillotine. Yes, the time draws near when they shall *bind the hands, subjugate, and crush* in their origin, what the Sect calls the *wicked*, or, in other words, all who are proof against their vile efforts; the time for *subjugating and destroying* every citizen zealous in the cause of Religion, or wishing to support the laws, civil society, or property. Like Huns and Vandals, the Sect has begun its career; but it will carefully avoid terminating it like them; the devastations of its followers shall be perpetuated, and they will be Vandals to the last, until Religion, property, and the laws shall be irrecoverably lost. Such atrocious plots are only the consequences of the lesser mysteries; but trust the author of the Sect, the modern Spartacus, for the farther development of them. Has he not told you, that his last mysteries were but the consequences, a clearer and more absolute exposition of the foregoing secrets of the Order? He informed you, that nations, together with their laws and social institutions, shall vanish, and that they shall disappear before the all-powerful arm of his adepts, or his modern Vandals. What new secret then remains to be discovered, unless it be that no time shall blunt the sword or slack the unrelenting fury of his proselytes; that they shall persevere until the end of time in their Vandalism, lest Religion, society, science, arts, the love of their country, and respect for property, should shoot forth again, and overshadow the venomous growth of his Illuminized Liberty and Equality?

But Spartacus is not to be contented with these last secrets of the Conspiracy; his pride cannot endure that others should usurp the glory of the invention. Hitherto we have seen him play upon the credulity of his adepts, inflame their zeal, and acquire their respect by the pretended antiquity of his Order; and successively attribute the honour of instituting his mysteries

to the children of the Patriarchs, the Sages, even to the God of Christianity, and to the founders of the Masonic Lodges. But now the time is come when the adept, initiated in the higher mysteries, is supposed to be sufficiently enthusiastic in his admiration of the Order for the chiefs no longer to fear to *disclose the real history of Illuminism*.\* Here they inform him, that this secret society, which so artfully led him from mystery to mystery, which has with such persevering industry rooted from his heart every principle of Religion, all false ideas of love of the country or affection for his family, all pretensions to property, to the exclusive right to riches, or to the fruits of the earth; this society, which took such pains to demonstrate the tyranny and despotism of all that he calls the laws of empires; this society, which has declared him free, and teaches him that he has no sovereign but himself, no rights to respect in others, but those of perfect Equality, of absolute Liberty, and of the most entire independence; this society is not the offspring of an ignorant and superstitious antiquity, it is that of modern philosophy, in a word, it is of our own invention. *The true father of Illuminism is no other than SPARTACUS WEISHAUPPT.*

We may also perceive by many of Weishaupt's letters, that this latter part of the secret, which attributed to him the whole honour of the invention, always remained a mystery to the greater part of his *Mages* and *Men-Kings*. Those alone who, under the title of Areopagites, formed the grand council of the Order, were to be made acquainted with the real chief and founder, except in certain cases where an adept was judged worthy of so distinguished a mark of confidence.† Whatever merit the adept might boast, Weishaupt knew no higher recompence than to tell them in the end, "This general overthrow of the Altar, of the Throne, and of all Society, is a conception of my own; to me and to me alone is due the whole glory."

I have revealed the disastrous secrets of Illuminism; I have laid open the gradation and progressive degrees, the long chain of artifice, by which the Sect prepares

\* Original Writings, Vol. II. Letter from Knigge to Zwack.

† Original Writings, Vol. I. Let. 25, to Cato.

its adepts for the last mysteries, to behold them stripped of their veil without shuddering, and to embrace them with enthusiastic ardour.—We must either commit the Code of the Sect to the flames, and deny the truth of its annals; even refuse the evidence of the familiar correspondence of *Spartacus* Weishaupt the founder, and of *Philo-Knigge* the principal compiler; we must dispute all the agreements of its most arduous co-operators, or else must we wait, as the only possible demonstration, the entire and fatal execution of these disastrous plots, before we positively pronounce, that the sole object of their infernal plans and of their frantic wishes is no other than the total overthrow of every Altar, of every Throne or Magistracy; the annihilation of all authority and of all civil or religious society; the destruction of property whether in the hands of the rich or of the poor; and the very arts and sciences which can only be cultivated in civil society are to be banished from the face of the earth. *Liberty and Equality*, together with the most absolute independence, are to be the substitutes for all rights and all property: Our morals and social intercourse are to make place for the savage, vagabond, roaming life, which the Sect alternately decorates with the name of *Nomade* or of *Patriarchal*. The means to be employed in operating this change will be found in the artifice, deceit, illusion and wickedness which the Sophisters are masters of, until the force of numbers shall have declared for the Sect; but when at length, powerful in numbers, the Sect shall have acquired strength, it shall not only *bind hands, subjugate, murder, ravage*, and renew all the horrors and atrocities of the barbarians of the North, but also surpass those Vandals in the arts of destruction, and without pity or distinction butcher all that part of mankind that shall dare to oppose the progress of the Sect, presume to heave a sigh over the ruins of religion, society, or property, or attempt to raise them from their ashes.—If I have not proved that such are the wishes, the secret machinations of the Sect and of its flagitious principles, let me be informed what is to be understood by proof, or what is to be the operation of evidence on the human mind.—Were it possible that any of my readers still consoled themselves with the idea that the

frantic extravagance of these plots surpassed their wickedness, let them remember that I have still something more to say.—I have still to investigate the laws and interior government of the Sect, laws adopted for the destruction of every other law or government, and that it might hereafter prove, that however monstrous the object of the plots of the Sect may be, it was far from being chimerical.



## C H A P. XIII.

*Fifth and last Part of the Code of the Illuminees.—Government of the Order.—General Idea of that Government, and of the Share which the Inferior Classes of Illuminism bear in it.*

IT is not enough for the founder of a Sect of Conspirators to have fixed the precise object of his plots, the trials and degrees through which his adepts are to rise insensibly to the acquisition of his profoundest mysteries. His accomplices must form but one body animated by one spirit; its members must be moved by the same laws, under the inspection and government of the same chiefs, and all must tend towards the same object. Such a genius as Weisshaupt's could not be suspected of having overlooked in his Code so important a mean of success. From what I have already said, the reader will have observed what connection and subordination subsisted in the gradation of his mysteries; how all the adepts of a given town formed, notwithstanding the inequality of their degrees, but one and the same academy of conspirators, while each one laboured separately at the overthrow of religion and the laws in the state in which he lived. In this academy the *Candidate* and the *Novice* are under the direction of the *Insinuator*, who introduces them into the *Minerval Lodges*; these Lodges are governed by the *Minor Illuminees*, who in their turn are inspected by the *Major Illuminees*. Next to these preparatory degrees follow the intermediary or Masonic degree, called the *Scotch Knight*; and his power extends on the one side over the *Major Illuminees*, and on the other over the *Illuminized Masons*; or, in general, over all that part of the Order stiled in the Code the *lower part of the edifice*. After these we meet the *Epopts* and *Regents* or *Princes* of the lesser mysteries, and lastly, in the higher mysteries, the *Magé* and *Man-King*.

Of the separate and collective Government of the Lodges

The aggregate of all these degrees forms a complete academy of Conspirators, and impendent ruin threatens the country where such a one exists. The

Magistrate and the Citizen may expect to see their property and their religion annihilated. The Sect recognizes no country but the universe, or rather acknowledges none; the very term *country* is a blasphemy against the rights of man, against Equality and Liberty. What each member in his particular academy performs by himself is performed throughout all of them by the Sect in general, and the combined efforts of the whole are regularly directed towards the concerted plan of devastation. The Miners have received their instructions, that each may bore his subterraneous galleries, and lodge the chamber of his mines in such a manner that partial explosions may forward the views of the Sect, without endamaging the grand chamber, which shall involve the whole world in the premeditated explosion of universal destruction. To produce this effect, general laws and mutual communications, common chiefs and directors are requisite. Each Conspirator, wherever his field of action may lie, must be certain that he acts in concert with his Brethren, that he will not be crossed in his plans, but on the contrary meet every where with support and corresponding agents.

Weishaupt was aware, that the farther the sphere of disorganization was to extend the more perfect should be the organization of his power. The more eager he was to call down universal anarchy, and make it take place of all laws, the more did he wish to establish subordination, and concentrate the forces of the Order, the better to direct its motions. To accomplish this, the oath of implicit obedience to Superiors was not enough. It was not sufficient for the adept to have blindly submitted his life and fortune to the despotic power of unknown chiefs, should they ever suspect him of treachery or rebellion. The Superiors themselves were to be bound by laws and principles common to all, that they might proceed in all points by a regular and uniform impulse.

Weishaupt meditates on the laws of his Government.

It cost Weishaupt much meditation before he could perfect his plan of government as he wished. Five years after the establishment of the Sect, he writes "*This machine of ours must be so perfectly simple that a child could direct it ;*" and later he writes, "allow

"me time to digest my speculations, that I may properly marshal our forces."\*

So pre-occupied was Weishaupt with his speculations on the government of the Sect, that all his letters written to his principal adepts are replete with his maxims and political councils. One must have heard or read them one's self to credit the deep-laid villany of his means and his infernal policy. Here is an example :

In the same letter which I have just quoted of the 15 Asphandar 1151 he gives two rules to be inserted among the instructions of the Arcopagites--The one, to be on the reserve with Candidates *from among the class of the rich*, because that sort of men, *proud, ignorant, averse to labour, and impatient of subordination*, only seek admission to our mysteries in order to make them an object of ridicule and mockery; the other, not to take the smallest pains to prove, that Illuminism is in the sole possession of the true Masonry, *because the best possible demonstration is to give none*. Let Weishaupt himself explain a third law, which is to make a part of his political collection.

*"That we may be uncontrouled in our discourse, let our pupils remark, that the Superiors enjoy a great latitude in that respect; that we sometimes speak in one way, sometimes in another; that we often question with great assurance only to sound the opinions of our pupils, and to give them an opportunity of showing it by their answers. This subterfuge repairs many errors. Let us always say, that the end will discover which of our observations conveys our true sentiments.--Thus we may speak sometimes in one way, at others in a quite different one, that we may never be embarrassed, and that our real sentiments may always be impenetrable to our inferiors. Let this be also inserted in the instructions, etiam hoc inferatur instructioni. It would still have a better effect, if you gave in charge to our Major Illuminees to vary their conversation with their inferiors, for the above reasons, ex rationibus supra dictis."*

\* Letters to Cato, 15th March 1781, and 16th February 1782.

These insertions of Latin are from Weishaupt, who frequently makes use of that language in his letters. It is immediately after having given these principles of government to the Arcopagites, the chief superiors of his Illuminism, that Weishaupt adds, "I entreat that the maxims which are so often to be found in my letters may not be lost. Collect them for the use of our Arcopagites, as they are not always present to my mind. With time they might form an excellent *political* degree. Philo has long since been employed about it. Communicate also your private instructions to each other, which may in time grow into an uniform code. Read them attentively, that they may become familiar to you. Though I know them well and practise them (*und auch darnach handle*) they would take me too much time to digest them systematically. These maxims once engraved in your mind, you will enter better into my plans, and you will proceed more conformably to my mode of operation."\*

Let the reader also profit of these instructions. They must bear evidence in my behalf while revealing all the monstrous artifices of the remaining part of the illumined code. From these long meditated combinations, sprang forth that chain of laws which was to direct each Illuminee in all his proceedings.

General  
subordina-  
tion and  
gradation  
of the  
superiors.

We first remark in this government, as a means of subordination, a general division of command, as well as of locality. Each department has a particular lodge for its adepts; each Minerval lodge has a superior from among the preparatory class, under the inspection of the intermediary class. In the second place, we find the division into districts which contain several lodges, all which as well as the Prefect are under the direction of the superior of the district whom the Order calls *Dean*. He is also subjected to the *Provincial*, who has the inspection and command over all the lodges and deanries of the province. Next in rank comes the *National Superior*, who has full powers over all within his nation, Provincials, Deans, lodges, &c. &c. Then comes the supreme council of the

\* Letter to Cato, 15th March, 1781.

Order, or the *Areopagites*, presided by the real General of Illuminism.

The same hierarchy is preserved in their communications. The simple Illuminee corresponds with his immediate superior, the latter with his Dean, and thus gradually ascending to the National Superiors. These latter are in direct correspondence with the *Areopagites*; and they alone are acquainted with their residence. In this council there is always a member whose particular office is to receive and answer their letters, and to transmit orders, which gradually descend to the person or persons who are the objects of them. The *Areopagites* alone are entrusted with the name and residence of the General, excepting in cases which I have already noticed, where particular confidence or remarkable services have gained for an adept the signal honour of knowing and approaching the modern Spartacus.

Correspondence of the superiors and inferiors.

It is easy to perceive, from the very regulations of its object, the first degrees, how voluminous this correspondence must be. Each brother, in the first place, as the *natural scrutator* of his co-adepts and of the profane, is bound to transmit at least one letter each month, with a statement of all the observations he has made, whether favourable or detrimental to the Order. He is also to give an account of the progress which himself and his brethren have made; of the orders he has received, and of their execution; and he is each month to inform his higher superiors whether he is pleased with the conduct of his immediate superior. Each brother Infiltrator is to report the progress of his candidates, and the prospect he has of adding to their number. Next, to swell the volume, come all the portraits of the adepts, the extracts of tablets or daily observations made on the friends or enemies of the Order: also the minutes of initiations, the characters and lives of the initiated, the returns made by the lodges, those by the superiors, and an infinity of other articles which the Illuminee is bound to make known to his chiefs.—All this occurs without noticing the numberless orders and instructions which are perpetually transmitting to the inferiors.

Its graduation.

Besides the secret language already explained, and of which the grand object was to render this correspondence unintelligible to the profane, the sect had secret means of transmitting their letters, lest they might be intercepted. The Order styles these letters relative to their Illuminism *Quibus Licet's* (or to those who have a right.) The origin of this appellation is the direction of these letters which consists of the two words *Quibus Licet* or simply the initials Q. L. When, therefore, we find in the Original Writings, that such an adept has been fined in such a month for having neglected his Q. L. it must be understood that he let such a month pass without writing to his superiors.\*

When the letter contains secrets or complaints which the adept chooses to keep from the knowledge of his immediate superior, he adds to the direction *Soli* or *Primo* (to him alone, to the first :) this letter will then be opened by the *Provincial*, the *National Superior*, or will reach the *Areopagites*, or *General*, according to the rank of the person from whom it comes.

Powers of each degree respecting this correspondence.

Next to these general means of graduated correspondence, come the meetings proper to each degree, and their respective powers. We have already seen, that those of the Minerval academy are regularly held twice a month. The Minor Illuminees, who are the magistrates of this degree, and the Major Illuminee, or the Scotch Knight, who presides in them, have no direct share in the government, farther than to inspect the studies and watch over the conduct of the young Minervals, and report to the lodges of the Major Illuminees. It is in that degree that the authority begins to extend beyond the limits of the assembly. It is to the Major Illuminees that all the tablettes or instructions relative to the brethren of Minerva are sent. Here these statements are digested, and receive additions and notes, before they are forwarded to the assembly of the next superior degree. Here are judged and determined the promotions of the Novices, Minervals, and Minor Illuminees; and also all differences and contests which may arise in the inferior degrees, unless the importance of the debate be such as to re-

\* Vol. II. Let. 2, from Spartacus to Cato.

quire the interference of a higher tribunal. They are the guardians of the first tablets and reverfal letters of the brethren. As to what knowledge a Major Illuminee may have acquired either relative to other fecret focieties, or to employments or dignities which might be obtained for adepts, he is bound to report it to his lodge, which will note it, and inform the afsembly of the Direfting Illuminees or Scotch Knights.\*

When treating of the intermediary degree of Scotch Knight, I gave an account of their particular functions, and efpecially their charge of fuperintending the Ma-fonic lodges. The part they aft in the general government of the Order, chiefly confifts in hearing all the *Quibus Licets* of the preparatory claffes read in their chapters, even thofe of the Novices which had already been opened by the officers of the Minerval fchool; the latter having only the power of deciding provisionally on thefe letters.

The authority which the Scotch Knights exercife over this correffpondence feems to give ftill more propriety to their denomination of intermediary degree. Their *Quibus Licets* are direftly fent to the provincial lodge, which is compofed entirely of adepts initiated in the myfteries of the Order. But the Knights read all letters coming from the preparatory claff which have not the diftinction of *Primo* or *Soli*. They claffify and make extracts from all the *Quibus Licets* of leffer importance coming from the inferior degrees, and fend the general extract to the Provincial. To thefe extracts they fubjoin a circumftantial account of every thing that is going forward in the lodges of the preparatory claff, to which they tranfmitt all the orders coming from the adepts initiated in the myfteries, even from thofe of the higheft degrees with the very names of which they are unacquainted, and thus conftitute a link between the two extremities.†

Both the intermediary and preparatory claffes, however, form but the lower part of the edifice. The Prefects of the Chapters of the Scotch Knights are rather tools than fuperiors; they receive their impulf

\* Degree of Major Illuminee, Inftitution 4th.

† See this degree, Inftitution the 2d, No. 2.

from the higher mysteries. It is there that the grand policy of the Order is to be sought for in the instructions laid down for the Epopé and the Regent, and these are the instructions which beginning with those of the Epopé, demand our utmost attention.



## CHAP. XIV.

*Of the Government and Political Instructions for the Epopsts.*

**E**NLIGHTEN nations ; that is to say, efface from the minds of the people what we call religious and political prejudices ; make yourself master of the public opinion ; and, this empire once established, all the constitutions which govern the world will disappear.—Such are the grand means, such the hopes, on which Weisshaupt has been observed in his mysteries to have grounded his hopes of success. We have seen even the sciences involved in the vortex of his conspiracies. They were to be swept into the common mass of ruin with religion, laws, Princes, nations, our towns and stationary habitations. Vandalism and the era of barbarism were to be revived, and science was to be reduced to that of the *nomade* and *savage* clans *equal and free*. This gigantic mass of destruction could be the operation but of a general corruption and perversion of the public opinion, which is itself dependent on science, or at least upon the reputation of wisdom and knowledge which he possessed who pretends to instruct us. To prepare the attack, therefore, it was necessary to make the sciences serve under the banners of the Sect in the cause of their own annihilation, and through their means captivate the public opinion in favour of the Sect. Its errors once triumphant, and every thing dear and sacred to man *vandalized* and overthrown ; sciences would of themselves shrink back and vanish from before the *man savage and free*. Such were the fruits of Weisshaupt's meditations, such the spirit which dictated the laws given to his Epopsts. This degree was to extend the conquests of the Sect over public opinion by science, or, in other words, to dispense its anti-religious and anti-social doctrines under the bewitching name of science. He entirely devoted his degree of Epopsts to the sciences, and may be said to have forestalled them all, that he might usurp and dictate to the public

Object of  
these in-  
structions.

opinion ; or, rather, tainted them all, to make them subservient to his views ; well assured that they would not survive the contagion. In his Minerval degree, it was the minds of the young adepts that he wished to pervert ; but in his degree of Eopt, his means and views expand, and, under the same mask, he aims at nothing less than the perversion of the whole universe. He formed it into a secret academy, whose hidden ramifications, widely spreading throughout the globe, were, by means of the disastrous laws he had combined, at one blow to annihilate all society and the empire of science.

The plan may appear inconceivable, and above the reach of the most disorganizing genius ; but let the reader remember how clearly it has been proved in the mysteries, that Weishaupt and his followers were firmly resolved to bring back the human race to the days of the Huns and Vandals, and, by means of this Vandalism, to all the ignorance of the *nomade* and *savage clans* ; and to reduce the standard of science to that of the Liberty and Equality of *Sans-culotism*. Let the reader now condescend to follow me in the exposition of the lessons which the Sect has appropriated to the instruction of its Eopts, and the organization of their academy.

The academy of the Eopts.

“ The illuminized Priests, or Eopts, are presided over by a Dean chosen by themselves. They are to be known to the inferior degrees only under the appellation of Eopt--their meetings are called *Synods*. All the Eopts within the circle of the same district compose a Synod ; but each district shall contain no more than nine Eopts, exclusive of the Dean and Prefect of the Chapter. The higher superiors may attend these Synods.”

“ Of the nine Eopts, seven preside over the sciences distributed under as many heads in the following order :

“ I. *Physics*.---Under this head are comprehended “ Dioptrics, Catoptrics, Hydraulics and Hydrostatics ; “ Electricity, Magnetism, Attraction, &c.”

“ II. *Medicine*---comprising Anatomy, Surgery, “ Chymistry, &c.”

“ III. *Mathematics*.---Algebra ; Architecture, civil

\* and military; Navigation, Mechanics, Astronomy,  
 " &c."

" IV. *Natural History*.—Agriculture, Gardening,  
 " Economics, the Knowledge of Insects and Animals  
 " including Man, Mineralogy, Metallurgy, Geology,  
 " and the science of the earthly phenomena."

" V. *Politics*.—which embrace the study of Man,  
 " a branch in which the Major Illuminees furnish the  
 " materials; Geography, History, Biography, Anti-  
 " quity, Diplomats; the political history of Orders,  
 " their design, their progress, and their mutual dif-  
 " fusions." This last article seems to have the divers  
 " Orders of Masonry in view. A *nota bene* is added in  
 " the original, with a particular injunction to attend to  
 " this article, which the dissensions of the Illuminees and  
 " Freemasons had probably rendered of great import-  
 " ance to the Sect.

" VI. *The Arts*.—Mechanics, Painting, Sculpture,  
 " Engraving, Music, Dancing, Eloquence, Poetry,  
 " Rhetoric, all the branches of Literature; the  
 " Trades."

" VII. *The Occult Sciences*.—The study of the Ori-  
 " ental tongues, and others little known, the secret  
 " methods of writing, the art of decyphering; the  
 " art of raising the seals of the letters of others, and  
 " that of preserving their own from similar practices;  
 " *Petsch often zu erbrechen, und fur das erbrechen zu*  
 " *bewahren*. The study of ancient and modern hie-  
 " roglyphics; and, once more, of secret societies,  
 " Masonic systems, &c. &c."

Should the reader feel his indignation roused by the  
 " art of raising the seals and violating the secrecy of  
 " letters, and at seeing an adept named in each district  
 " to preside over this strange science, let him not forget  
 " that I am but the translator and transcriber of the  
 " code of the sect.\*

The two remaining Epopts, who in the synod are  
 " named to preside over any particular science, are made  
 " secretaries to the Dean, and serve him as coadjutors.  
 " These functions once distributed, the Epopts are to

renounce all other business: political or domestic, and every care but that of perfecting themselves in the branch of science which they are to superintend, and of secretly forwarding the brethren of the inferior degrees in the sciences to which they had devoted themselves.

The grand object of this institution is to inspire the pupils with the greatest confidence in the Order, from an idea that it will furnish them with all the means and lights necessary for the prosecution of the study they have adopted. The Insinulators have held out the promise to them, and the Order has engaged to fulfil it. This idea of a scientific society, and of which they have the honour of being members, is to encourage in them a docility and veneration for their chiefs naturally due to men whose precepts appear to be emanations of light and of the most transcendent wisdom. The answer in some sort answers to the promise.

Every Novice, on being admitted into the Minerval schools, was to begin by declaring to what art or science he meant to devote himself, unless indeed his pocket was to be assessed for the tax which his genius could not pay. This declaration is transmitted from the inferior lodges to the Provincial, who forwards it to the Dean; by whom notice of it is given to the Epopt who presides over that particular branch of science; and he inscribes his name on the list of those pupils whose labours fall under his inspection. In future, and by the same conveyance, all the essays, discourses, treatises, &c. which the Sect requires of the young Minerval are transmitted to the same Epopt. The first advantage accruing to the Order from this law is the pointing out to the inspecting Epopt those whom the code calls the *best heads of the Order*.

Should any doubts arise in the minds of the pupils, any difficulties to vanquish, or any questions to propose; they have been taught that the Order is the fountain of science, that they have but to apply to their superiors, and light will instantaneously shine upon them. They are ignorant as to who these superiors may be; but that will not hinder their doubts and questions from reaching the presiding Epopt: and he

has divers means of solving them, and of never being taken unawares.

In the first place the Epopt must have prepared himself for certain questions, which he either has or ought to have foreseen. Many of them will have been already solved by his predecessors, by his brother Epopts of other districts or even nations. The Order is exceedingly careful in collecting all these answers, and putting them into such hands as may employ them according to the views of the sect. Each Epopt is particularly enjoined to study those which relate to his branch; he is even to make an alphabetical entry of them on his tablets, that he may always have them at hand whenever he wishes to turn to them. If, notwithstanding all these precautions, the Epopt should find himself unprepared or unable to solve the difficulty proposed, he will apply to the Dean, who will send the required solution or have recourse to the Provincial. But, lest the Superiors should find their occupations too often interrupted by such applications, it is expressly enjoined to the Epopt not to have recourse to them but in cases of absolute necessity, and not to make the acquisitions of their Superiors an encouragement to their own negligence.—It may so happen, that the Provincial is not able to give the required solution; he will then propose it to all the Epopts of his province. If that does not succeed, application is made to the National Inspector, and from him it is referred to the Areopagites and General. On such occasions all the learned men of the Order are consulted. Before this last appeal, it is ordained in the statutes, that the Epopt may propose the questions to the profane; but in so doing he is on no account to discover that the *sect* has recourse to, or stood in need of their information, nor what use it makes of it. This is particularly enjoined to the presiding Epopt in the following terms:—"As often as your own knowledge and that of your pupils shall not suffice, you may ask the advice of learned strangers, and turn their knowledge to the advantage of our Order, but without letting them perceive it:" (*ohne dass sie es bemerken.*) This precaution is the more to be insisted on, as one of the grand objects of the Epopt

must be, "to attain such perfection in science; that  
 "Illuminism shall never be beholden to the profane;  
 "but that the latter, on the contrary, shall perpetually  
 "stand in need of the lights of the Order."\*

That the Epopt may not recur too frequently to the superiors, or to the profane, an artifice has been invented by which he may profit of all the acquisitions of the pupils of his district, while he makes them believe that the whole flows from the unknown superiors. This artifice consists in proposing such questions as he is not perfectly master of, to the different lodges, and then studying and combining the various answers that he receives. All the Epopts of the province do as much in their several districts. Each one selects those parts which he has judged worthy of notice in the productions of the lodges; these he inspects, and lays them before the provincial and annual assembly. There other Epopts are employed in compiling from these selections, and in preparing the required solutions of the proposed questions, or in commenting on such passages as may elucidate others that may hereafter rise. The same plan is followed in all the provinces, and the reports of the provinces will form a new collection to be digested under the inspection of the National Chief, or even of the Arcopagites. This will be a new treasure for the secret library of the Epopts, and furnish them with new means of maintaining in the minds of their pupils the high idea they have conceived of the knowledge of their Superiors.† It will also furnish materials for the formation of a systematic Code or complete course of study for the use of the Sect.‡

Here we cannot but remark how much arts and sciences would be benefited and promoted by the labours of a society which, actuated by quite other views, and despising that affectation of secrecy, should employ the same means and be animated with a similar zeal in the discussion of useful truths. But the united efforts of the Epopts are concentrated in their pursuit of science, only to debase it, by directing all its powers towards the overthrow of Religion and Governments, the triumph of their disorganizing systems, and

\* Instructions for this degree, No. 2, 5, 6, 9.

† Nos. 5 and 12.

‡ No. 15.

always under the stale pretext of subjecting mankind to Nature alone.\*

Should the reader be curious to know to what uses the Epopt turns all the science which he is supposed to acquire daily, let him observe the questions which this presiding Illuminee either solves himself, or proposes for the solution of the adepts. Let his judgment on the questions and on their tendency, be guided by the expressions of the Code :

"The Epopt," says the Code, "must keep a list of a very great number of important questions proper for investigation, and which he may eventually propose to the young adepts.—In the branch of practical Philosophy, for example, he will propose for investigation the question, how far the principle is true, *that all means are allowable, when employed for a laudable end?* How far this maxim is to be limited to keep the proper medium between Jesuitical abuse, and the scrupulosity of prejudice?—Questions of this nature shall be sent to the Dean, who shall transmit them to the Minerval schools for the investigation of the young adepts, and their dissertations will swarm with a multitude of ideas, *new, bold, and useful*, which will greatly enrich our *Magazine*."†

We despise this infamous aspersions on the Jesuits. Let those pass sentence on them who have learned to judge them by their conduct and by their real doctrines, and not by calumnious assertions, or satires which, in spite of all the powers of genius and irony, have been justly condemned by various tribunals as replete with falsehood and misrepresentation.‡ Let those who have been educated by the Jesuits pronounce on these atrocious imputations of the Illuminees. I do not think myself bound to follow the example of the celebrated Hoffman, Professor at the University of Vienna, one of the most formidable adversaries of the

\* Das der Order die bisherigen systeme entbehren, und eigene, auf die natur allein gegründete systeme seinen anhängen vorlegen könne.

† Ibid. No. 7.

‡ See Art. PASCAL in the Historical Dictionary of Flexier Dureval, last Edition.

Illuminizing Sect, by inserting a long justification of that persecuted Order.\* But it is impossible not to observe, that the legislator of Illuminism has not the most distant idea of modifying or limiting this famous principle, *the end sanctifies the means*; his object is evidently to give rise to ideas, new, bold, and useful to the Sect; or, in other words, to dispose the young adepts hereafter to decide as he has already done, that *nothing is criminal*, not even robbery or theft, provided it be useful to the views and forward the grand object of Illuminism. He wishes by means of these questions to acquire an early insight into the minds of the adepts and to distinguish those who will hereafter be the most worthy of his higher mysteries, by the greater or smaller disposition they show to stifle the cries of conscience and remorse in the perpetration of the crimes necessary for the future success of his plots: This is the sum total of the science to be carefully inculcated by the Epopts in the branch of *practical* Philosophy.

With respect to Religion, it is not even admitted among the sciences to be studied by the Epopts; the Code has, however, furnished them with a means of traducing and blaspheming it.—That the Epopt may never be at a loss for questions of this nature to solve or propose, he will have them noted on a register in alphabetical order. “For example, says the Code, “at the letter C in the register of secret sciences and “hieroglyphics the word Cross is to be found, and “under it is the following note—For the antiquity of “this hieroglyphic, consult such a work, printed such “a year, such a page, or else such a manuscript, signature M.”† Is it necessary to be endowed with any extraordinary share of perspicacity to see that the whole object of these pretended *secret sciences*, or hieroglyphics, is merely to teach the young pupils to view the Cross in no other light than as an ancient hieroglyphic erected by ignorance and superstition into a symbol of the redemption of mankind? The illuminized explanation of this glorious symbol will, doubtless, long remain buried in the Occult Sciences

\* Vide Hoch wichtige erinnerungen—Von Leopold-alois—Hoffman. Scd. V. Page 279 to 307.

† Ibid. No. 15.



of the Order. Meanwhile we may defy them to point out in the history of mankind any nation whatever revering the cross as the symbol of salvation anterior to the grand epoch when the Son of Man died on the cross to consummate the triumph of Christianity.

The Epopts have also their historians and annalists, and their duties are laid down in the Code.—The following rules may be remarked.—Each province of Illuminism must have its historian, in imitation of the ancient annalists and chronologists. He is to keep a journal, in which, besides facts of public notoriety, he will particularly collect, and even give the preference to, *anecdotes of secret history*.—He will endeavour to redeem from oblivion all men of merit, however deep they may have sunk into obscurity.—He will make them known to the Provincial, who will inform the Brethren of their situation.—Each Provincial will have a calendar of his own, in which (instead of saints) for each day of the year shall be inscribed the name of some man as an object of veneration or execration, according as he has merited or demerited of the Sect.

My name may, perhaps, be inscribed under the black letter; but I anticipate the glory and consolation of seeing it by the side of that of Zimmerman and of Hoffman, who, like myself, are entitled to the sable wreath twined by Illuminism for its most strenuous opponents. But how different is that to which the Code declares that all the Brethren *may aspire!*—Probably, to be seated beside a Brother Mirabeau or a Marat.

The same laws ordain, that the Chronologist shall inform the Minerval Lodges of all memorable facts.—He will not fail to insert all mean and odious actions, nor to paint them in their proper colours. He will not pass unnoticed *those of men occupying the first dignities, or enjoying the highest consideration.\**

Next to the laws of the historian follow those for the Epopt who superintends that branch of science relating to politics, and particularly to the knowledge of mankind. The reader has already seen what stress the Order lays upon this science, and how much they make it depend on the spirit of observation

\* Ibid. No. 12.

--Let no Brother pretend to the dignity of Epopt, nor to the honour of presiding over any branch of science, until he has answered the three following questions--What is the spirit of observation?--How is this spirit to be acquired, and what constitutes a good observer?--What method is to be followed, in order to make just and exact observations?--When an Epopt has sufficiently distinguished himself by his answers on these heads, to be judged worthy of being chosen the chief of the observers or scrutators, he is entrusted with all those notes which the reader has seen the Sect so carefully collecting on the character, the passions, the talents, and history of the Brethren. When these notes contain the portrait or life of any adept more than commonly interesting, he will make him (without naming him) the object of various questions to be proposed to the Minerval Schools. He will ask, for example, What are the ideas which a man, with such and such passions or dispositions, will adopt or reject?--How on such data can such and such inclinations be encouraged or weakened?--What adept could be employed with most advantage in such a business?--What must such a man's ideas be on Religion and Governments?--Can he be looked upon as being superior to all prejudices, and ready to sacrifice his own personal interest to that of Truth?--Should he be deficient in confidence and attachment, what means should be employed to invigorate them, and what sort of man would be the fittest for such an undertaking?--Finally, *what employment in the state, or in the Order, would he fill to the greatest advantage, or in which would he be the most useful?*"

The Scrutator in chief digests these answers into a proper statement, which he sends to the Dean. The Provincial receives it from the Dean, and is thus enabled to form his judgment, whether that particular adept *be a moral, disinterested, beneficent man, and free from all prejudice; whether he can be useful to the Order, and in what way he can be best employed.*--From the result of such observations, the scrutinizing Epopt will carefully select rules and general maxims on the knowledge of mankind. He will make a compilation of them, and transmit them to the Superiors.\*

\* Ibid. No. 18.

"By means," says the Code, "of these and such like observations, the Order will be enabled to make discoveries of every kind, to form new systems, and to give on all subjects irrefragable proofs of its labours and its immense fund of science; and the public will give it credit for being in possession of all human knowledge.\*\*

Left any of the profane should partake of this honour, or that any one of the members should not direct these sciences towards the object of Illuminism, precautions are taken in the Code to assure the exclusive advantage of these labours to the Sect. "Particular parts of these sciences and discoveries may be printed by permission of the Superiors; but the law adds, not only these books shall not be communicated to any of the profane, but as they will never be printed elsewhere than at the presses of the Sect, they will only be entrusted to the Brethren according to the rank they hold in the Order."†

"That our worthy co-operators may not be divested of the glory of their labours, every new principle laid down, machine invented, or discovery made, shall for ever bear the name of its inventor, that his memory may be revered by future ages."‡

"On the same grounds it is strictly enjoined, that no member shall ever communicate to the profane any discovery that he may have made in the Order—No book treating of these discoveries shall be printed without the permission of the Superiors; and hence arises the general regulation, that no Brother shall publish any of his productions without leave of the Provincial. He also is to decide whether the work is of a nature to be printed by the secret presses of the Order, and what particular Brethren may be allowed the perusal of it—Should it be necessary to dismiss any of the Brethren from the Order, the local Superior is to receive notice that he may have the necessary time to withdraw from him not only the manuscripts, but even the printed works of the Order."§

\* Ibid. No. 20.

† Ibid. No. 23.

‡ Ibid. No. 17.

§ Ibid. No. 24.

The Illuminizing Legislator, in justification of all these precautions, alleges, in the first place, the undeniable right vested in the Order to all the labours of its Brethren; then the lure of secrecy, which stimulates curiosity and the thirst of science; finally, the advantage accruing to the sciences themselves, by being preserved among men who only impart them to others so prepared as to render them of the greatest possible utility. Besides, says he, every man has it in his power to make himself an Illuminee if he pleases, and to partake of their science; and who better able to render them useful to mankind, or to preserve them, than we are? After this justification, which the reader may appreciate, he returns to his Eopt, and tells them, that it is incumbent on them to direct and turn all the sciences towards the views of Illuminism. "The wants of every country are to be maturely considered, as well as those of your district; let them be the objects of deliberation in your Synods; and ask instructions of your Superiors." Then the Legislator makes a sudden transition, and expands his views far beyond his Lodges. The reader will scarcely suspect whether they tend. Let him read, and learn the grand object of the Eopts, what conquests they are to make for the Order, and whither they are to extend the systems of Illuminism. "You will," abruptly exclaims the legislator, "incessantly form new plans, and try every means, in your respective provinces, to seize upon the public education, the ecclesiastical government, the chairs of literature, and the pulpit."—This is one of the grand objects of the Sect, and we shall see the Code treating of it again in another part.

To enhance the merits of his plans, and to insinuate his adepts into the ecclesiastical seminaries, and even into the pulpit, under the shadow of his pretended science, "the Eopt must find means of *acquiring* the reputation of a man of transcendent learning; where-ever he appears, whether walking or stopping, sitting or standing, let *rays of light* encircle his head, which shall enlighten all who approach him. Let every one think himself happy in hearing the pure

\* Müssen stets neue plane entworfen und eingeführt werden: Wie man die hände in erziehungswesen, geistliche regierung, lehr, und predigt-stühle in der provinz bekomme. *Ibid.* No. 28.

"truth from his lips. Let him on all occasions, combat prejudice; but with precaution, and according to the rules laid down, with dexterity and with all the respect due to the persons he is addressing." Who could believe that these were lessons given to a modern Vandal by his disorganizing legislator, whose heart thirsts after the happy period when that encircling light of his Epopts shall have Vandalized the whole universe, and nations shall have disappeared from off the face of the earth?

But the Epopt has yet to aim at another conquest, that of the empire over the literary world. "In the literary world certain writings generally take the lead for a time, according to the fashion, and inspire feeble minds with admiration. At one time the enthusiastic productions of religion, at another the sentimental novels of wit, or perhaps philosophical series, pastorals, romances on chivalry, epic poems, or odes will inundate the republic of letters. The Epopt will turn all his skill towards bringing into fashion the principles of our Order, the sole tendency of which is the happiness of mankind." Or, in other words, those hateful principles which, under the pretence of rendering human nature more happy and united in one family, aim at nothing less than destroying every Religion, every title to property, every town, every fixed residence, and every nation.

"Our principles must be made fashionable, that the young writers may diffuse them among the people, and serve the Order without intending it."†

"In order to raise the public spirit, he must with the greatest ardour preach up the general interest of humanity, and inculcate the utmost indifference for all associations or secret unions which are only formed among the subjects of one particular nation." Here the impious legislator blasphemously cites for an example Christ, and his pretended indifference for his family. Because Christ died for the redemption of all mankind, because his affection for the most holy of mothers

\* Ibid. No. 2.

† Damit junge Schriftsteller dergleichen unter das Volk aufrechten, und uns, ohne dass sie es wissen, dienen.

‡ Ibid. No. 3.

never made him lose sight of that great work, is that a ground on which the illuminizing Epopt shall persuade his simple auditory that to love all mankind is to dissolve the bonds of nations?

As a farther rule for acquiring this literary empire, "He will take care that the writings of the members of the Order shall be cried up, and that the trumpet of fame shall be sounded in their honour. He will also find means of hindering the reviewers from casting any suspicions on the writers of the sect."†

With respect to the *Literati*, and *writers who*, without belonging to the Order, *show principles coinciding with ours*, should they be what we call good, "*class them among those who are to be enrolled. Let the Dean have a list of those men, and from time to time he will hand it about among the brethren.*"‡

Let us now take a cursory view of these laws, and of their gradual tendency to infect the whole literary world. In its Minerval academies the sect begins by forming its pupils; and the care with which its disorganizing principles are instilled into the young adept has already been displayed. Left any of these principles should swerve from the grand object, the Epopt oversee all the schools of the same district; these latter have their provincial assemblies, where every thing is prepared, combined, and foreseen. At this assembly the Epopt attends, bringing with him *his notes* and observations on his particular district, and on those means which may there contribute to the advancement or disarrangement of the illuminizing principles and science. The minutes of these assemblies are sent to the National Inspector, who overlooks the whole, and sees that the original spirit is every where preserved; and the Areopagites hold the same line of conduct with respect to all nations, that he does within his particular one. Hence then the Minerval academies, the Epopts, the Provincials, the National Inspectors, in a word, the disorganizing whole, form but one and the same *invisible* academy, spreading its subterraneous ramifications, every where infusing the same principles, actuated by the same spirit, and subjected to the same laws: and these laws, this science, are but the

† Ibid. No. 4.

‡ Ibid. No. 5.

machinations and the forebodings of universal impiety and disorganization.

But the union and universality of this conspiring academy is not sufficient for the Sect; it extends its views to the public schools and to the pulpit. The man of letters, the transcendent genius, all are to bend beneath its laws, and fashion is to second its plots. From the child that spells, to the Doctor enveloped in mazy science, all are to be subjected to Illuminism; and science itself, so instrumental to the progress of the Sect, shall sink beneath the effort of bringing forth that Vandalism which is to annihilate the altar and the throne, all laws, individual property, and national society.

Let the reader compare the mysteries of the Sect with the code of its Epopts, and pronounce if such be not the real tendency of this Empire of Science. Horror impresses the mind, and indignation rises at such a sight.—But the monstrous legislator who has compiled them pretends that they are entitled to the admiration of the young adepts; and it is his Epopts who are to inspire them with this admiration. “Your “must,” says he, “infuse so great a respect for the “sublimity and sanctity of our Order, that a promise “made by the adepts on the honour of Illuminism “shall be more binding than the most sacred oath.” At length the Atheist has found an equivalent for the name of God. He seeks bonds to bind his followers, and he has broken those of conscience; he appeals to honour, and perverts it into a bond of villany. “He (says Weishaupt) who shall dare violate the oath “he shall have sworn on the honour of my Society; shall “be declared infamous. I care not what his rank may “be, his infamy shall be proclaimed throughout the whole “Order, and it shall be so without remission or hope of “pardon. My intention is, that the Members should “be informed of this, that they should deliberately “reflect on the sacredness of this oath in my Order, I “mean that the consequences of it should be clearly “and warmly represented to them.†”

The Epopts charged with this mission are of a degree too much revered in the Order to compromise

\* Ibid. No. 29.

† Original Writings, Vol. II. Let. 8, to Cato.

their dignity. They attend, at pleasure, the meetings of the inferior degrees, but they are never to occupy any office in them, excepting that of Prefect of the Scotch Knights. Their presence might overawe and intimidate the young adepts, and thus be detrimental to the observations they are ordered to make; for (so far from constraint,) the Epopt is to endeavour to study them in their most unguarded moments. He is therefore never to intermix with them but as their equal. There is a particular law forbidding him to disclose the degree, or the class to which he belongs, or even his costume.† Thus, hiding his superiority, and seated on the same benches beside the young adepts, he exercises his functions of Scrutator more freely among them in their mutual intercourse, and he judges better of the talents of each. His lessons, coming from an equal, will sink deeper into their minds; and, without betraying his authority, he will the better observe their progress and their failings. Should any of these pupils have shown a zeal and fidelity beyond all doubt, he may take them into his confidence; he will point them out to the Dean, who may call them about his person, and make them his *Acolytes*. The Dean may even throw a great part of the weight of his correspondence on them, and carry them to the Synod of the Epopts, until they shall have shown themselves worthy of being initiated to all the mysteries reserved for this class.‡

Thus ends that part of the Code which is to be communicated to the Epopts. The following Chapters will delineate the laws and instructions which are to guide their conduct when admitted to the degree of *Regent* or *Prince of Illuminism*.

† Ibid. No. 31.

‡ Ibid. No. 32.



## C H A P. XV.

*Instructions for the Regent or Prince Illuminee, on the Government of the Order.*

THE prominent feature of all the instructions given by the Illuminizing Legislator to his Epopts is the consecration of their degree to the perversion of the public opinion, and to the attainment of the empire of sciences, that he may direct them all to the support of his disorganizing Liberty and Equality and to universal anarchy. This mission of perversion requires an assiduity to which not many men are equal; but adepts may be found, who, unable to distinguish themselves in such millions, may yet be endowed with a sufficient zeal and with the necessary talents for the superintendence and direction of the Brethren. There are others again whose disastrous successes are to be recompensed by the higher employments in the Order; and it is from these two classes of Epopts that the Order selects its Regents. It is also for their instruction that the Legislator descends into all the gubernatory minutiae of his Illuminism.—His instructions are comprised under four different heads. I. General System of Government for the Order.—II. Instructions for the degree of Regent.—III. Instructions for the Prefects or Local Superiors.—IV. Instructions for the Provincial.\*

First part  
of these in-  
structions.

I have, it is true, been obliged to anticipate many parts of this Code when unfolding the artifices of the lower degrees; but as a confirmation of what has already been exposed, in order to bring the different objects within one point of view, and to show the dangers of his disastrous combinations, let us attend to the Legislator when treating of the whole collectively. What particularly endeared this degree of Regent to Weishaupt was, that part of his instruction which takes a general view, and which lays open the progressive plan to be observed in the government of the Brethren. The reader perusing the instructions in the

\* Last Works of Philo and Spartacus, degree of Regens.

same order in which Weishaupt has written them will more easily conceive the cause of his predilection.

*Instruction A. Plan of the General Government of the Order.*

" I. The most high and excellent Superiors of the illustrious Order of *true Freemasonry* do not immediately attend to the minutiae of the edifice.—They must not, however, on that account be considered as contributing less to our happiness, by their counsels, their efforts, their plans, and the many and powerful resources with which they furnish us.

" II. These excellent and most gracious Superiors have established a class of Masons to whom they have entrusted the whole plan of our Order. This class is that of the *Regents* . . . .

" III. In this plan our Regents hold the first dignities. Until admitted to this degree, no person can hold the office of *Prefect* or of *Local Superior*.

" IV. Every country has its national Superior, who holds an immediate correspondence with our *Fathers*, at the head of whom is a general who holds the helm of the Order.

" V. Under the *National* and his *Assistants* are the *Provincials*, who each govern their Circle or their Province.

" VI. Every Provincial is surrounded by his Counsellors.

" VII. Each Provincial also commands a certain number of *Prefects*, who may in like manner have their coadjutors in their districts. All these, as well as the *Dean*, belong to the class of *Regents*.

" VIII. All these offices are for life, excepting in cases of deposition or ejection.

" IX. The Provincial is to be chosen by the *Regents* of his province and the *National Superiors*, and approved by the *National*.—[I do not understand how the Code distinguishes between the several *National Superiors* and the *National* in chief; unless it be, that it denotes in this place as *Superiors* those which are called a little higher up *Assistants* (*Gehulfsen*) of this chief.]

" X. The whole success of Illuminism depending on the *Regents*, it is but just that their domestic wants should be provided for. They shall therefore be the first supplied from out of the funds of the Order.

" XI. The Regents of each Province form a particular body immediately under the Provincial, whom they are to obey . . . . .

" XII. The offices of Illuminism not being considered in the light of dignities, nor of *places of honour*, but as mere *employments* freely accepted, the Regents must be always ready to labour for the good of the Order, each according to his situation and to his talents. Age is never to be set forth as a title. It may often happen, that the youngest is chosen Provincial, and the eldest only a Local Superior or Counsellor, should the one live in the center, while the other only inhabits the extremity of the Province; or, should the former, on account of his natural activity or his station in life, be more fitted for the place of Superior than the latter, though far more eloquent.---In many cases, for example, a Regent is not to think it beneath his dignity to offer himself to discharge any of the lesser offices in the *Minerval churches* (lodges) in which he may be useful."

" XIII. That the Provincial may not be over-burdened with too extensive a correspondence, all the *Quibus Licet* and all the letters of the Regents, shall pass through the hands of the Prefect, unless the Provincial gives Orders to the contrary."

" XIV. But the Prefect shall not open the letters of the *Regents*. Those he must transmit to the Provincial, who will forward them to their proper destination."

" XV. The Provincial has the power of convoking the whole of his Regents, or merely those whom he may think proper, considering the exigencies of the province. He who cannot attend according to his summons must give the proper notice at least four weeks prior to the meeting. Besides, he is always to be ready to give in an account of what he has done for the Order until that period, and show his willingness to fulfil the intentions of his Provincial and of his

high superiors. The convocation of Regents must take place at least once a year."

"XVI. The following instruction (B) will point out more particularly to the Regents those objects to which they must chiefly attend."

"XVII. It has been already observed, that great attention is to be paid to the gradually procuring of funds for the Order. This may be accomplished by attending to the following rules :

"Each province is to be entrusted with the expenditure of its own monies, and only remit small contributions to the superiors for the expences of postage. Each lodge also is to enjoy the *full propriety* of its funds (*eigenthumlich*)—when for *any great enterprize* the assembly of the Regents levy contributions on the funds of the different lodges, they shall be considered but as loans, and shall be made good to the lodges with full interest."

Has the illuminizing legislator then forgotten, that it was *PROPERTY* which gave the first *deadly blow* to *Equality and Liberty*? Certainly not; but more than *one great enterprize* will be necessary to prepare the *blast*, which is to *annihilate all property* whatsoever; meanwhile the Order is glad to enjoy its own, and to make the inferior lodges believe that they are not to be pillaged of any thing that belongs to them.

"The Provincial has no fund allotted to him, but he has an exact return of all those of his province."

"The general receipts will consist—1°. In the contributions paid on the receptions of Masons (*freymaurer-receptions-gelder*)—2°. In the overplus of the monthly contributions—3°. In voluntary subscriptions—4°. In fines—5°. In legacies and donations—6°. In our commerce and traffic (*handel und gewerbe*)."

"The expences are—1°. The expences of the meetings, postage, decorations, and some few journeys—2°. Pensions to the poor brethren who have no other means of subsistence—3°. Sums paid for the *promotion of the grand object of the Order*—4°. Sums paid for the encouraging of talents—5°. The expences of experiments and trials—6°. For widows and children—7°. For foundations.

Thus terminates the first part of the instructions for the Regent. After the reading of this, which takes

place on the day of his inauguration, his attention is called to the following :

*Instruction B for the whole degree  
of Regent.*

The reader has seen (*ut supra*, art. xvi.) the Regent forewarned to pay a particular attention to this second part of the instructions. Let the reader also profit of the hint. He will see that many of the *arcana* of the sect still remain to be revealed.

"I. The object of the Order being to render man more happy, virtue more attractive, and vice less powerful, it is necessary that our brethren, the *teachers and governors of mankind*, should publicly assume an unimpeachable character. A Regent of Illuminism therefore will be the most perfect of men. He will be prudent, provident, ingenious, irreproachable, and of manners so urbane that his company shall be courted with avidity. He is to acquire the reputation of being enlightened, benevolent, honest, disinterested, and full of ardour for great and extraordinary enterprises, all contributing to the general good."

It would be useless to recall to the mind of my reader what is to be understood, in the language of Illuminism, by virtue, vice, or public good. He will therefore on reflection be the less surprised at perusing the following instructions framed for these *virtuous teachers and governors of mankind*.

"II. The Regents are to study the means of ruling and governing without betraying any such intention." Under the mask of humility, but of a real and candid humility, grounded on the persuasion of their own weakness, and on the conviction that their *whole strength rests on our union*, they must exercise an absolute and boundless dominion,† and must direct every thing towards the attainment of the views of the Order."

"Let them avoid a pedantic reserve, at once disgusting and ridiculous in the eyes of the sage. Let them give the example of a respectful submission to

\* Die Regenten sollen die Kunst studiren zu herrschen, ohne das ansehn davon zu haben.

† Sollen sie unumschränkt regieren.

the Superiors. Should they be possessed of the advantages of birth, it will be an additional reason for showing their obedience to a Superior born in a lower station of life.—Let their conduct vary according to the persons with whom they have to deal. Let the Regent be the confidant of one, the father of another, the scholar of a third; very seldom a severe and inexorable Superior, and even on such occasions let him show with how much unwillingness he exercises such severity. He will say, for example, that he sincerely wishes the Order had given so disagreeable a commission to some other person; and that he is weary of acting the part of schoolmaster with a man who should long since have known how to conduct himself.

“III. The grand object of our *sacred legion* spread throughout the universe being the triumph of virtue and of wisdom, every Regent must endeavour to establish a certain equality among men.—Let him take the part of those who are too much debased, and humble the proud. Let him never suffer the fool to lord it too much over the man of wit, the wicked over the good, the ignorant over the learned, nor the weak over the strong, though the latter should in reality be in the wrong.\*

“IV. The means of acquiring an ascendancy over men are incalculable. Who could enumerate them all? . . . They must vary with the disposition of the times. At one period it is a taste for the marvellous and extraordinary that is to be wrought upon. At another the lure of secret societies is to be held out. *“For this reason it is very proper to make your inferiors believe, without telling them the real state of the case, that all other secret societies, particularly that of Freemasonry, are secretly directed by us. Or else, and it is REALLY THE FACT IN SOME STATES, THAT POTENT MONARCHS ARE GOVERNED BY OUR ORDER. When any thing remarkable or important comes to pass, hint that it originated with our Order.—Should any person by his merits acquire a great reputation, let it be generally understood that he is one of us.”*

How smoothly flows this combination of artifice

\* Er soll nicht leiden daß der dümmere über den klügeren—der Schwächere über den Stärkern, auch wenn dieser unrecht haben sollte, zu sehr den meister spiele.

from the pen of the Illuminating Legislator! But I hope that my reader will not expect to find a method in my translation, where the Legislator has disdained method. It is easy to perceive, that to heap artifice upon artifice is much more his object, than to give a studied connection to principles with which he supposes his adepts to be sufficiently impressed. Or may it not be said, that this disorder is the effect of studied art? But let us proceed and trace the steps of Weisshaupt.

"With no other object than to give your orders the appearance of coming from a mysterious hand, you may, for example, put a letter under the plate of an adept when dining at an inn, though it might have been a much less trouble to forward it to him at his own lodgings.—You may attend large and commercial fairs during the time of fairs in different characters, as a Merchant, an Officer, an Abbe. Every where you will personate an extraordinary man having important business on your hands.—But all this must be done with a great deal of art and caution, lest you should have the appearance of an adventurer. It is to be well understood, that these characters are not to be assumed in towns where you are likely to be discovered either by the Police or the standers-by.—At other times, you may write your orders with a chemical preparation of ink which disappears after a certain time.

"V. A Regent is as much as possible to hide from his inferiors all his weaknesses, even his ill-health, or disgusts; at any rate he is never to complain.

"VI. Here he repeats the instruction on the art of flattering and gaining over women to their cause, already transcribed, page 25.

"VII. You must also gain over to the Order the COMMON PEOPLE. The great plan for succeeding in this is to influence the Schools. You may also attempt it by liberalities, or by great show and splendour; at other times by making yourself popular, and even tolerating, with an air of patience, prejudices which may hereafter be gradually eradicated.

"VIII. When you have succeeded any where in making yourself master of the public authority and government, you will pretend not to have the least power, for fear of awakening the attention of those

who may oppose us. But, on the contrary, when you find it impossible to succeed, you will assume the character of a person who has every thing at his command. That will make us both feared and sought after, and of course will strengthen our party.

"IX. All the ill success or disgusts which may befall the Order are to be concealed with the utmost caution from the inferiors.

"X. It is the duty of the Regents to supply the wants of the Brethren, *and to procure the best employments for them*, after having given the proper intimation to the Superior.

"XI. The Regents shall be particularly cautious and discreet in their discourse;—but shall carefully avoid any thing denoting the least perplexity of mind—There are even some occasions whereon an extensive genius is to be affected; on others, they may pretend that their friendship has made them say a word too much; by these means the secrecy of the inferior is put to the test. They may also spread certain reports among our people, which may prepare them to receive ideas which the Order wishes to infuse into their minds. On all doubtful occasions, the Regent will consult his Superiors by means of a *Quibus Licet*."

"XII. Whatever rank or station a Regent may hold in the Order, he will seldom answer the questions of the inferiors verbally, but generally in writing, that he may have time to reflect or even consult on the answers he should give."

"XIII. The Regents will unceasingly attend to every thing relating to the grand interests of the Order, to the *operations of commerce*, or such things as may in any way contribute to augment the *power* of the Order. They will transmit all plans of that nature to the Provincial. Should it be a case requiring expedition, he will give him advice of it by some other channel than the *Quibus Licet*, which the Provincial has not the power of opening."

"XIV. They will follow the same line of conduct with respect to every thing that tends to influence the Order in general; and find means of putting its united forces in motion at one and the same time."

"XV. When an author sets forth principles true in themselves, *but which do not as yet suit our general plan*



of education for the world; or principles the publication of which is premature; every effort must be made to gain over the author; but should all our attempts fail, and we should be unable to entice him into the Order, let him be discredited by every possible means."

"XVI. If a Regent should conceive hopes of succeeding in suppressing any religious houses, and of applying their revenues to our object, for example, to the establishment of proper COUNTRY SCHOOLS; he may depend on it, that such a project would be particularly grateful to the Superiors."

"XVII. The Regents will also turn their attention towards a solid plan for establishing a fund to support the widows of the brethren."

"XVIII. One of our most important objects must be, to binder the servile veneration of the people for Princes from being carried too far. All such object flattery tends only to make those men worse who are already for the most part of very common and weak understandings. You will show an example of the proper conduct to be held in this respect. Shun all familiarity with them; behave to them politely, but without constraint, that they may honour and fear you. Write and speak of them as you would of other men, that they may be made to recollect that they are but men like other people, and that their authority is a thing purely conventional."

"XIX. When there happens to be a man of merit among our adepts but little known by or entirely unknown to the public, no pains are to be spared to acquire celebrity for him. Let our disguised brethren every where sound the trumpet of his praises, and force envy and party spirit to be silent."

"XX. The essay of our principles and of our schools is most easily and most successfully made in small states. The inhabitants of capitals and commercial towns are too corrupt, too much a prey to their passions, and think themselves too much enlightened, to submit to our lessons."

"XXI. It is useful to send visitors from time to time, or to give a Regent that is travelling the commission to visit the meetings, to ask for the minutes, and to call

\* Eine unserer vornehmsten sorgen muss auch seyn, unter das volke schwache fürsten verehrung nicht zu hoch steigen zu lassen, &c. &c.

on the brethren in order to examine their papers or journals, and receive their complaints.—These Plenipotentiaries, presenting themselves in the name of the high Superiors, may correct many faults, and boldly suppress abuses which the Prefects had not the courage to reform, though ready to enforce the commands of the visitor.

“XXII. If our Order cannot establish itself in any particular place with all the forms and regular progress of our degrees, *some other form must be assumed. Always have the object in view; that is the essential point. No matter what the cloak may be, provided you succeed; a cloak is however always necessary, for in secrecy our strength principally lies.*”

“XXIII. For this reason we should always conceal ourselves under the name of some other association. The inferior lodges of FREEMASONRY are the most convenient cloaks for our grand object, (*das schickliche Kleid für unsere hehere zwecke*) because the world is already familiarized with the idea that nothing of importance, or worthy of their attention can spring from Masonry.—The name of a literary society is also a proper mask for our first classes. Under such a mask, should our assemblies be discovered, we may confidently assert, that the reason of our holding secret assemblies was partly to give a greater interest and charm to our pursuits; partly to keep off the crowd, and not to expose ourselves to the bantering and jealousy of others; in short to hide the weakness of an association as yet but in its infancy.”

“XXIV. It is of the utmost importance for us to study the constitutions of other secret societies and to govern them. The Regent is even bound, after having obtained leave of his superiors, to gain admittance into those societies, but he must not undertake too many engagements. This is an additional reason why our Order should remain secret.”

“XXV. The higher degrees must always be hidden from the lower. A person more willingly receives orders from a stranger than from men in whom he gradually discovers a multitude of defects. By this precaution one may keep the inferiors in a more proper awe; for they naturally pay greater attention to their behaviour when they think themselves surrounded by persons

who are observing them; at first, their virtue may be the effect of constraint, but custom will soon make it habitual."

"XXVI. Never lose sight of the military schools, of the academies, printing presses, libraries, cathedral chapters, or any public establishments that can influence education or government. Let our Regents perpetually attend to the various means, and form plans for making us masters of all these establishments."\*

"XXVII. In general, and independent of their particular employment, the grand object of our Regents must be an habitual and constant application to every thing which can in any way add to the perfection and to the power of our Order, that it may become for future ages the most perfect model of government that can enter the mind of man;" or in other words, that it may be hereafter said, such was the famous association which, by perpetually perfecting its laws and governments, at length taught mankind to cast off every law and every government. It would be useless for me to think of adducing farther proofs to demonstrate that such is the real object of the pretended perfection of Illuminism. The mysteries of the Sect have been too clearly laid open for us to harbour the smallest doubt of their intention. But to acquire this perfection and power for the Sect, Weishaupt has modelled still farther laws for his Regents, according to the different offices they hold in the Hierarchy of the Order.†

\* Militair-schulen, academien, Buchdruckereyen, Buchläden, Domcapitel, und alles was ein einfluss auf bildung und regierung hat, muss hie aus den augen gelassen werden; und die Regents sollen unaufhörlich plane entwerfen, wie man es anfangen könne, über dieselben gewalt zu bekommen.

† For the whole of the Second Part of this Chapter see the *Instruction* & for the *Degree of Regent*, of which it is nearly a literal translation:

## C H A P. XVI.

*Continuation of the Instructions on the Government of the Illuminees—Laws for the Local Superiors.*

GR<sup>EAT</sup> as the authority of the *Major Illuminees* over the Minerval Academies may appear at first sight, no person of the *preparatory class* is in fact entrusted with any real authority. Even the Scotch Knight in his *intermediary class* does not enjoy any. The Order recognizes as real Superiors none but those who have been initiated into the class of the Mysteries. Even in that class the adept must have attained the degree of Regent before he can be named Prefect for the Scotch Knights, or Dean of his district. Those are the first two offices which the Order considers as having any real authority over the Brethren.

Though the Code expressly declares, that each Superior shall find in his instructions the respective laws concerning his particular duty, it certainly contains none for the office of Dean. A single Chapter is indeed to be found in the Code on his election and consecration. On the first establishment of a new district he is elected by the Provincial; but on his deposition or death the Epopts assemble and choose a successor by the plurality of votes, the Provincial only having the right of confirming such an election. With regard to what the Code terms his *consecration* (*Weihung des decani*;) it is generally performed by what is called a Plenipotentiary, and in a sort of barbarous Latin, extremely inelegant. Were not the impiety of it as abominable as the ceremonial is low, it might form an excellent scene for the theatres of Bartholomew fair. The Illuminizing Legislator, a very inferior copyist of Moliere's *Malade Imaginaire*, ridicules St. Paul, Moses, and all religious ceremonies, as Moliere did the quack disciples of Hippocrates. Little wit is required to scoff at religious rites, and yet our Legislator has only succeeded in being disgustingly impious. Such turpitude is not worthy our notice, for none but

Epops can admire it; this nevertheless is all the information the Code can give us respecting the Dean.\*

\* Should any adept wish for a specimen of this miserable farce, let him figure to himself an assembly of Epops in their sacerdotal habits. The delegate opens the piece by Domine aperi os meum: The two Assistants repeat the same—*The Plenipotentiary* Fili mi quid postulas? *The Delegate* Ut Deus et Superiores nostri concedant nobis Decanum hunc quem ad te duco.—*Plenip.* Habetis decretum?—*Habemus*—*Legatur*—*Communi voto atque consensu superiorum elegimus nobis in Decanum Fratrem N. N. Presbiterum Nostræ Provinciæ, Majoris Ordinis verum atque prudentem hospitem, moribus ornatum, sapientem, illuminatum et mansuetum, Deo et superioribus nostris per omnia placentemque ad Celsitudinis vestræ dignitatem adducere, quatenus autore Domino nobis velut idoneus Decanus præ-esse valeat ut prodesse, nosque sub ejus sapienti regimine in securitate ac quiete magnis scientiis aliisque operibus curare possimus*—*Plenip.* Disposuisti domui tuæ?—*The Elect* Disposui—*Nosti* quanta sit Decani cura et quâ penâ infligantur infideles et Delatores?—*Duce me Domine*—*Ego* auctoritate superiorum inductus firmiter sub interminatione anathematis, inhibeo tibi, ne quid de scientiis occultis, vel secreta tibi revelanda abducas, surripias, vel alicui profano communices. Si tu autem aliquid attentare præsumseris, maledictus eris in domo et extra domum, maledictus in civitate et in agro, maledictus vigilando et dormiendo, maledictus manducando et bibendo, maledictus ambulando et sedendo, maledicta erunt caro et ossa, et sanitatem non habebis à plantâ pedis usque ad verticem. Veniat tunc super te maledictio quam per Moysen in lege filio iniquitatis Dominus promissit. Deleatur nomen tuum in libro viventium, et cum iustis non amplius scribatur, fiat pars et hereditas tua cum Cain fratricidâ, cum Dathan et Abiron, cum Ananiâ et Saphirâ, cum Simone Mago et Juda proditore. Vide ergo ne quid feceris, quo anathema mereris.—*Here follow the imposition of hands, the exhortations, and the benedictions, all in Latin. The Officiator, extending his hands again on the head of the Elect, terminates the ceremony with the following words:* Sicut ros Hermon qui descendit in montem Sion, sic descendat super te Dei summæ sapientiæ benedictio (*see the last works of Spartacus*—*Nachricht von Weibung eines Decani.*) What execrable impiety must the Sect have infused into its Epops to expect that such an impious derision of the Scriptures and of the most sacred rights could give them pleasure? Let not the

The same cannot be said of the instructions for the *Prefects*. These Local Superiors may have as many as eight Lodges at a time under their command, partly Minerval, and partly Masonic. The Prefect is the first Regent within his prefecture, and has the direction of all that part of the Order stiled in the Code the lower part of the edifice. All the *Quibus Licets* of his district pass through his hands. He opens those of the Scotch Knights, and the *Solis* of the Novices and Minervals; but every thing else he transmits to the higher Superiors. When he founds new Lodges, or receives new Brethren, he gives the new *Geographical* names and *Characteristics*, which he selects from the list that he has received from the Provincial. He makes a general report to the Provincial of every thing that has happened within his prefecture once a month; and every three months transmits the reverential letters, the tablets sent by the Scrutators with notes on their *political and moral* conduct, and an exact return of the state of the funds belonging to each Lodge. He decides on the promotion of the Brethren as far as Scotch Knight, but can confer the latter degree only with the consent of the Provincial.—He has the right once a year of commanding all the adepts under his direction to return whatever writings the Order may have entrusted them with.—He returns them to those on whose fidelity he has reason to rely, but not to those whom he may have any reason to suspect, or who are intended to be dismissed.\*

The foundation of the Edifice rests solely on the vigilance, experience, and zeal of the Prefect.—And it was to the direction of their conduct in every part of the Government that Weisshaupt dedicated his lessons under the following heads:—I. *Preparation*.—II. *Tuition of the Pupils*.—III. *Spirit or love of the Order*.—IV. *Subordination*.—V. *Secrecy*.—Each of these articles contains a cloud of those artifices which the reader has seen interspersed in divers parts of the Code, but which now become the peculiar study of the Pre-

reader think that I have exaggerated this barbarous cant. The whole ceremony is a buffoonery of the lowest class. Impiety depraves every thing, even the taste for literature.

\* Instructions C for the Regents, and No. 1—K.

fect. I shall only extract the most striking, or those on which the Legislator particularly insists; such, for example, as the following, to be found in the first pages of the head *Preparation*.

"Our strength chiefly consists in numbers; but much will also depend on the means employed to form the pupil—Young people are pliant and easily take the impression.—"The Prefect will therefore spare no pains to gain possession of the *Schools* which lie within his district, and also of *their teachers*. He will find means of placing them under the tuition of members of our Order; for this is the true method of infusing our principles and of training our young men: it is thus that the most ingenious men are prepared to labour for us and are brought into discipline; and thus the affection conceived by our young pupils for the Order, will gain as deep root as do all other early impressions."

Under the same head are to be found instructions for the Prefect equally curious, on the propagation of the Order.

"When a new colony is to be founded, begin by choosing a bold and enterprising adept entirely devoted to the Order. Send him some time before-hand to live on the spot where you intend making the new establishment."

"Before you proceed to people the extremities, begin by making your ground good at the centre."

"Your next object must be, to gain over such persons as are constant residents, as *Merchants* and *Canons*."

"Such missions should only be entrusted to *brethren* of independent fortune, and who would occasion no expence to the Order; for though all the brethren are entitled to succour when in real want, yet those of one province are as seldom as possible to be an expence to the neighbouring ones. Nor are the other districts by any means to be made acquainted with the weakness of the Order in yours. Besides, the funds must find a sufficiency to succour those of the Minerval school who may stand in need of it, that our promises in their case may be performed."

"You will not seek to extend yourself till you have

"consolidated your establishment in the capital of your district."

"You will seriously examine and cautiously select from the brethren those who are the most able to undertake such a mission.—You will next consider whether it will be proper to begin your establishment by a *Minervul church* or a *Malonic lodge*."

"Pay most particular attention to the man whom you place at the head of the new colony; observe whether he is courageous, zealous, prudent, exact, and punctual; whether fitted for the forming new adepts; whether he enjoys a good reputation or is much considered; whether he is a man of business and capable of a serious and constant application: in short, whether he has all the necessary qualifications for an undertaking of such high importance."

"Consider also the locality. Is the place proposed near to or distant from the capital of your district?—Is it a dangerous or safe situation for such an undertaking?—Is it great or small, more or less populous?—By what means can you best succeed, and which can be easiest employed?—What time would be requisite for the perfecting of such an establishment?—To what persons can you apply on first setting off?—If your first applications be ill made, all future attempts will be fruitless.—What pretence or what name is to be assumed?—How is the new colony to be subordinated or co-ordinated? that is to say, what superiors shall it be under, and with what lodges shall it correspond?"

"When you shall have acquired sufficient strength in your new colony, and particularly if our brethren enjoy the first dignities of the state, if they may freely and openly show themselves formidable to their opponents, and make them feel the painful consequences of counteracting the views of the Order; if you have wherewith to satisfy the wants of the brethren; if, so far from having to fear from the government, the Order directs those who hold the reins—Then be assured that we shall not be wanting in numbers or in the choice of adepts; we shall soon have more than we have occasion for. *I cannot too strongly recommend this method of proceeding.*"

"If it be necessary for us to be masters of the ordinary schools, of how much more importance will



" it be to gain over the ecclesiastical seminaries and their superiors! With them we gain over the chief part of the country; we acquire the support of the greatest enemies to innovation; and the grand point of all is, that through the clergy we become masters of the middle and lower classes of the people."

" But remember, that great caution is necessary with the Ecclesiastics. These gentlemen are generally either too free or too scrupulous; and those who are too free have seldom any morals." The legislator then proceeds to the exclusion of the religious, and tells the Insinuator to avoid the Jesuits as he would the plague.

While perusing these laws, I suppose the reader makes nearly the same reflections which I am tempted every instant to commit to paper.—Should the following article ever meet the eye of a Prince, it will give him ample room for reflection.

" When the Prefect shall have gradually succeeded in placing the most zealous members of the Order in the councils and offices under the Prince, he will have arrived at the full extent of his commission. He will have done much more than if he had initiated the Prince himself."\*

" In general, Princes are not to be admitted into the Order, and even those who are received are seldom to be permitted to rise above the degree of *Scotch Knight*."

After what has been seen of this degree and those that precede, it is rather extraordinary that Weisshaupt should deign to grant admission to Princes; for he did not wait for this degree before he clearly insinuated his plans. Princes, at least, who had not furnished them before their admission to that degree must have been void of penetration indeed. What hopes then could the legislator entertain of their not perceiving his plots against all legitimate authority? His confidential letters will explain the enigma:—"Brethren," he writes to his Arcopagites, "you will take care to have the following corrections made before you

\* Kann der Präfect die fürstlichen Dicafterien und Räte nach und nach mit eifrigen ordens-mit-gliedern besetzen, so hat er alles gethan, was er thun konnte. Es ist mehr, als wenn er den fürsten selbst aufgenommen hätte.

"show the constitutions of our degrees to the Elector:  
 "—In the degree of *Minor Illuminee* in place of the  
 "words *imbecile Monks* say *imbecile men*—In the de-  
 "gree of *Major Illuminee* blot out the words *Priests*  
 "*and Princes are in our way*. With respect to the  
 "degree of *Priest* show no part of it *excepting the*  
 "*discourse on sciences*, and read that over carefully lest  
 "any *allusion or reference to any other part of the de-*  
 "*gree should remain*."\* These corrections begin to  
 clear the enigma; a more insidious expedient will veil  
 his plots in complete darkness. "*I mean*," says Weis-  
 haupt when speaking to the Arcopagites of the infer-  
 rior degrees, "*to revise the whole system*." Then,  
 attributing to the Jesuits his own immorality, he says;  
 "I mean that it should be a complete Jesuitical piece;  
 "not a single word shall be found in it that can in any  
 "way be cavilled at by religious or political govern-  
 "ments. Let us act with caution; do nothing with-  
 "out a reason; things must be prepared and brought  
 "on step by step."† The adept who has given us the  
 most complete and candid account of the degrees of  
 Illuminism assures us, that he had seen a discourse for  
 the degree of *Epopt* in which every thing respecting  
 religion and government was omitted.‡

Here then we find Weishaupt not only correcting  
 but even forming fictitious degrees to dupe the princely  
 adept, and to persuade him that the dark and mys-  
 terious recesses of the hireling crew have been laid  
 open to him, while the real adept smiles at his cre-  
 dulity. Such artifice certainly aggravates Weishaupt's  
 criminality. But will that excuse the princely adept?  
 Notwithstanding the veil artfully thrown over the im-  
 pious and seditious principles of the sect, did he not  
 begin by swearing *obedience and protection* to the Or-  
 der? His court soon swarms with Illuminees; he thinks  
 he reigns over them, but is no more than their stately  
 captive. And should he fall their victim, will it not  
 be said that he met with his just fate? What strange  
 madness can induce Princes to inscribe their names on  
 the registers of secret societies! Have they not duties  
 to fulfil towards the public? On what right can their

\* Orig. Writ. Vol. II, 2d Jan. 1785.

† Ibid.—Weishaupt's Let. 15th March, 1781.

‡ Geschichte der illumin. Grad. Page 66.

basis of submission and protection be grounded, sworn in the recesses of secret lodges, to men who hide themselves from public view; when their labours, cares, and protecting power, are to extend over the whole state and to all its citizens. On the throne, or with pretensions to it, do they not degradingly swear obedience and protection to Masters of Lodges? By what right will they promulgate laws emanating from lodges? Whom their subjects swore allegiance and fidelity to them; did these subjects expect to be governed by a slave, or be subjected to laws promulgated indeed by their Prince, but dictated by some Master Phrygian or Rosicrucian? And ye, magistrates of the people, who are to sit in judgment over the mutual and disputed claims of the citizens in general; what confidence can be placed in you after you have sworn obedience and protection to this illuminizing sect; even in actions just or unjust? Such reflections will rise resplendent from the page of history; and would to God that the Revolution had not already indelibly engraved them!

If ever slaves should have directed the actions of men, and supplied the place of nobler motives, the princely dupe will have found ample matter in the laws of Illuminism to stimulate his; when he but casts his eye on the following article contained in the instructions for the Prefects, or local Superiors, under the head *formation of pupils*: "What will numbers avail us, if unity and similarity of sentiment do not prevail? *any rank, no state of life, can dispense the brethren from our labours or our trials.* To accustom them to despise all distinctions, and to view the world and human nature in the grand scale, the Prefect shall carefully collect all the anecdotes he can, remarkable either for their generosity or meanness, not regarding to whom they relate whether Princes or Citizens, rich or poor. He will transmit them to the Masters of the Minervals; and these will expose them in a proper manner to their pupils. They will not forget to give the name of the Prince or great personage, though the trait should dishonour him; "for," says the Code, "every member must be made sensible, that we distribute impartial justice, and that among us the wicked man upon the throne is called a villain (*c'est vilain*)

"*brief*); just as freely, if not more so, than the criminal who is being led to the gallows."

Under the same head we may observe another article remarkable enough, on the means of rendering the language of the adepts more uniform when speaking before any of the Order, or of facts relating to it.

On these occasions the Prefect will take care secretly to instruct the *lower Superiors* in what style they are to hold forth, what ideas to propagate, and in what manner they should make their pupils speak. "Hence the pupils will constantly accord themselves in every thing, whether in language or action, with the Superiors, though their motives may be unknown to them. By these means we shall all tend towards the same object; the young adepts will accustom themselves to search and dive into the intentions of the Order; to refrain from acting, or to be silent on all doubtful occasions, till they have received the advice or orders of their Superior as to what they ought to do or say."

Under the head *Love or Spirit of the Order*, the Prefect is instructed, that such *Love or Spirit* is to be infused by descanting on the beauty and importance of the object of the Sect, the integrity of its members, the greatness and certainty of its means, the utility of the instruction imparted, and security promised to all its pupils by the Order.—This *Love* will always be proportionate to the certainty of being happy while attached to the Order, and of finding real happiness in no other place. To stimulate it, he must always feed them with the hopes of new discoveries more and more important; and, lest their zeal should diminish, "try to keep the pupils constantly occupied with objects relating to the Order; make it their favorite pursuit.—See what the Roman Catholic Church does to make its religion familiar to its followers, how it keeps their attention incessantly towards it; model yourself by that.—It would be impossible to foresee all cases and lay down rules for them;—Let it then be the constant study of the Prefects and other Superiors to prepare themselves for unforeseen events.—Let them propose and distribute prizes for the best compositions on such cases.—Perpetual vigilance will render it impossible for the advice not sooner or later to succeed, and to take a proper

consistently according to the local circumstances. Exhort the Brethren to complacency, beneficence, and generosity towards each other *and towards the Order.*"

The next article treats of *Obedience*. Here the Prefect is informed; "That should he have been diligent and successful in impressing the young pupils with the grandeur of the views of the Sect, they will doubtless obey the Superiors with pleasure. How can they do otherwise than submit themselves to be conducted by Superiors who have so carefully guided them hitherto, who contributed so much to their present happiness, and who promise to perpetuate it in future? May the man who is not to be enticed into obedience by such advantages be rejected from among us; *let him be cast out from the society of the elect!*" The spirit of obedience is to be more particularly infused by *example* and *instruction*--by the conviction, that to obey our Superiors is in fact only fulfilling our own inclination--by the gradual progress of the degrees--by the hopes of discovering more important truths--by fear properly managed--by honour, rewards, and distinctions granted to the docile--by contempt cast on the stubborn--by avoiding familiarity with the inferiors--by the exemplary punishment of the rebellious--by the selection of those whom we know to be devoted to us and ready to execute all our commands--by a particular attention to the *Quibus Licet* whereby we may see how far the Orders of the Superiors have been executed;--and by the punctuality of the intermediary Superiors in sending the *tablets* or reports respecting their inferiors. *The more particular these tablets are, the better they will be; for it is on them that all the operations of the Order are grounded.* It is by their means that the progress and number of the Brethren is to be known; that the strength or weakness of the machine, and the proportion and adhesion of all its parts is to be calculated, and that the promotion of the brethren, the merits and demerits of the assemblies, of the Lodges, and of their Superiors, is to be judged.

When treating of *Secrecy*, "the Prefect is informed, that *this is the most essential article*; and it is on that account that even in countries where the Sect may

have acquired sufficient power to throw off the mask, it is to remain veiled in darkness."

"The Prefect is always to hide with dexterity the real object of his views according to local circumstances. Let him agree with the Provincial on what shape he shall assume to conceal the Order.—As in the religious institutions of the Roman Church, where religion, alas! is but a pretext; exactly so, *only in a nobler manner, must we envelop our Order in the folds of a mercantile society, or some other exterior of a similar nature.*"

In vain would the reader ask me, whence the Illuminized Code had taken the idea of Religion being only a pretext for the religious institutions in the Catholic Church. It has not come to my knowledge, that the most barefaced Sophisters have ever advanced a calumny of this sort. I have seen the religious founders, such as St. Francis, St. Benedict, or St. Basil, and other founders of orders, described by the Sophisters as superstitious enthusiasts. But even among the apostates who must have been acquainted with the Orders they had lived in, we have never heard one pretend that Religion was only a pretext either for the institution they abandoned, or for their ancient brethren. Did any of them ever assert, that ambition, avarice, or any pretext besides Religion, had given rise to the foundation of the Order of the Capuchins, Friars, Benedictines, or Carmelites, and of so many other convents destined for men or women? This, however, is not a calumny originating with Weishaupt; it is not to be found in his instructions sent to Knigge, and on which the latter formed the Code of Laws for the Regents and Local Superiors, though he subjoined many of his own ideas. Knigge was totally ignorant of every thing relating to religious Orders. Weishaupt was born a Roman Catholic, and might indeed, in his impiety, have repeated the ideas of many apostate Sophisters, or have left this strange comparison of his illuminism with the religious institutes, since it was in the Code: but I should be truly surprized were I to find that it was a calumny of his invention. He knew too well how much he stood in need of darkness to envelope his designs; and he also knew, that in the Roman Catholic Church no religious institute

was adopted, until it had been made public and examined by the constituted authorities.

After this absurd calumny follows a recapitulation of every thing we have already exposed to our readers in the first Chapters of this Volume, on the necessity of hiding the proceedings and even the very existence of the Lodges. But I find the following additions in this place.

"Left the number of the Brethren should expose them to discovery, by their assemblies being too numerous, the Prefect will take care that no more than ten members shall assemble in the same *Minerval* Church."

"Should any place contain a greater number of pupils, the Lodges must be multiplied, or different days of assembly must be assigned, that all may not meet at once; and should there be several *Minerval* Churches in the same town, the Prefect will take care that those of one Lodge shall know nothing of the others." For the better direction of the lower part of the edifice, he will observe the following rules---He is to nominate the Magistrates of the *Minervals*; but the chief of these Magistrates can only be named with the consent of the Provincial. He will be responsible for those he names---He will overlook the *Masonic* and *Minerval* Lodges, to see that every thing is regularly and punctually executed. He will not permit any discourses to be delivered there which may give any strong suspicions of what is contriving against Religion, the state, or morals---He will suffer no Brother to be advanced to the higher degrees before he has acquired the requisite qualities and principles; on this point, says the Code, he cannot carry his precautions, *anxiety*, and *scrupulosity* too far.

"It has already been stated in the rules, that persons not belonging to the Order may be received into the *Masonic* Lodges of *Illuminism*.---The Prefect will carefully watch lest any of these strangers should take the lead in the Lodges.---They should as far as possible be honest men, sedate, and quiet; but by some means or other they should be made useful to the Order.---Without leave of the Provincial, the Prefect shall hold no correspondence on matters relating to the Order with any person out of his province---as his peculiar

object will be, to watch over and to instruct the Superiors of the Minerval and Masonic Lodges, he will have recourse to the Provincial in all doubtful cases of any importance.

"Let the Prefect make himself perfect master of these rules; let him follow them with precision; let him always attend to the whole of the object; let him take care that each one may attend to his duty, *doing neither more nor less than the law requires*; and he will find in this instruction all that is necessary for the regulation of his conduct."

Such is the promise which terminates the laws for the Prefect of Illuminism. The five articles treated of in these regulations are prefaced by a far more pompous promise: "If, it is said we have exactly *foreseen every thing relating to these five articles,* \* nothing will be impossible for us in any country under the Sun."\*

\* Ist nun in diesen fünf stücken alles gehörig besorgt, so ist in jedem lande unter der sonne nichts unmöglich.—The whole of this Chapter is extracted from the Instructions C for the Prefect, from Page 145 to 166.



## CHAP. XVII.

*Instructions for the Provincial.*

**B**Y far the greater part of the code of laws which has just been laid before the reader, as relating to the *Regents* and *Profects* of the Illuminees, was originally written by Weishaupt for the instruction of his Provincials. This is evident from the first digest of these laws, as they appear in the second part of the second volume of the *Original Writings* of the Sect, from page 17 to 43. It is even one of those parts which Knigge looked upon as a master-piece of politics.\* So replete with artifice did he think it, that he deemed it a pity to circumscribe the knowledge of it to the Provincials alone. The reader has seen what use he has made of them, thoroughly persuaded that the Regents in general, and particularly the Local Superiors, could greatly benefit the Order by attending to them. The Arcopagites and General consented to these new dispositions; but the following part of this chapter remained appropriated to the Provincials.

"I. The Provincial shall make himself perfect master of the whole constitution of the Order. The system of it should be as familiar to him as if he had invented it."

"II. As a guide for all his actions, he shall adopt the whole government and the instructions already laid down for the Regents and Local Superiors, not neglecting a single rule."

"III. The Provincial shall be chosen by the Regents of his Province, and be confirmed by the National Superior. . . . † The high Superiors (the Arcopage and General) have the power of deposing him."

"IV. He shall be a native of, or at least be thoroughly acquainted with the province under his inspection."

"V. He shall be engaged as little as possible in

\* See his last Observations.

† There is an omission in the copy from which these rules have been printed, which makes part of this article unintelligible.

public concerns, or in any other enterprize, that he may devote all his time to the Order."

"VI. He shall assume the character of a man retired from the world, and who only seeks rest."

"VII. He shall fix his residence as nearly as possible in the centre of his province, the better to watch over the different districts."

"VIII. On his being named Provincial, he shall leave his former characteristic, and assume that which the high Superiors shall give him. The same Superiors will send him the impression of the seal he is to bear, and he will wear it engraved on his ring."

"IX. The archives of the province, which the Regents will have taken care to seal up and carry away on the demise of his predecessor, are to be entrusted to him on his nomination."

"X. The Provincial will monthly transmit the general report of his province to the National Inspector immediately over him. As he himself only receives the reports of the Local Superiors a fortnight after the month is up, he will necessarily be always a month behind-hand; making, for example, the report of May about the end of June, and so on. This report will be subdivided into as many parts as he has Prefects under his inspection. He will carefully note every thing of consequence that has happened in any of the schools or lodges: also the names, ages, country, station in life, and the date of the several letters, of each new adept; the high superiors wishing to have no further information concerning the new adepts until they come to the class of Regent, unless on some particular occasion."

"XI. Besides this monthly report, he is to apply to the National Superior in all extraordinary cases which are not left to his decision. He is also to send in his personal tablets every three months; and he will undertake no political enterprize without having first consulted."

"XII. He has nothing to do with the other Provincials. Let things go on well or ill in a neighbouring province, it is no business of his. If he wishes to ask any thing of the other Provincials, let him apply to the National Inspector."

" XIII. If he has any complaint to make against the Inspector, he will direct his letter *Soli* or *Primo*."

" XIV. All the Regents of the province are his counsellors; they are to second and help him in all his enterprizes. If it be convenient to him, he should have two of them near his person, to serve him as secretaries."

" XV. He confirms the nominations of all the Superiors of the inferior degrees. He also names the Prefects, but they must be approved by the Director, who can refuse his sanction."

" XVI. He has a right to send the brethren *who are pensioned* by the Order, and to employ them in those parts of the province where he may think them most useful."

" XVII. and XVIII. He transmits the characteristics of the brethren and geographical names of the lodges to the Prefects, as he receives them from the high Superiors."

" XIX. He is also to send the names of the excluded brethren, that an exact list may be preserved in all the assemblies."

" XX. When he has any reprimand to make to a Brother, whom it may be dangerous to offend, he will assume an unknown hand, and the signature of *Bafyle*. This name, which no Member of the Order bears, is peculiarly preserved for that object.

" XXI. He will sometimes write to the Inferior degrees; and on the proposition of the Epopts he will decide what books are to be put into the hands of the young adepts according to the degrees they are in.--- He is as much as possible to promote libraries, cabinets of natural philosophy, *Museums*, collections of manuscripts, &c. in the most convenient parts of his Province; these, it may easily be conceived, are only intended for the adepts.

" XXII. The Provincial opens the letters of the Minor and Major Illuminees which are directed *Soli*. He also reads the *Quibus Licet* of the Epopts and *Primos* of the Novices; but can neither open the *Primo* of the Minerval, the *Soli* of the Knight, nor the

*Quibus Licet* of the Regent.\* This gradual power of opening the letters of the Brethren according to the degree they belong to, plainly indicates that some mark peculiar to each degree is made use of; but I have not been able to discover that mark. The reader will have observed, that all the letters, even the *Quibus Licet*s, are opened by Brethren of a higher degree than that of the adept who writes; and consequently he never can know who it is that answers him, as the rules of this Hierarchy are only made known to the Brethren in proportion as they rise in dignity. The Provincial himself can only form a conjecture as to the persons who open his letters and those of the other Brethren which he is not permitted to open himself.

"XXIII. He shall raise no Brother to the degree of Regent, without having first obtained the consent of the National Inspector.

"XXIV. He is to inform the Dean of the branch of science which each new adept has made choice of on his admission into the Minerval Academy.

"XXV. Lest any of the Archives should be mislaid, he will take care to form but one bundle of all the tablets, reversal letters, and other documents relating to the same adept.

"XXVI. He will apply himself to procure as many co-operators as possible for the Order, in the scientific branches.

"XXVII. He will transmit to the Deans all remarkable treatises or discourses, and every thing relative to the degree of Epopt; for example, the lives historical or characteristic, dissertations, &c.

"XXVIII. If among the Epopts any men be found endowed with great talents, but little fitted for the political government of the Order, the Provincial must devise means of removing them from such functions.

"XXIX. When the Chapters of the Scotch Knights are composed of more than twelve Knights, he will raise the ablest among them to the degree of Epopt.

"XXX. In each Chapter he will have a confidential Epopt, who will be his *secret censor* or spy.

\* This article is extracted from the instructions for the Prefect; but, being directly addressed to the Provincial, I have placed it here.

" XXXI. The Provincial will receive his letters patent from the National Superior---When he issues those for the Chapters of the Scotch Knights, he will make use of the following formula: " We of the " Grand Lodge of the *Germanic Orient*, constituted " Provincial and Master of the district of N N, make " known that by these presents we give to the venerable Brother (here is the characteristic and true name " of the new Venerable or Master) full powers to " erect a secret Chapter of the *most holy* Scotch Masonry, and to propagate this *Royal Art* conformably " to his instructions by the establishment of new Masonic Lodges of the three symbolic degrees---Given " at the Directory of the District---

(L. S.)

SECRET PROVINCIAL  
OF THE DIRECTORY.

" *Without any further signature.*

" XXXIII. To say every thing in a few words, the Provincial has the special charge of putting his province in a proper situation for attempting every thing for the general good, and for preventing all evil. *---Happy the state where our Order shall have acquired such power!* Nor will it prove a difficult task for the Provincial who shall implicitly follow the instructions of his high Superiors.---Seconded by so many able men *deeply versed in moral sciences*, submissive and secretly labouring like himself, there can be no noble enterprise which he may not undertake, nor evil design which he cannot avert---Therefore let there be no connivance at faults; no *Nepotism*, no private piques; no views but for the general good; no object, no motives but those of the Order. " And let the Brethren " rely upon us, that we shall never create any Provincial but such as are capable of fulfilling these duties; *but let it be also remembered, that we reserve " in our hands all the means necessary for chastising the " man who should presume to abuse the power he has " received from us."*

" XXXIV. This power must never be employed but for the good of the Brethren. We should indeed

\* See the Instruction D for the degree of Regent.

help all whom we can help ; but when the circumstances are similar, the members of our society are always to have the preference.—Particularly as to those whose fidelity is proof against all the powers of seduction. In their support let us be prodigal of our toils, our money, *our honour*, our goods, even our blood ; and *let the least affront offered to any Illuminee be the general cause of the Order.*"

Thus terminate the instructions for the Provincial. They forewarn us of the existence of a most tremendous power above him whence all the authority of the Order emanates ; a power which reserves to itself the means of chastising whoever shall abuse that portion which it has entrusted to any of its adepts ; that is to say, who shall not have made it subservient to the grand object and to all the plots of the Sect—There are, in fact, three offices in the Hierarchal Order of Superiors above the Provincial. First, the *National Directors*, then the *Supreme Council* called the *Areopagites* by the Sect, the authority of which extends over the Illuminees of all nations ; and that is presided over by the *General of the Order*. The following Chapter will give every light on these supreme Magistrates of Illuminism which the known Archives of the Sect can reflect.

## C H A P. XVIII.

*Of the National Directors, of the Areopagites, and of the General of Illuminism.*

IN the general plan of the Government of the Illuminees it is said, that every Brother shall receive particular instructions according to the rank he holds in the Hierarchy of the Order : Yet I have never been able to discover those intended for the use of the National Directors. This part of the Code is not to be found either in the *two volumes* so often quoted of the *Original Writings*, or in that of *Philo and Spartacus* which has thrown so much light on the mysteries. It does not appear, that any of the German writers who have been the best informed on, and the most strenuous opponents of, Illuminism have ever been able to discover them. For some time I even entertained doubts whether the *Superiors* called *National Directors*, and those styled *Inspectors*, were not of the same degree in the Hierarchy of the Sect.—They were certainly distinct employments in the year 1782 ; for Weishaupt's letters at that period mention Germany as divided into *three inspections*, each *Inspector* having several *Provincials* subordinate to him.\* But, on the other side, the general account which the Order puts into the hands of its Regents, and the last works of Philo printed in 1788, mention no intermediate office between the *Provincials* and the *Nationals*, which latter are sometimes described as *National Superiors*, at others as *National Inspectors*. Their correspondence and subordination is direct from the Supreme Council.† It is therefore evident, that in the last digest of the Code the two offices of *National Inspector* and *Director* were united. But in vain would the Sect conceal the instructions which it has appropriated to the functions of these *National Superiors*. The denomination alone testifies the importance which attaches to their office ; and if the precise nature of their duties be wanting,

\* *Original Writings*, Vol. II. Let. 15, to Cato.

† *Directions*, System No. 5, and *Philo's Endliche Erklärung*, page 82.

it is easy to supply the deficiency, by what has already escaped the vigilance of the Sect in the foregoing parts of the Code.

Let the reader recal to his mind what has been said in the Chapter on the *Epopts*, of the systems which they were to form in order to seize on the empire of the Sciences and direct them all towards the accomplishment of the plots of the Sect. In the same degree we have seen them annually assembling in each province, and compiling from their partial attacks every means that their inventions could furnish, insensibly to enslave the public opinion, and to eradicate from the minds of the people what the Sect is pleased to call religious prejudices. We have seen the class of the Regents more particularly occupied in sapping the foundations of the throne, and in destroying that veneration in which nations held the persons and functions of their Sovereigns—Nay, there exists a particular law framed for the *Epopts* which has not yet been cited, and which must here be introduced. It is to be found in the *Second Volume of the Original Writings, second Section, intitled—Articles agreed upon by the Areopagites in Adarnoth 1151* (A. D. December 1781)—There, under the article *HIGH MYSTERIES*, I read, “If among our *Epopts* any *speculative geniuses* are to be found, they shall be admitted to the degree of *Mage*.—These adepts shall be employed in collecting and digesting all the grand philosophical systems, and will invent or compile for the people a system of religion which our Order means as soon as possible to give to the universe.”\*

I do not forget that I am to treat of the *National Directors*; but am somewhat afraid that my readers may adduce this plan for giving a new religion to the whole universe, as invalidating their plot for the destruction of every religion. Let such readers, however, reflect on the religion which Weishaupt has himself laid down for his *Mages*. It is the rankest *Spinozism*, admitting of no God but the world itself; that is

\* So werden die selben *Magi*—Diese sammeln und bringen die höhere philosophische systeme in ordnung, und bearbeiten ein *völkis-religion*, welche der Orden demnächst der welt geben will.—In the original, which is in Cato Zwack's hand-writing, the words *völkis-religion* are in cypher thus 20, 14, 2, 3, 18—17, 8, 2, 4, 6, 4, 14, 13.



to say, absolute Atheism. Let them also remember, that one of the last secrets of the Grand Mysteries, is to reveal to the adepts that all religions are grounded on and are the invention of imposture. Nor is it by any means difficult to account for these two schemes of the Sect, the one for the creation of a new religion, the other for the destruction of all. These plans are to be successive in their operations. Sentiments of Religion are too deeply engraven in the minds of the people for Weisshaupt to flatter himself with suddenly eradicating it, or at least without substituting some capricious and sophisticated faith, which in reality would no more constitute a religion than the *Worship of Reason*, of which the French Revolution has given us an impure essay. The religion, therefore, to be invented by the Magés of Illuminism is no more than a preparatory step that should destroy the religion of Christ throughout the universe. This advantage gained, it will remain no very difficult task to open the eyes of the whole world on the inanity and imposture of their own; and thus it will have served as a scaffolding which naturally disappears with the edifice that is to be pulled down. This religion to be invented may be considered as on a parallel with those new governments, those democracies, which are to amuse the people until the period shall come when their illuminizing Equality and Liberty shall have taught them, that each one is essentially his own sovereign, that this sovereignty is an imprescriptible right inherent in each man, in direct opposition to democracy, and even to all property or social compact.

Such is the general tenour of the systems to be invented and prosecuted by the Sect, for attaining the grand object of these conspirators. All the adepts which the Sect comprises under the denomination of *speculative geniuses* are perpetually labouring at these systems under the direction of the Provincials. But they are not the persons who complete the plans; they are only to present the first sketch, which each Provincial is obliged to transmit to the *National Directory*, there to undergo a further investigation and receive its final polish.\* One of the first duties, there-

\* Instructions for the degree of Epopt, Nos. 12 and 14.

fore, of the *National Director* will be, to collect all these anti-religious and anti-social systems, to pass judgment on them, and to declare how far they can contribute towards the universal disorganization. But even these could not alone suffice for so great a work; they are surrounded by the Elect of the nation as the Provincial is by the Chosen of the provinces. This council of the Elect, after mature deliberation, declare which are the systems that are worthy of being adopted by the Order; and they will make all the additions and corrections that they may conceive conducive to the success of the general plan. Thus corrected and digested, these systems of impiety and disorganization are deposited in the *archives* of the Director, which now become *national*. It is to these that the Provincials have recourse in all their doubts, and hence flow all those lights which are to expand themselves throughout the nation: it is hence also that the National Director † will take all the new regulations which he may judge necessary for the better combination and concordance of the efforts of the National Brethren.—But the Sect does not confine its views to one nation. It has formed within itself a supreme tribunal, which has subjected all nations to its inquisition. Composed of *twelve Peers* of the Order,\* it is presided over by the General; and, under the name of *Areopagites*, it becomes the common centre of communication from the adepts of all nations, as the *National* is the centre of one particular nation, the *Provincial* of one province, the *Local Superior* of the lodges of his district, the *Minerval Master* of his academy, the *Venerable* of his Masonic lodge; and, finally, as the *Insinuator* or *Recruiter* is of his novices or candidates. Thus, from the first step to the pinnacle of the Order, every thing is connected and gradually ascends by means of the *Quibus Licets, Solis* and *Pri-*

† Deswegen kommen jährlich ein mal alle Presbyter einer provinz auf der grossen Synode zusammen, machen ein grosses verzeichniss der in diesem jahr gesammten beylagen an die *National Direction* wo selbst es in die haupt katalog eingetragen, und damit ein schatz von kenntnissen formirt wird, woraus jeder befridigt werden kann: denn daraus werden die regel abstrahirt, und was noch fehlt, weitere beobachtungen aufgaben, wie schon erwähnt worden, aufgeschrieben um feste sätze zu bekommen. *Ibid.* No. 15.

\* Philo's Endliche erklärung, Page 119.

*mos.*—Every thing that happens in each nation gradually ascends to the *National*, and from these *Directors* all is transmitted to the centre of all nations, to the supreme council of the Arcopagites, and the General in chief, the universal Director of the Conspiracy.

• The grand point, therefore, to be observed in the code concerning the National Director is, his direct correspondence with the Arcopagites. It is evident from the terms expressed in the general plan of the government which the Sect reveals to its Regents: “In every nation there shall be a National Director associated and in direct communication with our Fathers, the first of whom holds the helm of the Order.”\* This accounts for the injunction given to the Provincial, to make frequent and exact returns to the National Director of every thing that may take place in his province; to have recourse to him on all doubtful occasions, or in cases of especial importance; and never to take any step in politics without having first consulted him.† This explains why the choice of those adepts which are to be advanced to the political degree of Regent, or to the Prefectships of districts,‡ is left to the option of the National, or even the nomination of the Provincials.§ This informs us why all the *Quibus Licet* of the Regents are reserved to the Director, that is to say, that all the secrets of their political discoveries may more certainly reach the hands of him who is to leave no secret hidden from the Fathers of the Order.||

Such then are the rights of, such the laws for the National Inspector of Illuminism; and so great is the importance which the Sect attaches to this office. To him are forwarded all the secrets of the brethren spread throughout the provinces, the Courts, or towns; to him are sent all the projects, all the reports on the successes gained by, or dangers impending over the Order; on the progress of its plots; on employments, dignities, and power to be acquired for the adepts; on the candidates to be rejected, the enemies to be crushed, the councils and state offices of princes to be seized. To him, in short, are reported all the means

\* *Directions System*, No. 4.

† *Ibid.* No. 10 and 11.

‡ *Ibid.* No. 15 and 23.

§ *Ibid.* No. 9.

|| *Ibid.* No. 22.

which can retard or accelerate the fall of the Altar and of empires, the disorganization of every church and state within his inspection.—It is by means of his direct correspondence, and that of his Co-nationals, that the discoveries of the Scrutators, the political plans of the brethren, the speculations of the plodding *geniuses* of the Order, the plans proposed and debated in the councils of Princes, and every thing, in short, which can weaken or strengthen the opinion of the people; which is to be foreseen or hindered, to be anticipated or hastened in each town, court, or family, are concentrated, and subjected to the views of the supreme council of the Sect. Hence no sovereign, no minister of state, no father of a family, no man in the bonds of the most intimate friendship, can say, My secret is my own, it has not, it will not come to the knowledge of the Areopagites. By means of these same National Directors too, we behold all the orders of the Illuminizing Peers gradually descending to the adepts of all nations, of all provinces, academics, and lodges, whether Minerval or Masonic; and immediately re-ascending through these same Nationals an exact statement to the Areopagites in what manner each command has been executed. It is by the Nationals too, that the supreme council is informed of the negligent brethren who need to be stimulated, of the transgressors and stubborn adepts who deserve punishment, and stand in need of being reminded that they have sworn to submit both their lives and fortunes to the commands of the high Superiors (the unknown Fathers) of the Areopagites. In vain would the Sect strive to conceal the laws which the code lays down for these Inspectors. After what the reader has already seen of the laws of the Order, he must naturally conclude that such are evidently the mysteries comprehended in those words, *There shall be in each empire a National Director associated or in direct correspondence with the Fathers of the Order.*

With respect to the laws and interior economy of the councils, it is easy to be conceived, that the Sect has succeeded in encompassing them with impenetrable darkness. Some few rays of light, however, have been cast on it, and that by the Fathers themselves.

In the first place, we see *Philo-Knigge*, in his Apo-

logy, speaking as follows of these supreme magistrates of Illuminism: "Their labours, with regard to the parts purely speculative, were to have in view the knowledge and the tradition of all the important, holy, and sublime discoveries to be made in the religious mysteries and in the higher philosophy. Twelve Areopagites only are to compose this tribunal; and one of them is to be the chief. When any one of the members dies, or retires, his successor is chosen from among the Regents."\* This general idea given by Knigge, of the Supreme Council is indeed mysterious;—but he could scarcely be expected to publish more, knowing as he did the fate which awaits those who betray the secrets of the Sect. He has, however, at least said enough to give us clearly to understand, that all the religious and philosophical or rather impious and sophisticated speculations of the Epopts, perpetually perverting the sciences and operating the extinction of all religious ideas, are concentrated within the council of the Areopagites; we have seen them combining, digesting, approving, or rejecting those plans of a new religion, which the *Mages* are directed to invent, and which the Sect means incessantly to give to the world.

In his familiar correspondence, Spartacus speaks more openly and with greater latitude to his beloved Cato. Therein it appears, that anti-religious systems do not alone employ the meditations of the Fathers; for, soon after having mentioned the object of those *Quibus Licets* in which the young adepts were to give an account of the prejudices they might have discovered in themselves, which of them predominated, and how far they had succeeded in destroying them, he proceeds to say, "It is by these means that I discover such of our Order as have the proper dispositions for adopting certain special doctrines, and more elevated, on governments and religious opinions."† He then continues: "The maxims and politics of the Order are completely explained in the end. Here,

\* Last Observations of Philo, Page 215.

† Aus diesen kann ich erschen welche geneigt sind gewisse sonderbare Sats lehren, weiters hinauf religions meynungen anzunehmen.

" in the *Supreme Council*, they project and examine  
 " the plans to be adopted for gradually enabling us  
 " to attack the enemy of reason and human nature  
 " *personally (auf den leib.)* Here also the mode of  
 " introducing such plans into the Order is discussed,  
 " and it is decided to which brethren they are to be  
 " entrusted, and how far each one can be employed  
 " in their execution, in proportion to the insight given  
 " to him."<sup>†</sup>

The reader is already too well acquainted with the maxims and policy of Illuminism, not to join with me in saying, Here then is the grand object of this Supreme Council of the Sect! It is in that dark recess that all those artifices are devised for rendering the disorganizing systems of Liberty and Equality familiar to the illuminizing adepts: There is exactly ascertained the proportion which each class of the brethren can bear in this universal destruction of religion, empire, society, and property; there again is the day anxiously sought and the means prepared, for hereafter throwing off the mask, and attacking *personally* the defenders of religion, laws, and property, as so many enemies to reason and humanity; there concentrate all the declarations, the reports, the plans of all the brethren dispersed throughout the universe, that the Sect may judge of its own strength, and compare it with that of the friends to the Altar and the Laws. To sum up all, it is there that the artifices and means are determined on, and the merits and powers of the higher adepts are investigated prior to their being entrusted with that part of the grand conspiracy to which their abilities are best adapted. Let the reader remember, that it is not a stranger to the Sect who has thus described the Areopage; it is the grand legislator of Illuminism himself. Can we any longer stand in need of the regulations for this council? No; we well know what they must be; we know that impiety, and the most consummate arts in seduction and

† Und am end folgt die totale einsicht in die *Politik* und maximen des Ordens. In diesen obersten *Conseil*, werden die project entworfen, wie den feinden der vernunft und Menschlichkeit nach und nach *auf den leib* zu gehen seye: Wie die sache unter den Ordens mitgliedern einzuleiten, wen es anzuvertrauen? Wie ein jeder a *proportione* seiner einsicht könne dazu gebraucht werden.—*Original Writings, Letter to Cato-Zwack, 10th March, 1778.*

sedition, are to be their leading features; we further know, that its members must resemble Weishaupt himself, before they can be permitted to sit with him in council. What other bond of union do they need, besides the machination of the most hideous plots, the just or unjust means of forwarding the interests of the Sect as much as circumstances will permit, and the ensuring of success by the blackest and most profound artifices that depravity can invent? The fertile genius of the legislator, however, would not commit the success of the least of his crimes to chance. He attempted to sketch a code of laws for his Areopagites, and for any future Spartacus that might succeed to him. The code contains but a *sketch* of what he calls *laws ad interim*. It is to be found in the ninth section of the first volume of the Original Writings, and is addressed to the Areopagites. Many other passages of his letters relate to the same object.—I have transcribed the following articles:—

“The Areopagites shall form the Supreme Council (literally, the Supreme College.)—Their occupations shall relate to affairs of the greatest importance, and they shall pay little or no attention to such as are less essential.—They may *recruit*, it is true (*können sie zwar rekrutiren*;) that is to say, they may entice Candidates into the Order; but they must leave the care of their instruction to some intelligent adept. From time to time they will visit these Candidates, to inspire them with fresh ardour, to stimulate their zeal.—They will be particularly careful in seeing that the progress and method of our Illuminees is every where uniform.—They will more particularly watch over Athens (*München*, the principal Lodge after that of Ingolstadt, where Weishaupt resided at the time he wrote these instructions.) They will make no reports concerning that Lodge to any body but Spartacus. They will send monthly a statement of all the principal events, a sort of Gazette (*Ein art von Zeitung*;) to the Brethren (*Conscii*;) that is to say, to those only who are initiated in the last secrets. But (continues Weishaupt) *nota bene*, this Gazette as yet has been no more than our common journal; the *Conscii* must compose one for the use of the Areopagites.—These latter will labour at projects, ameliorations, and other objects of a similar

nature, which are to be made known to the *Council* by circular letters. They are the people who are to bear a part of the weight of the general correspondence---They are not allowed to open the letters of complaint (*die litteras gravatorias*;) that is to say, those containing any complaints against them. These are to be transmitted to the general, to Spartacus, as a sure means of informing him that they fulfil their duty. This instruction being only provisional, and relating solely to the Areopage, shall not be circulated; but the council will take a copy and send back the Original to Spartacus.\*

"The assembling of the council is to be regulated according to the feasts marked in the calendar of the Order. (*Nach dem calendario Illuminatorum an Ordens feften.*) But this was soon found to be insufficient, and Weisshaupt exhorts his Areopagites to meet in their senate every post-day, and at the hour of the delivery of the letters."

Short as this sketch of a Code for the Areopagites may seem, it clearly denotes the essence of their functions, and shows how they are to act as a central point, for the whole Sect. A grand question was still undecided when Spartacus gave these laws to the council; which was nothing less than, Whether Spartacus was to preserve a legislative and sovereign power over the Members of this Council, similar to that authority which they were to exercise over the rest of the Order!—Great Conspirators will seldom brook controul even by their fellows. They will be equal among themselves and in their dens of conspiracy. Spartacus-Weisshaupt was naturally of a despotic disposition. His Areopagites for a long time complained of it.† But he contended, that as founder, he had the indefeasible right of giving to the association those laws and regulations which he judged necessary for its perpetuation. He soon, indeed, repented of the decision he had given against himself in favour of his Senate, "That the plurality of votes should dictate the eternal laws of the Sect" (*Lex semper valida*.‡) Notwith-

\* Extracts from the Instruction to Cato, Marius, and Scipio, Original Writings, Vol. I. Sect. ix.

† Letters of Philo to Cato and last Observations of Philo.

‡ Letter of the 8th November, 1774.



standing these complaints of the Areopagites, however, he speedily found means of re-instituting himself in that authority, the privation of which only thwarted his artful conceptions, by subjecting them to the opinions of persons less consummate in the conspiring arts than their master. He sometimes submits to the justification of his conduct; but that is the very moment in which the reader should observe him artfully reclaiming all the rights and pretending to the exercise of unlimited despotism, though his cant appears to reject the very idea of it. Addressing his opponents in the shape of his pupils, he recalls to their minds the monstrous services he has rendered them in their youth, as so many benefactions of the most tender friendship, and asks them "of what they can in their consciences complain?" "When (says he) did you ever observe harshness or haughtiness in my conduct, with respect to you? When did I ever assume the tone of Master? Is it not rather with an excess of confidence, of goodness, of openness with my friends, that I may be reproached?"—When in this manner Weisshaupt has captivated his Areopagites, he comes to the point:—"Read then (he says) my letters over and over again. You will therein perceive that the grand object of our Society is not a thing of small consequence for me; that I know how to view it, and treat it also, in the most serious manner; that I have always aimed at the establishment of order, submission, discipline, and activity, as the sole means that can lead you to the grand object. In undertaking a work of such vast importance, was I not obliged by prayers, exhortations and advice, to maintain and stimulate the ardour of my first, my dearest companions, on whom every thing depended?—If I wish to keep the *supreme direction* in my own hands, hear my reasons, which are most certainly of great weight:

"In the first place, I must necessarily know with whom I have to deal, and must be ascertained of the fidelity of our people; and, to effectuate this, I am not to receive reports from a sixth hand, or perhaps one still more remote, on the execution of my plans, which have been approved of by the Elect of our Mysteries... *In the next place, am I not*

" *the Constructor of this grand Edifice?* Is there no respect due to me? . . . . When my system shall be completed, will it not be necessary for me to inspect the whole and keep every man at his station? It is a great and radical defect in a society, where a Superior is dependent on the Inferiors, as it has been attempted to render me.

" But, to show you how much I value the friendship of my former friends, above all the authority I may exercise over others, I renounce all my rights, all my authority. Accept my warmest acknowledgments for all your past labours and patience. I flatter myself they have been hurtful to nobody, and that many have acquired from me lights on secret societies which they would not easily have found elsewhere. The purity of my intentions is my consolation and my recompense. From this instant I betake myself to obscurity and repose, where I shall not meet with zealous and envious opponents. There I shall be my own master, and my own subject."\*

The Illuminizing Despot thus artfully pleaded his cause. The Arcopagites were impatient of his authority, but at the same time felt the want of so disorganizing a genius; and that they might not be deprived of its co-operation they reproached the Legislator with the extinction of his zeal—The fire, however, was only hidden beneath the embers; they once more submit to the yoke of their former chief, who, inflamed with zeal, dictates the conditions on which alone he will deign to place himself once more at their head. Every thing is worthy of being remarked in them. The haughty spirit in which they are conceived, the nature, object, and extent of the power he assumes over the Supreme Council and Elect of the Order, are all worthy of our attentive notice.

" I begin (says he) by telling you beforehand, that it may not any more be a subject of surprize, that I will be more severe than ever. I will not overlook a single fault, and shall in that respect be much more strict towards persons whom I know than towards those with whom I am not so familiar. My object and views require it. And to whom would you have

\* Original Writings, Vol. I. Sect. 49.

me address myself, if not to the chiefs of the Order, since they alone are in direct correspondence with me? That things may succeed, it is necessary that we should be actuated but by one opinion, one sentiment, and be acquainted but with one language! And how can that be accomplished, if I cannot freely speak my mind to our people? I will then re-assume my post of General on the following conditions:

"I. That you will execute neither more nor less than what I shall command. I shall expect it in future; at least, should any change be thought necessary, I am to receive previous notice of it.

"II. I expect that every Saturday a proper report shall be sent to me of every thing that has taken place during the week, and that it shall be in the form of *Minutes* signed by all the Elect present.

"III. That I shall be informed of all the Members that have been recruited, or persons that are to be recruited, with an outline of their characters; and let some particulars concerning them be added when they are admitted.

"IV. That the statutes of the class in which you labour be punctually observed, and that no dispensations be granted without previous investigation. For should each one take upon himself to make such changes as he pleased, where would be the unity of the Order.—What I exact from you, you shall exact from those that are subject to you. If there be no order and subordination in the higher ranks, there will be none in the lower."

It was on the 25th of May 1779, that Weishaupt dictated these laws to his Areopage. A fifth condition seems to have made them merely provisional, and to have entrusted the despotic power in Weishaupt's hands only until the Order had acquired a proper consistency; but he took care not again to lose the newly-acquired supremacy; though the Areopagites still regretted the loss of their Aristocracy, and the being reduced to be the mere agents or prime ministers of the Spartacus of the Order. But let us attend to that Spartacus, who has always represented the most legiti-

mate authority as an outrage on human nature. Let us hear him invoking Machiavel in support of that which he wishes to exercise over the Order. He pleads his own cause with Zwack, who is also jealous of his Master, by showing all the disorder it occasioned, by every body wishing to introduce his own ideas into the Order, and then quotes the following passages from Machiavel: "It must be laid down as a general rule, that it seldom or never happens that any Government is either well-founded at first, or thoroughly reformed afterwards, *except the plan be laid and conducted by ONE MAN ONLY*, who has the sole power of giving all orders and making all laws that are necessary for its establishment. A prudent and virtuous Founder of a State, therefore, whose chief aim is to promote the welfare of many rather than to gratify his own ambition, to make provision for the good of his country, in preference to that of his heirs or successors, ought to endeavour by all means to get the supreme authority *wholly into his hands*: nor will a reasonable man ever condemn him for taking any measures (even the most extraordinary, if they are necessary) for that purpose: The means indeed *may seem culpable*, but the end will justify him if it be a good one;—for he only is blameworthy who uses violence to throw things into confusion and distraction; and not he who does it to establish peace, and good order." After this long quotation which Weisshaupt has made from a French translation of Machiavel, *Chap. IX. Discourses upon the first Decad of Livy*, he continues in a sorrowful tone: "but I have not been able to obtain so favourable a decision. The Brethren have viewed that which is but a necessary law in the art of governing, in the light of ambition and a thirst of dominion."\* In the midst of this contention for power, he felt himself so superior in the art of governing conspiring associations at least, that he did not hesitate at writing to his Arcopagites, *As to politics and morality, Gentlemen, you must confess that you are as yet at a great distance behind me.*† He at length succeeded in persuading them, that it was necessary that the General of the Order should also, as

\* Original Writings, Vol. II., Let. 2, to Cato.

† Ibid. Let. 10.

president of the Areopagites holding the *helm of the Order*, be the absolute director.†

Weishaupt, who left nothing relating to the disorganizing arts in an imperfect state, must, no doubt, have composed instructions to guide his successors in the exercise of their supremacy, and to teach them how to make the same use of it which he intended. But the reader will easily conceive, that these never could have escaped the vigilance of the Sect, nor pierced the dark cloud with which it had enveloped itself. It may even be possible that Weishaupt had not sufficient confidence in his Areopagites to entrust them with the entire plan. Throughout the whole hierarchy of Illuminism the lower degree is entirely ignorant of the particular instructions of the superior degrees; and why should not Weishaupt, who wished to perpetuate his disorganizing genius in all the succeeding Generals, have followed the same plan? He undoubtedly dictated laws and rules for their conduct, gave them rights which were to maintain both themselves and their Areopagites in their hierarchal superiority, and second them in the pursuit of their grand object; and these were entitled Instructions for *the General of the Illuminees*. No historian can flatter himself with the discovery of such a code of artifice and cunning; the most unrelenting wickedness and hypocrisy had invented it; and genius alone cannot pretend to dive into such secrets. The historian can only pretend to collect those articles which are to be found in Weishaupt's familiar correspondence, or in other parts of the code or writings of the Sect. Were we to throw this compilation into the form of instructions, the following might be nearly the result of our research.

I. The General shall be chosen by the twelve Peers of the Areopage, on the plurality of votes.\*

II. The Areopagites can only elect one of the members of their senate for General; (*sein aus ihrer mitte gewähltes oberhaupt*;)† that is to say, a man who has sufficiently distinguished himself among the Regents to be admitted among the twelve supreme adepts of Illuminism, and who has afterwards made himself so

† General Plan of the Order, No. 5.

\* Last Observations of Philo, Page 119.

† *Ibid*.

eminent in their council, that he is judged to be the first Illuminee in the world.

III. The adept is supposed to possess qualities requisite for a General in consequence of those he may have evinced before he was called to the Supreme Council. As he is to preside over the whole Order, he must (more than any body else) be impressed with the principles of the founder, and be divested of all religious, political, or national prejudices. The grand object of the Order must be more particularly inculcated into him, namely, that of teaching the whole universe to set aside all government, laws, and altars; and he must perpetually attend to the grand interests of human nature. His zeal is to be stimulated at the sight of every man who is subjected to any authority. It is to reinstate the inhabitants of the earth in their original Liberty and Equality that he is constituted General of all the Illuminees that are or will be spread over the world during his reign, all labouring at the accomplishment of the grand revolution of the *Man-King*.†

IV. The General shall have immediately under him the twelve Peers of the Supreme Council, and the various agents and secretaries which he shall judge necessary to second him in the exercise of his functions.§

V. The better to secure himself from the notice of the civil and ecclesiastical powers, he may assume, after the example of the founder, some public office under the very Powers the annihilation of which is to be his sole object. But he will be only known to the Areopagites and to his agents and secretaries in his quality of General.\* The better to conceal the residence of the General, the town where he has fixed will have three names. The common name known to all; the geographical one peculiar to the Order; and a third known only to the Areopagites and the *Confess* or Elect.†

VI. Our success greatly depending on the moral conduct of the Areopagites, the General will pay particular attention to prevent all public scandals which might hurt the reputation of the Order. He will re-

† See the Mysteries.

§ See above.

\* Orig. Writ. Spartacus's Letters, *passim*, et *supra*.

† Orig. Writ. Vol. I. Sec. 3.

present to them in the strongest colours how much bad example will contribute to alienate from the Order the minds of persons who might otherwise prove its most useful members. §

VII. The better to preserve that respect which virtue commands from inferiors, the General will assume the character of austere morals. That he may always have the grand object present to his mind, and be wholly occupied with the duties he has to fulfil; let him never lose sight of that great maxim so frequently inculcated in his letters by the founder, as the leading feature to which he owed all his successes. *Multum sudavit et alsit, abstinuit venere et vino.* He neither feared heat nor cold; he abstained from wine and women, that he might always be master of his secret, always be master of himself, and prepared for all exigencies where the interests of the Order might require it.\*

VIII. The General shall be the central point for the Arcopagites, as the latter are for the whole body of Illuminees. That is to say, each Arcopagite holding correspondence with the National Inspectors is to make a report of all the *Quibus Licet*s sent, and of all the secrets discovered by the corresponding Inspector; the secrets thus flowing from all parts will ultimately settle under the eye of the General.†

IX. The functions of the General, and the success of his dispositions, greatly depending on the information he receives by means of this correspondence, he will distribute it among his Arcopagites, assigning to each that of a particular nation whose Inspector is to transmit all his reports to him.‡

X. The principal heads of this correspondence shall be—1st, The number of the brethren in general, that the force of the Sect may be ascertained in each nation.—2dly, Those brethren who distinguish themselves the most by their zeal and intelligence.—3dly, Those adepts who hold important offices about the Court, in the Church, Armies, or Magistracy: also what kinds of services might be expected from or prescribed to them in the grand revolution which our Order was preparing for human nature.—4thly, The general pro-

§ Ib. Vol. II. Let. 9 and 10.

\* Ibid. Vol. I. Let. 16. &c.

† Vide supra.

‡ Ibid. Vol. II. Let. 6, 13, &c.

gress which our maxims and our doctrine were making in the public opinion; how far nations were prepared for the grand revolution; what strength and means of defence still remained in the hands of the civil and ecclesiastical powers; what persons were to be placed or displaced; what engines were to be played off, to hasten and secure the success of our revolution; and the means necessary to bind the hands of those who might resist.\*

XI. If from this correspondence he should judge it necessary to dismiss any of the brethren from the Order, (and all the rights recognized by the adepts as inherent in the Order, particularly that of *Life and Death* being in the hands of the General) he will have to decide what further punishment is to follow the ejection: whether the culprit is to be declared infamous throughout all the lodges of the Order, or whether the pain of death is to be pronounced against him.†

XII. The General, after having chastised the imprudent, cowardly, and treacherous adepts, will turn his attention towards the discovery of those brethren who may be best fitted for seconding his views in each empire. Without making himself known to them, he will establish a line of communication between them. He will himself prepare the links of this immense chain after the manner laid down by our founder as the grand means of governing, from his mysterious centre, all the diverging ramifications of the Sect to the extremities of the earth; as a means of vivifying invisible armies in an instant, of putting them in motion, of directing their course, and of irretrievably executing the most astonishing revolutions, even before the very Potentates whose thrones are overturned have had time to surmise their danger.

XIII. The use of the chain is obvious and easy. To touch the first link is all that is required. A single stroke of a pen is the grand spring that imparts motion to the whole. But the success depends on the choice of the time. In his hidden abode the General shall meditate the means, and catch the propitious moment. The signal of universal revolution shall not

\* See the different degrees and the views with which the *Quilber* *Licets* and tablets, &c. &c. are written.

† Orig. Writ. Vol. II. Let. 8, et supra, Oath of the Novicc.

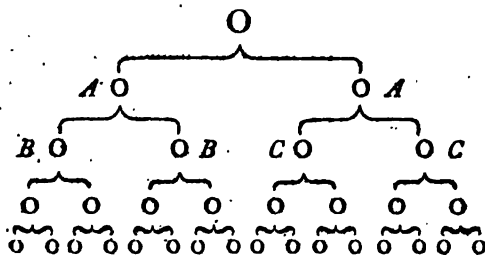


be given till a time when the combined force and instantaneous efforts of the brethren shall be irresistible.

The illuminizing General who shall have managed this chain with the greatest art, who shall have spread it both far and near, who shall have imparted to it a sufficient power of action to bear away and overturn at a single effort every throne and every altar, all political and religious institutions, and shall strew the earth with the ruins of empires—He will be the creator of the *Man-King*, *sole king*, *sole sovereign* of his actions as of his thoughts. To that General is reserved the glory of consummating the grand revolution which has so long been the ultimate object of our mysteries.

Whatever proofs I may have adduced, that must naturally lead my readers to such a conclusion, it may nevertheless be an object of surprise to them to see that Weishaupt had really planned this long chain of subterraneous communications, by which himself and his successors were empowered invisibly to actuate thousands of legions, which instantaneously, on a day prescribed, might burst into existence armed with pikes and torches, and all the horrid implements of universal revolution. Let my readers then cast their eyes on this *series of progression*, which Weishaupt has with his own hand traced in his letters first to *Cato-Zwack* and afterwards to *Celsus-Bader*. The explanations are his own, and let them be particularly attended to.

“For the present, direct nobody to me but *Cortez*, that I may have some leisure to digest my speculations, and determine each one's place; for every thing depends on that. My operations with you shall be directed by the following table :



"Immediately under me I have two adepts, into whom I infuse my whole spirit; each of these corresponds with two others, and so on. By this method and in the simplest way possible, I can inflame and put in motion thousands of men at once. It is by such means that orders are to be transmitted and political operations carried on.\*

A few days after he writes to *Celsus-Bader*, and tells him, "I have sent to Cato a table (*schema*) showing how one may *methodically* and without much trouble arrange a great multitude of men in the finest order possible. He will probably have shown it to you; if he has not, ask for it. Here is the figure (*then follows the figure.*)

"The spirit of the first, of the most ardent, of the most profound adept daily and incessantly communicates itself to the two A, A; by the one to B, B, by the other to C, C: B B and C C communicate it to the eight following; these to the next sixteen, from thence to the thirty-two and so downwards. I have written a long explanation of it all to Cato. In a word, every man has his *Aide-Major*, by whose means he immediately acts on all the others. The whole force first issues from the centre and then flows back again to it. Each one subjects, as it were, to his own person, two men whom he searches to the bottom, whom

\* I here feel it incumbent on me to insert the original text, to show that I do not exaggerate Weisshaupt's meaning. The following are the terms in which he writes to Cato:—  
 "An mich selbst aber verweisen sie dermalen noch keinen unmittelbar als den *Cortex*, bis ich schreibe, damit ich indessen speculiren, und die Leute geschickt rangieren kann; den davon hängt alles ab. Ich werde in dieser figur mit ihnen operiren." (*Here stands the figure already inserted above: The Letters A B C allude to the explanation given in the Letter to Celsus.*) "Ich habe zwey unmittelbar unter mir welchen ich meinen ganzen geist einhauche, und von diesen zweyen hat wieder jeder zwey andere, und so fort. Auf diese art kann ich auf die einfachste art tausend menschen in bewegung und flammen setzen. Auf eben diese art muss man die *ordres* ertheilen, und im politischen opieren." *Original Writings, Vol. II. Let. 8. to Cato, of the 16th February 1782.* It may be remarked that Weisshaupt's style is none of the purest.

"be observes, disposes, inflames and drills, as it were, like recruits, that they may hereafter exercise and fire with the whole regiment. The same plan may be followed throughout all the degrees."†

This is not a document which, like many others, flowed unintentionally from Weishaupt's pen, and which he left his disciples to collect, in order to form the political Code—*Give me leisure to digest my speculations, and to determine each one's place—It is by such means that orders are to be transmitted, and political operations carried on.* These words evidently demonstrate, that it is not a provisional law which he is about to pronounce, but a premeditated one, that is to last till that fatal period when whole legions, fired with his spirit, are to be led to that terrible exercise for which he had so long been drilling them; that time so expressly foretold by Weishaupt and his Hierophants,

† The original text of this letter is to be found in the Original Letters, Vol. II. Let. 13, to *Celsus* without any date. It is as follows: "Ich habe an Cato ein *schema* geschickt, wie man planmäßig eine große menge menschen in der schönsten ordnung . . . abrichten kann. . . Es ist diese *forme*."

"Der geist des ersten, wärmsten, und einsichtsvollesten communicirt sich unaufhörlich und täglich an *A A—A* an *B B*: und das andere an *C C—B B*, und *C C* communiciren sich auf die nämliche art an die unteren 8. Diese an die weitere 16, und 16 an 32, und so weiter. An Cato hab ich es weitläufiger geschrieben: Kurz! Jeder hat zwey flügel adjutanten, wodurch er mittelbar in all übrige wirkt. Im centro geht alle kraft aus, und vereinigt sich auch wieder darinn. Jeder sucht sich in gewisser subordination zwey männer aus, die er ganz studiert, beobachtet, abrichtet, anfeuert, und so zu sagen, wie recrouten abrichtet, damit sie dereinst mit dem ganzen regiment abfeuern und exerciren können. Das kann man durch alle grade so einrichten."

I do not find the long explanation mentioned as sent to Cato by Weishaupt, nor do I remember to have seen it. It would most certainly be curious, and we should see in a clearer light how he was to infuse his spirit into and fire the minds of thousands of men; but still these two letters are proofs more than sufficient for our purpose.

when they were to *tie hands, to subjugate, fire on, and vandalize* the whole universe.

When this fatal law shall be fulfilled, then will the last Spartacus fall forth from his baleful den, and triumphantly claim the sanguinary palm of murder and destruction from the Old Man of the Mountain, who would scarcely have been worthy of being his precursor. The earth loaded with the ruins of laws and empires; mortals blaspheming their God; nations lamenting over their conflagrating towns, their palaces, public monuments and arts, and even their cottages, all overthrown; society weeping over its laws;—such shall be the sight which the last Spartacus will contemplate with joy, when he shall exultingly exclaim, “At length, my Brethren, the long-wished for day is come; let us celebrate the name, and dedicate this day as sacred to the memory of Weishaupt, our founder. We have consummated his grand mysteries; no laws shall exist, but those of his Order. Should nations be ever tempted to return to their wickedness, (to laws and society) this code, which has once destroyed their bonds, may do it again.”

Will not hell vomit forth its legions to applaud this last Spartacus, to contemplate in amazement this work of the Illuminizing Code?—Will not Satan exclaim, “Here then are men as I wished them. I drove them from Eden; Weishaupt has driven them to the forests. I taught them to offend their God; he has made them reject their God entirely. I had left the earth to repay them for the sweat of their brow; he has stricken it with sterility; for it will be in vain for them to pretend to till and sow that which they shall not reap. I left them in their inequality of riches; but he has swept all away; he has destroyed the very idea of property; he has transformed mankind into brigands. Their virtues, happiness, and greatness under the protecting laws of society or of their country, was an object of jealousy to me; but he has cursed their laws and their country, and has reduced them to the stupid pride and ignorance of the roaming, savage, and vagabond clans. In tempting them to sin, I could not deprive them of repentance and the hope of pardon; but Weishaupt has taught them to scoff at crime and despise repentance. Villany without re-

more, and hopeless misfortune, is all that he has left to the miserable inhabitants of the earth!

Meanwhile, before Satan shall exultingly enjoy this triumphant spectacle, which the Illuminizing Code is preparing, let us examine how far success has hitherto attended on its footsteps? What share has it borne in that revolution which has already desolated so many countries, and menaces so many others. How it engendered that disastrous monster called *Jacobin*, raging uncontrolled, and almost unopposed, in these days of horror and devastation.---In short, what effects this Code of the Illuminees has produced, and what effects it may produce.---This will be the object of the *historical part* of the *Sect*, and of the *IVth* and *last Volume* of these *Memoirs*.

#### END OF THE THIRD PART.

### APPENDIX.

*Notes relating to some Passages contained in the two first Volumes.*

#### I.

THE public has felt convinced how nearly it is concerned in the conspiracies which form the subject of these *Memoirs*; and to this circumstance it is, that I am indebted for the great success they have met with, and the sale of an entire Edition of 1000 Copies before the Third Volume was sent to the press.\* By such an extraordinary mark of public approbation, I am naturally excited to vindicate these *Memoirs* from any aspersions that might in the slightest manner impede their authenticity. Not indeed that any such danger is to be apprehended from a letter sent to the Editors of the *British Critic*, and which its author only chooses to sign with the initials D. J. I am not, however, the less obliged to the anonymous writer; for, by treating what I have said concerning *Voltaire's* death as calumny and vulgar report (though I had asserted nothing but what was grounded on juridical mi-

\* The English Edition has found nearly a similar demand, though the translation was only undertaken after the French Original had been some time published.

notes deposited at Paris in the hands of Mons. Momet, Notary Public, and on the testimony of the celebrated Mr. Tronchin,) he affords me the opportunity of laying before the public the following letter from M. De. Luc, a name that needs no observation from me to enhance the value of its testimony.

*Letter from M. DE LUC on the Death of Voltaire.*

“ SIR,

“ Your *Memoirs illustrating the History of Jacobinism* having been the other day the subject of conversation, it was objected, that the description of Voltaire (so prominent a feature in your Work) was so very dissimilar to that given by the other historians of his life, that persons at a distance from the source of information were at a loss what judgment to form. The difference between your account of his death, and that which appeared in a *Life of Voltaire* translated from the French by Mr. Monke, and published in London 1787, was particularly noticed, and incited me to consult that work. The Translator describes himself as a young naval officer, who, while at Paris, wished to employ his *studies* from professional duty, both to his improvement and advantage. Nothing but the youth of Mr. Monke, and his want of experience, can excuse his undertaking; for, to let his countrymen benefit by the proficiency he was making at Paris, he diffused among them, through the medium of this translation, all that poison which was then so industriously emitted, to produce an effect now but too well known, and which I hope he does not at this day contemplate without horror.

“ I will make no observations on this *Life of Voltaire*; you know from what source it came,\* and how little capable it was of seducing any but heedless youths who, without any knowledge of the age they lived in, were still susceptible of a sort of admiration for every thing that was *great*, though in vice and villany. As one of the artifices of impiety is to represent its champions *calmly* breathing their last in the bed of honour, I feel it incumbent on me to confirm what you have said on one of those circumstances of the death of Voltaire which is so closely connected with all the rest.

“ Being at Paris in 1781, I was often in company with one of those persons whose testimony you invoke on public reports, I mean Mr. Tronchin. He was an old acquaintance of Voltaire's at Geneva, whence he came to Paris in quality of first physician to the father of the late Duke of Orleans. He

\* I have seen this life of Voltaire. Mr. de Villette was the author of it; and Mr. Monke might just as well have exercised his talents in translating Condorcet.

was called in during Voltaire's last sickness; and I have heard him repeat all those circumstances on which Paris and the whole world were at that time full of conversation, respecting the horrid state of this impious man's soul at the approach of death. M. Tronchin (even as physician) did every thing in his power to calm him; for the agitation he was in was so violent, that no remedies could take effect. But he could not succeed; and, unable to endure the horror he felt at the peculiar nature of his frantic rage, he abandoned him.

"So violent a state in an exhausted frame could not be of long duration. Stupor, the forerunner of dissolution, must naturally succeed, as it generally does after any violent agitations generated by pain; and it is this latter state which in Voltaire has been decorated by the appellation of *calm*. Mr. Tronchin wished to discredit this error; and with that laudable view, as an eye witness, he immediately published in all companies the real facts, and precisely as you have stated them. This he did to furnish a dreadful lesson to those who calculate on being able in a death-bed to investigate the dispositions most proper to appear in before the judgment-seat of the Almighty. At that period, not only the state of the body, but the condition of the soul, may frustrate their hopes of making so awful an investigation; for *justice* and sanctity as well as goodness are attributes of God; and he sometimes, as a wholesome admonition to mankind, permits the punishments denounced against the impious man to begin even in this life by the tortures of remorse.

"But this inaccuracy respecting the death of Voltaire is not the only one with which the aforementioned author might be upbraided. He has suppressed many well-known circumstances relating to his first disposition to return to the church, and his consequent declarations, which you have given on well-authenticated records, all anterior to that anguish of mind which his co-operators have wished to suppress, and of which they themselves were too probably the cause. They surrounded him, and thus cut him off from that which alone could restore tranquillity to his soul, by employing the few moments he still had to live in making what reparation he could for the evil he had done. But this artifice could not deceive those who were better acquainted with Voltaire's character; for, not to notice the acts of hypocrisy which earthly considerations frequently made him commit; those of which the sudden fear of a future state have made him guilty are also known. I will give you an example of one, which was related to me at Gottinguen in December 1776 by Mr. Dieze, second librarian of that University; and you may, Sir, make what use of it you please.

"During Voltaire's residence in Saxony, where Mr. Dieze

served him as secretary, he fell dangerously ill. As soon as he was apprized of his situation he sent for a priest, confessed to him, and begged to receive the sacrament, which he actually did receive, showing all the exterior signs of repentance, which lasted as long as his danger; but as soon as that was over, he affected to laugh at what he called his *little-ness*, and, turning to Mr. Dieze, "My friend (said he) you have seen the *weakness of the man*."

"It is also to *human weakness* that the sectaries of his impiety have attributed the paroxysms of fear in him and some others of his accomplices. Sicknefs, say they, weakens the mind as well as the body, and often produces pusillanimity.— These symptoms of conversion in the wicked at the approach of death, are, undoubtedly, signs of a great *weakness*; but *what* is it to be attributed? is it to their understanding? certainly not; for it is in that awful moment that every thing vanishes which had clouded it during their life. That *weakness*, therefore, is to be wholly attributed to their internal *corruption* that they have sinned.

"Led away by vanity, or some other vicious passion, those men aspire at creating a Sect: ignorance and the passions of other men second their undertaking. Inebriated with their triumph, they persuade themselves that they are capable of giving laws to the whole world: they boldly make the attempt, and the hood-winked crowd become their followers. Having attained the zenith of happiness for the proud and vain glorious soul, they abandon themselves to all the wantonness of imagination and desire. The world then, in their eyes, becomes a vast field of new enjoyments, the legitimacy of which has no other standard but their own inclinations; and the fumes of an intense lavished on them by those whom they have taught to scoff like themselves at every law, perpetuates their delirium. But when sickness has dispersed the flattering cohort, has blasted their pleasures, and all hopes of new triumphs; when they feel themselves advancing, abandoned and naked, towards that awful *eternity* on which they have taken upon themselves to decide, not only for themselves but for all those who have been led away in the whirlwind of their fictions.— If in this terrible moment, when pride has lost its support, they come to reflect on the arguments on which they grounded their attack against the universal belief of a *Revelation* which was to serve man as a positive and universal rule in matters of faith—the *weakness* then of their arguments (which they dare no longer attire in the garb of sophistry) stares them in the face; and nothing but the total extinction of their feelings can quell the terrors of a conscience which



tells them that they are about to appear before the tribunal of the Author of that same *Revelation*.

"It is to point out this real *weakness* of the anti-christian chiefs that we must labour throughout their whole history, for the benefit of those who, without any further examination (and persuaded that these opinions are grounded on deep research) become their dupes and disciples: It is, I say, incumbent on us to show that those men had not, any more than their sectaries, any real *conviction*, and that their obstinacy in their opinions solely proceeded from the narcotic fumes of the incense of their admirers. For this purpose it is my intention shortly to give to the public, in confirmation of what you have said of Voltaire, all that my former acquaintance with him has brought to my knowledge. The times in which we live make it the duty of every man who has had a nearer view of the plots laid by the Sect against Revelation to unfold all the circumstances of them, which are as shameful from their voluntary ignorance, as from their atrocity; and it is this sentiment, Sir, which makes me partake in common with all true friends to humanity, of that admiration and gratitude which are due to you for your generous exertions in this charitable career.

"I remain, SIR, Yours, &c. &c.

"DE LUC."

*Windsor, the 23d Oct. 1797.*

After such a testimony, let people talk of Voltaire dying with the calmness of a Hero.

## II.

In the Second Volume there is a passage of a different nature, (page 438,) but which has given rise to objections far better grounded. It relates to Mr. Sinetty's arrival at Lille as deputy from the *Grand Orient* of Paris. I know not by what mistake he was said to be an officer of cavalry, when in reality he was an officer of infantry. As to the *fact related*, it is of little importance in which he served; but the mistake might inculpate two other officers of the same name who served in the cavalry, and whose loyalty and attachment to their King could never be affected by the Jacobin Missionary bearing the same name. This mistake, however, has given rise to much research. Mr. Le Comte de Martange, (whom I mentioned as being in the regiment of La Sarre in 1776, and who has long since been a general officer,) was applied to, and in the first answer he returned appeared to have mistaken the sense of my Memoirs (indeed he only knew them by public report at that time,) thinking that I

had charged the Military Lodge of Lille with having contrived and set on foot the Jacobin Conspiracy. The reader will easily conceive how he must have treated such an assertion; but so far was I from hinting at any such thing, that I said the officers of the regiment of La Sarre had taken this emissary for an *enthusiast* and a *madman*, who on his side soon found that the officers were *not Masons of his stamp*. The Count also says, that he never was acquainted with any other Siney than the officer of cavalry whose character is universally and deservedly esteemed by every body. Though it may be very possible for the Count to have lost all memory of a person whom he had only seen twenty years ago for a few hours, nevertheless this is the only expression that seems to denote that he was not present at the scene I have mentioned. I am intitled however to say, that the Count has since written a second letter, in which he says that he has *read my Memoirs*, and that he has there found such a concatenation of demonstrations as tempts him to think that the person who gave me the information might have been mistaken only as to some names or particular circumstances. That these particulars do not invalidate the fact is evident, as the Chev. de Myon (an officer in the same regiment) has constantly refused to contradict it, notwithstanding many pressing solicitations to that effect. In corroboration of the whole, many officers who were then in garrison at Lille have, since the publication of the Second Volume, declared that they remembered the fact, though in the lapse of twenty years they had forgotten the particular circumstances. In short, as an ultimate proof I will adduce the candour with which the person who thought himself most interested in getting the denial of the fact ascertained declared that he was perfectly convinced of the truth of it. Thus, should I lose the testimony of a witness whom I had cited, I shall have replaced it by the verdict of an impartial judge. The fact is, however, that I had taken too many precautions to have been misinformed on a fact with which I had long since been acquainted, but which I would print only on the testimony of an eye witness.

### III.

I must farther inform my readers that frequent errors have been committed in the press among the figures in the quotations; and in Voltaire's Letters some Readers may be misled by the variety of Editions. But I again repeat, that not a single quotation has been made which is not to be found in the works quoted; and a general *Errata* shall be given at the end of the Fourth Volume, in which the Dates shall be added to the Letters.

**M E M O I R S,**  
**ILLUSTRATING THE**  
**HISTORY OF JACOBINISM,**

**WRITTEN IN FRENCH BY**  
**THE ABBÉ BARRUEL,**

**AND TRANSLATED INTO ENGLISH BY**  
**THE HON. ROBERT CLIFFORD, F. R. S. & A. S.**

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Princes and Nations shall disappear from the face of the Earth—and  
this REVOLUTION shall be the WORK OF SECRET SOCIETIES.  
*Weishaupt's Discourse for the Mysteries.*

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**PART IV.—VOL. IV.**  
**ANTISOCIAL CONSPIRACY; HISTORICAL PART.**

First American Edition, from the Second London Edition.

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**ELIZABETH-TOWN:**  
Printed by SHEPARD KOLLOCK for CORNELIUS DAVIS, No. 94  
*Water-Street, New-York.*

1799.



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## OBSERVATIONS

*On some Articles published in the MONTHLY REVIEW,  
relative to the "MEMOIRS ON JACOBINISM."*

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**T**HERE are Reviewers of whose approbation I shall ever be proud, because I know the propagation of good principles to be the object of their labors. There are others, however, whose applause would always be hateful to me, because, under the mask of science, they disseminate the principles of Impiety and Rebellion. To which of these classes the *Monthly Review* may belong, I shall not pretend to determine, as I am not in the habit of reading it; but should be sorry to ground my judgment on the account which Dr. Griffiths, or his associates, have given of the *Memoirs of Jacobinism*. In the Appendix to his twenty-fifth Volume, he has loaded me with imputations which I should leave to the good sense of my Reader, were I engaged in a mere literary dispute; but I have denounced the most formidable conspiracy that ever was contrived against Religion and Society. I owe it, therefore, to my cause, and to myself, to prove which of us is most open to the charge of *unfairness*, of *dexterity*, or of *treacherous ingenuity*. Fortunately the task is not difficult.

Dr. Griffiths is pleased to pass a favorable sentence on my first Volume, treating of the *Conspiracy of the Sophists against the Altar*; but he says, that the Conspiracy "of the Sophists of Rebellion against the Throne is so imperfectly supported in the second Volume, that he must still ascribe the extinction of Royalty in France much more to the cause of local events in Paris, than to the previous concert and deliberate wish of the leaders of the Revolution."—Certainly the Jacobins would not be sorrow to see such an opinion become prevalent, for they also claim the right of saying to Kings, if we attack your thrones you may thank yourselves; it was your perfidy and despotism, much more than the efforts of a Brissot or a Syeyes, that dethroned Lewis XVI; it was more owing to you than to Petion or Robespierre that he was led to the scaffold; and, above all, it was the tyranny of Lewis XVI. that engraved in our hearts that wish to exterminate every King on earth. Dr. Griffiths also finds it more convenient peremptorily to pronounce on the validity of the proofs which I adduce, than to submit any of them to his readers, lest they should draw a very different conclusion. Not a word does he mention of the Letters, of the Systems, of Holbach's Club, of the Central Committee, of the Emisseries of the Grand Orient, of the Declarations and formal Avowals of the adepts Le Roi, Condorcet, Dudin, and his fellow-reviewers of the *Mercur*. All this must lead us to believe, that Dr. Griffiths is difficult of conviction when he pleases to be so; and that he can with-

hold proofs when he is not in a humour to refute them. So many persons will take the word of their teachers for granted, that it is unnecessary for him to condescend to give his reasons. We shall see whether he will deign to notice Sir Horace Walpole, who so long since denounced the Conspiracy of the Sophisters of Rebellion. If Dr. Griffiths be determined to be blind, I cannot pretend to make him see.

adly, Dr. Griffiths also declares, that my position "is wholly erroneous," when I say, *that Equality and Liberty form the essential and perpetual Creed of the Freemasons*. Here I was tempted to recognize a brother dupe, but he had his reasons for appearing to be better informed than I was. He then speaks of a communication opened between the Grand Lodges of London and Berlin 1776; and Berlin, he says, was at that *era the very focus of convergence for every ray of modern Philosophy*; and then he asks, *were these embassies mere child's play; or were there Timoleons concealed in the Latomies (Lodges) ?* I candidly confess, that had I known of these communications with the very center of Sophistry, so far should I have been from retracting my proofs of the Conspiracy of the Freemasons, that I should have given them a stronger turn. I can also assure him, that I would not have generalized to such an extent my exception in favor of the Masonry of the Grand Lodge of London, had I been informed that it could possibly have contained members so inimical to Kings as that *Timoleon* who assassinated his brother *Timophane*, for that same cause of hatred to Royalty in which the Elder *Brutus* became the executioner of his Children, and the Younger *Brutus* the murderer of Cæsar his benefactor: Let English Masons defend themselves against the imputations of Dr. Griffiths; but every reader will perceive, that the method he has adopted to prove that *my position was erroneous* is rather extraordinary; for, according to his assertions, if I am culpable, it is of having generalized my exception too much in favor of those to whom I tho't no guilt could attach.

When we proceed to the third Volume treating of the Illumines, and I speak of their Conspiracy against all society, property, and sciences, then is he far more difficult of persuasion: It is here that I am guilty of *treacherous ingenuity, of partiality, and of unfairness*. Let the reader judge to which of us such imputations are the most applicable.

3dly, The Reviewer deduces his grand proofs against me from the manner in which I have translated two of Weishaupt's texts. I must own, that one of them gave me a considerable deal of trouble, not on account of the language, for the words are clear enough; but on account of the arrant nonsense, and, to me, irreconcilable contradiction of this text in the place where it stands. To have translated Weishaupt literally, we must have made him say, "*few wants; this is the first step towards Liberty. It is for this reason that Savages and the Learned (or men enlightened in the supreme degree) are perhaps the only free men, the only independent men.*" I here saw a great error in stating our men of learning as those who have the *fewest*

wants, or as the freest, or as the most independent of Society. To enable them to attend solely to their studies, they stand in need of a sufficient fortune to relieve them from attention to temporal concerns. They stand in need of the labor of others to cloath, lodge, and nourish them. They are above all others dependent on society for that state of peace and tranquillity so necessary to the progress of science. They must, therefore, be monsters of ingratitude if they do not recognize that public authority, without which sciences must banish. Put the most learned member of the Royal Society into a desert or a forest, and in another part put a country clown, and see which of the two will fare best, or stand most in need of the help of others.

But this is not all; Weishaupt positively asserts, that slavery is the offspring of the sciences; and can it follow from such a position, that the most scientific are the freest and most independent of men? As from a variety of other passages I knew that, according to the modern *Spartacus*, no men were really enlightened, unless it were the savages, or those who wished to carry us back to the savage state; I translated it thus:—*"Hence few wants is the first step towards Liberty.—It is for this reason, that the savages are the most enlightened of men, and perhaps they alone are free;"* but I took the precaution to add the German text, (*"Darum sind wilde, und in höchsten grad aufgeklärte, vielleicht die einzige freye menschen"*) that each reader might give the sense he chose to the original. Dr. Griffiths has done more, he has quoted that other text, in which Weishaupt literally declares slavery to be the offspring of the sciences; he nevertheless makes Weishaupt say, *that savages and the fully enlightened are perhaps the only free men.* This certainly approaches nearer to a literal translation, and the sentence taken in the abstract may be more correct; my translation, however, is conformable to the sense of the discourse; but I have no objection to substitute that given by Dr. Griffiths, provided a N.B. be added, to warn the reader of the nonsense of it, and the gross contradiction it contains.

4thly, Dr. Griffiths, or the writer he employs, next proceeds to the French.—*"The text of Weishaupt expressly says, out of our present imperfect forms of civil union we shall pass into new and better chosen; but the Abbé, in order to attribute to him the perverse project of perpetuating anarchy, unfairly renders the passage as if we were to pass back into the savage state."* Then, as if he had it in his power to quote numberless examples of my unfair translations, he adds, *"On the topic of Property, similar freedoms have been used, with a not less treacherous ingenuity."*

Upon my word Dr. Griffiths here fathers, with great facility, his own failing upon others. Sir, notwithstanding the base and calumnious accusations which you chose to vent against me, I wrote to you as to a Reviewer upright in his intentions, yet liable to mistake, but who, after such violent imputations, would condescend at least to insert in a future number of his Review the explanation which I had sent him. You denied me

this means of defence; I then told you, that I should not leave the public in that error into which your Review might lead them, as in the present circumstances the consequences might be too dangerous. I requested a meeting in order to lay before you the *Original Writings*, and therein to point out evident proofs that your imputations were unjust. You refused these means of rectifying your mistake. What, then, entitles you to better treatment than you have given to a man who was most certainly actuated by no other sentiment than that of the public good, and whom you choose to calumniate in defiance of conviction?

It pleases Dr. Griffiths also to represent my letter (in which I informed him, that I would not leave the public in an error) as a risible threat of denouncing him as an Illuminee (June 1798). He adds, that I am "*at full liberty to accuse or compliment him by such a description.*" You may, Sir, take what I am going to say as a *reproach* or as a *compliment*; but, without pretending to say whether you are initiated in the secrets of Illuminism or not, this much I can assert, that no Illuminee could have shown less candor than has the author of the article to which I am about to reply.

So far was I from attributing any other intention to Weishaupt, than that which he really had, when he wrote these words, *Aus den Staaten treten wir in neue klüger gewählte*, which I have translated, *de ces sociétés nous passons à des vœux à un choix plus sage* (from these societies we proceed to further wishes, and to a wiser choice); and as this sentence, taken abstractly, has no signification either in German or French, I, in a note, called the attention of the reader to the sentence that immediately followed, as explaining the nature of the *wiser choice* (*Fr. Vol. III.*)—The English translator has omitted this note, which, in reality was only added through an excess of precaution. But had he inserted it what would it have proved? Nothing but an especial care on my side not to attribute to Weishaupt any meaning that did not entirely coincide with the text. Am I to blame, if what precedes and what follows that sentence evidently demonstrate that this Sophist was endeavoring to lead us back to the savage state?—I should spare the Reviewer too much, or should rather hold him out as an *Ignoramus*, were I to say that he could have been mistaken as to the meaning of that sentence. Here it is, with what precedes and follows it: "Nature drew men from the *savage state*, and re-united them in civil societies; *from these societies we proceed to further wishes, and to a wiser choice.*" New associations present themselves to these wishes;

\* The note in question would answer to the word choice, Volume III. and is literally as follows: "*To a wiser choice; this is the literal translation of the text, aus den Staaten treten wir in neue klüger gewählte. The sentence that follows clearly enough expresses what this choice is.*" I placed the German text between a parenthesis immediately after the word choice; and as the sentence alluded to immediately followed, I.



“and by their means we return to the state *whence we came*,  
 “not again to run the former course, but the better to enjoy  
 “our destiny.” Since the Reviewer did not condescend to fa-  
 vor me with the interview I requested, that I might show him  
 the German text, I here print it, that he may get it translated  
 by whom, and where he pleases; and I defy him to show that  
 I have either altered or *warped* the sense of that passage: “Die  
 “natur hat das menschen geschlecht aus den wildheit gerissen,  
 “und in staaten vereinigt; *aus den staaten treten wir in neue*  
 “*Klüger gewählte*. Zu unseren wünschen nahen sich neue  
 “verbindungen, und durch diese langen wir wieder dort an,  
 “wo wir ausgegangen sind; aber nicht um dereinst den alten  
 “zirkel wieder zurück zu machen, sondern um unsere weitere  
 “bestimmung näher zu erfahren.” Now I boldly ask, whether  
 natural stupidity can be carried so far, or whether any man can  
 be so totally destitute of every idea of logic, as not plainly to  
 see, that the state from which Weishaupt says that Nature has  
 drawn us, and to which it is leading us back by means of his  
 (secret) associations, is not the savage state. Beside, he adds,  
*Let us explain this mystery*; and how does he do this? why, by  
 dedicating more than forty pages to prove, that the object of  
 Nature in *Secret Societies* is to eradicate even the very name of  
*People, Prince, Nation, or Country*; and this he positively tells  
 us is *one of his grand mysteries*. This monstrous Sophister also  
 says, that *Original Sin, the Fall of Man*, was no other than  
 their reunion into civil society; and that *Redemption* is our re-  
 instatement in that state which was anterior to society. It is  
 even thus that he pretends to explain the gospel: it is thus that  
 he explains the *rough stones, the stone split or broken, and the po-  
 lished stone of Masonry*.—And after this Dr. Griffiths and his  
 co-operators will come and accuse us of *unfairness, dexterity,*  
*and treacherous ingenuity*, because we unfold the absurdity of  
 his favorite Illuminism! Let our readers assign those epithets  
 to whom in their opinion they belong.

stly. What can the Reviewer mean by that great zeal which  
 he shows for the characters of Weishaupt and Knigge, (those  
 two prototypes of Illuminism? In order to justify them, he  
 comes and talks to us of the *Theism* and of the opinions which  
 they affected in their public writings, and acts the brother  
 dupe, grounding his opinion on Weishaupt's giving the writ-  
 ings of the *Socinian Bessedow* to his novices. What does all  
 this prove to a man who is speaking of the secret opinions of  
 Knigge and Weishaupt, and who has demonstrated the whole  
 doctrine of their conspiring mysteries; to a man who proves to  
 you, by the very letters of Weishaupt and Knigge, that after  
 the perusal of the writings of the Socinian Bessedow, these two  
 atheists recommend and give to their adepts the writings of

*looked upon the remainder of the note as perfectly useless, and omitted it; for who could have dreamt that any person could have crav'd at so clear a sentence? I only transcribe the note in this place, that every reader may judge of Dr. Griffiths's candour.—*  
 Translator.

the atheist Boulanger, of the atheist Robinet, of the atheist Helvetius, of the atheist Diderot; and that Knigge even complains, that such a superabundance of Atheism would betray the tendency of the Sect too soon? (*Original Writings, Vol. I. Let. 3. from Spartacus to Cato.—Vol. II. Let. 2. from Philo to Cato.*)—To what purpose, let me ask, is all the stuff which the Reviewer has copied from the German Illuminees about the Jesuits; all those panic terrors which he affects about the return of Catholicism in a protestant country; as if protestants and persons of every religion were not bound in one interest to counteract the plans of Illuminism? If Dr. Griffiths wishes to mislead the English nation, as some of the adepts did for a time in Germany, let him learn that the trick is stale; that it will be in vain for him to copy Mirabeau or Bonneville, and, like them, cry up the alledged proofs of Jesuits Masonry discovered by the Illuminee *Lucian-NICOLAI*. We are on the spot, and can verify these grand proofs. We beg Dr. Griffiths to favor us with a sight of that famous *Pelican* discovered at Oxford; and that he will not forget to tell us how it comes to pass, that this *Pelican* is replaced by a *Sparrow-hawk*, whose feathers grow again, and how a *Sparrow-hawk*, who thus *re-fledges* itself, evidently demonstrates that *Jesuits have long since been hidden in the English Lodges*; and that if great care be not taken, they are on the eve of falling forth to make a most terrible havock. He will also tell us how this demonstration becomes evident, when we observe, that Sir Christopher Wren (the architect who built St. Paul's) was professor in one college at Oxford, and that the *Pelican* and *Sparrow-hawk* were found in another college. But I am sorry to consider, that, when Dr. Griffiths shall have ably developed all the grand proofs given by Nicolai, the English reader will be much tempted to rank the inventor and his panegyrist in the same class.\*

Let not Dr. Griffiths think that while we shrug our shoulders at this miserable fable of Catholicism and Jesuitism latent in Freemasonry, we cannot produce substantial proofs that this fable was only invented to avert the attention of the inhabitants of protestant countries from the progress made by the Illuminees. We can show those leaders of Illuminism *Brunner*, the apostate catholic curate of Tiefenbach; the apostate *Nimis*, the *Chabot* of Germany; the adepts *Dorfsch*, *Blau*, and *Wreden*, the famous Illuminees of Spire, Mentz, and Bonne, meditating and combining among themselves the means of propagating this fable in Germany. just as Dr. Griffiths had done in England. We can produce the letter of the adept *Brunner* to *Nimis*, discovered among the papers of *Blau* and sent by the officers who had seized them to the *Bishop of Spire*. Dr. Griffiths knows many things concerning Masonry and Illuminism; but he may probably be unacquainted with this letter; it would not be right that he should continue so, as he will, by the in-

\* See *Monthly Review*, August, 1798, pages 460 and 461—  
See also the miserable discoveries of Nicolai appreciated in a German work called the *Veil torn from Masonry*, page 318, &c.

formation be better able to judge of the part that he is acting, and of the services that he is rendering Illuminism.

This dispatch is dated June 9, 1792, that is, just about the time when the coalition of the crowned heads seemed to menace Jacobinism with immediate destruction. The adepts are much occupied with inventing a plan for remodelling Illuminism, that it might acquire new vigor. In this plan a cloak is sought, which, hiding the grand machine, leaves its instruments at liberty to act without being seen, and to attain the object of the Sect without being suspected of meddling with Illuminism.

The cloak that was thus to favor the views of the brethren, was an *Academy of Sciences* formed of two classes of men, the one of men remarkable for their zeal in the cause of religion, the other of profound Illuminees. Honorary members were to be elected as protectors; and if (says the author of the plan) DALBERT once gets to his government (that is, if the Suffragan becomes Elector of Mentz) he of all other princes would be the most proper for our object. We may perhaps unfold the whole of our plan to him, and make Mentz the central point of our academy.—To do away every idea of the hidden mysteries of this academy, it would be right that each member should wear on his breast a medal bearing the inscription RELIGIONI ET SCIENTIIS (to religion and sciences).—The better to conceal our secret object, we must be careful to engage all the learned Jesuits, such as SÄTTLER, SAILER, MUTSCHELLE, and other learned religious, that are perfectly orthodox, such as GERBERT, and SCHWARTZBERR.—It would even be right if it could be bro't about, that the establishment of this academy should be announced to the public by a Jesuit, and not by one of us.

Pray, Dr. Griffiths, has this plan come to your knowledge? Now listen to what the adept author of the plan says: "But if people cry out against hidden Jesuitism and against the progress of Catholicism, it will be so much the better. That would the better do away all suspicion of a secret association; one might (and this is worthy of Dr. Griffiths's observation) one's self help to spread this false alarm." I here add the text, for the benefit of a translation from Dr. Griffiths, which if he gives, I hope he will also add the text, that the public may pronounce on the treacherous ingenuity: "Wurde über heimlichen Jesuitism, oder über größere ausbreitung des Katholicism geschrien, desto besser; dadurch würde aller verdacht einer geheimen verbindung nur um so mehr he-seitiget. Man konte sogar diesen blinden lärm selbst schlagen belsen." When, Sir, you shall have duly meditated on this plan of the adepts, I should like to know what you could have done more to favor their views than you did in giving an account of Mr. Robison's work, of my work, and of the miserable production calling itself *A first Letter of a Free mason to the Abbé Barruel*. You will, doubtless, remark, that the date of this plan is June, 1792; so you cannot refer your readers to the Illuminee BOETIGER to make them believe, that since the year 1790 there has been no farther question of Illuminism in Germany.

I flatter myself that you now coincide in opinion with me, and that you think it might have been better—1st, To have either spoken of the above works with more candor and politeness, or not to have mentioned them at all.—2dly, To have accepted the invitation that I sent you, that I might lay the original texts before you.—3dly, To have published the letter that I requested you would insert in your Review.—And 4thly, Not to have pretended that I had threatened to denounce you as an Illuminee. For really, Sir, I never felt the slightest inducement to pronounce whether the Illuminees had ever initiated yourself or your co-operators in their last mysteries.—You begin with granting that the conspiracy of the Sophists against the altar really exists; and when you come to the Illuminees you tell us, “*that however extravagant may be the opinions of some LEADING MEN among the Illuminees, the average will of the party, the collected pursuit of the confederated Lodges, appears rather to have had SOCINIANISM and REPUBLICANISM than Atheism and Anarchy for its objects.*”—(June, 1798, p. 240.)—This is avowing at least that there exists in these Lodges a conspiracy against the God of the Gospel, and against the thrones of all sovereigns. This is also abandoning the chiefs or founders of the confederacy of the Illuminees. When you go so far yourself, Sir, as to grant all this, am I not entitled to ask what could induce you to accuse me of so much *treacherous ingenuity*, when you confess yourself that I might be in the right; for you must have seen that I distinguished the degrees; I have shewn by the very code of the Illuminees how in their first schools they only infused hatred for kings, and that species of Socinianism which borders so closely on rank Deism. This, I think, was sufficiently proving a conspiracy whose tendency well deserved the attention of the public. When I accuse the Sect of aiming at the wildest anarchy, I show that this mystery was reserved to the profound adepts and chiefs, though their secret at present frequently escapes them before a public audience. Generally, Sir, they make the same avowals as you do. They are pleased to hear it said that Voltaire, and those men whom they denominate *great philosophers*, conspired against Christianity; and that other self-created philosophers of the Lodges conspired against kings.—This might contribute to make nations believe that it is not so very criminal a thing to engage in such conspiracies. But it is a more difficult thing to invent a plausible pretext for conspiring against all property and civil society; and for that reason more care is taken to conceal the ultimate views of their plots. Meanwhile, however, they cry down every author that dares to unmask these hideous conspirators. Was it under an illusion, or wittingly, that you followed so nearly the same method in reviewing the works of Mr. Robison and myself? Do not expect a decision from me. My object is, that the public should not be mislead to believe that I have exaggerated the mysteries of the Illuminees. I leave to that same public to judge whether any of the Reviewers are dupes or accomplices.

N. B. In support of the account given by the *Monthly Review*, I am threatened with an answer from SPARTACUS WEISHAUP. My rejoinder is ready for this personage also. Let him meet me at the archives of Munich, where his letters are preserved. But as that might expose him to the peril of the gallows, I consent that he should act by attorney. Let him prove then that these letters are spurious; and that the Court and Magistrates of Bavaria imposed upon the world, when they published those letters, and invited persons of every country to come and verify the originals; for all other apology on his side must be useless, and any answer on mine superfluous. A complete answer to all his publications, as well as to his first apology, is already published in the code and history of his Illuminism, and all that I can possibly say with reference to his writings may be reduced to three words, *read and verify*.



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## PRELIMINARY DISCOURSE.

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### *Object and Plan of this Volume.*

CONCEIVED but a short time before the French Revolution, by a man whose ambition seemed confined within the narrow compass of the town of Ingolstadt and to the dusty folios of his schools, by what strange means did Illuminism in less than fifteen years, become that formidable Sect which, under the name of *Jacobin*, rides triumphant over ruined altars, shivered sceptres, and scattered crowns; over the wrecks of nations and their constitutions; over the bodies of potentates fallen beneath their poisons or their poignards, while they drag others in their train, craving a servitude termed *peace*, or branding themselves with the infamy of what they call an *alliance*?

Under this name of JACOBIN absorbing all the mysteries, plots, and combinations of every sectary against every religion, government, and society, by what artifice could Illuminism acquire that dominion of terror which forbids any sovereign within the astonished universe to say, To-morrow I shall continue seated on my throne; which forbids nations and citizens to say, that their laws and religion, their houses and property, will not be torn from them; which forbids the peaceful inhabitant to lie down to rest with any assurance that he will not rise in the morning beneath the shade of that symbol of blood called the *Tree of Liberty*, and threatened by the axe of the devouring guillotine? How is it possible, that the secret adepts of the modern *Spartacus* should be the invisible and exclusive movers of that long chain of crimes and calamities, that disastrous torrent of ferocity and rapine, which is called the revolution? How do they continue to direct those machinations which are to consummate the dissolution and misery of human society?

In dedicating this Fourth Volume to the investigation of these questions, I do not flatter myself with the hopes of illustrating them with all that precision, and of pointing out those particularities, which other men might have done who have had it in their power to follow the Sect of Illuminees into their dark abodes, without ever losing sight of the adepts or their teachers. The monster has

Object of  
this vo-  
lume.

the adepts of his occult Lodges, gives it sovereign sway over the whole of French Masonry. From this monstrous association sprung the JACOBINS, with all the crimes and horrors of the Revolution. This constitutes the fourth epoch of Illuminism; for as the lion, feeling his strength sufficient, sallies from his den, roars loudly, and victims must be sacrificed to him; so the Jacobins, or Illuminized Masons, quit their lurking places, and with horrid yell announce to nations and their rulers that they may tremble, for the day of revolution is come. This is the epoch at which the Sect begins the execution of its plots. He only knows how low the earth is condemned to bend beneath their yoke, who in his vengeance permits the plague and other scourges to devastate empires until he has been avenged of an impious generation. I neither pretend to be a prophet nor descendant of a prophet; but in treating of the numerous crimes already committed by the Sect, it will be but too easy to point out those that it has still to commit, and that it will commit, if princes and their people disregard the lessons of that same God, teaching them the conduct they should hold, in order to avert the impending scourge.



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THE  
ANTISOCIAL CONSPIRACY;  
*HISTORICAL PART.*

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CHAP. I.

*First Epoch of Illuminism.*

FOR many years past, and particularly since Freemasonry had acquired such repute throughout Europe, a multitude of petty secret societies had been formed in the Protestant universities of Germany, each having its lodge, its master, its mysteries, all modelled on those founded by masons coming from England and Scotland. Hence sprung those various Orders of *Hope*, of *Harmony*, the *Constantists*, the *Black Brethren*, and the like. The disputes and quarrels, nay, the disorderly behavior of these young brethren attracted, more than once, the attention of the magistrates; some few attempts were made to crush these meetings, but being made without energy they were of course useless. Governments had not sufficiently considered, that the most dangerous abuse of these societies was not so much the quarrels and the boyish battles which ensued, as the taste which they inculcated for societies impervious to the eye of the magistrate, and under the cover of which their secrets were so easily transformed into the mysteries of impiety and the plots of rebellion.\*

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\* The sophisticated masons of France were not strangers to these boyish Lodges. A few years before the destruction of the Jesuits, one of these lodges was set on foot in their college of Tulle, styling its members the *Chevaliers de la Pure Vérité*, (*Knights of the Pure Truth*.) The Jesuits soon perceived whither this doctrine of *pure truth* and its secret meetings would lead. Before any other method for putting a stop to this new establishment was proposed, they resolved to try the power of ridicule which was almost infallible in France. Accordingly one of the masters undertook to compose a most sarcastic song on our young Knights, and copies were secretly dis-

It would, however, be difficult I believe to prove, that any systems or opinions militating against religion or governments had as yet been introduced into these puerile associations. Many were even known to profess principles conducive to good manners and morality. The remedy may be found in the very source whence sprung the evil, that is to say, from the constitution of those universities, which, on the one side, leaves the choice of the different professors in each branch to their scholars, and on the other does not sufficiently provide for an honest teacher to place him beyond the powers of want or the temptations of avarice and vanity. Hence it followed, that masters, little delicate as to the means of obtaining a nomination, and nearly destitute of talents, had only to show great zeal for one of these little societies, or invent some new mystery more enticing than the rest, and his Lodges immediately filled; the scholars formed parties for him; in a short time his schools were as much stocked to as his Lodges, and contributions in his favor kept pace with his growing reputation. The fear of passing for a seducer of youth was a bar against his making use of these societies for instilling bad principles into his young followers, however much he might have wished it; and on the other side, the authority which he had acquired in the schools gave him a sufficient power in the Lodges to thwart any perverse intentions in the young adepts; and these opposite reasons proved in general a sufficient guard against the introduction of great abuses.\*

The time was not yet come, however, when proofs were to be acquired of the use to which the great conspirators were to turn these mysterious nurseries.

When public report spread the news in Germany of a new order of Illuminees having been founded in the university of Ingolstadt by Weishaupt, many people supposed it to be one of those little college Lodges, which could no longer interest the adepts, when once they had finished their studies. Many even thought that Weishaupt,

tributed to all the young men who did not belong to the lodge. Scarcely could one of the juvenile Knights make his appearance without hearing some ridiculous line of this song hummed in his ears; and in a short time squares, compasses, Lodge and all disappeared.

\* See the Memoirs of a Protestant Minister on the Illuminees.

who was at that time a sworn enemy to the Jesuits, had only founded this Lodge with a view to form a party for himself against those fathers who, after the destruction of their order, had been continued in their offices of public teachers at the university of Ingolstadt.\* The Illuminees successfully availed themselves of this opinion on an occasion which we shall hereafter see to have been decisive as to their future existence in Germany. Had not the nature of their code and of their mysteries demonstrated views of far other importance both for nations and their governments, to have been the grand object of the founder, the Archives of the Sect would show beyond all doubt that from its first institution Weishaupt had conceived the hopes, and determined on means for extending the plots of the Sect to the utmost boundaries of Empires.

It was on the 1st of May, 1776, that Weishaupt laid the first foundations of his Illuminism. The list of adepts seized among their Archives shows his name inscribed on that day at the head of the Register; on the same day *Ajax-Massenhausen* and *Tiberius-Merz* were declared Arcopagites.† It is true that he selected these two first adepts from among his pupils who were studying the law under him at the university of Ingolstadt; these were generally young men from eighteen to twenty, a most dangerous age, when the passions easily lay open the unguarded mind to the seduction of Sophistry. Weishaupt could not overlook so fair an opportunity of forming apostles, who, returning home when they had finished their studies, might, under his direction, continue the same career of seduction which he himself carried on at Ingolstadt. Atrociously impious, we see him in the first year of his Illuminism aping the God of Christianity, and ordering *Ajax-Massenhausen* in the following terms to propagate the doctrines of his new gospel: "Did not Christ send his Apostles to preach his Gospel to the universe? You that are my Peter, why should you remain idle at home, go then and preach."‡

\* See the Memoirs of a Protestant Minister on the Illuminees.

† Original Writings, Sect. IV.

‡ Hat doch Christus auch seine apostel in die welt geschickt, und warum sollte ich meinen Petrus zu hause lassen? *Ite et predicate.*—Original Writings, Letters to *Ajax*, 19th Sept. 1776.

The modern Cephas had not waited for the orders of his master to give him proofs of his zeal. In the enthusiasm of his first fervor, and during the very month of his installation, he had acted the part of Insinuator to Xaverius Zwack.\* We shall soon see him outwitted by his pupil; but so great a conquest covered a multitude of sins of which he was afterwards guilty. By the name of *Cato* we see Zwack pass under the direction of Weishaupt himself, and he soon became his favorite disciple. He may be said to have robbed his Insinuator of the honor of having founded the Lodges at Munich; and it was through the means of this new apostle that the Sect made that rapid progress which Weishaupt boasts of in his letter to *Tiberius-Merz*, 13th May, 1778:

"It is with great pleasure that I can inform you of the happy progress my Order is making: knowing how anxious you are for its welfare; and that you have promised to contribute to its success by all the means in your power, I must inform you, that in a few days I shall be able to found two Lodges at Munich. The first will be composed of *Cato*, of Hertel, to whom I have given the name of *Marius*, and of Massenhausen, whom we call *Ajax*. These three will receive their instructions in direct line from me. You also shall have a seat in their council when at Munich. I have been obliged to fix *Ajax* there, though he might have been of great use to me; for he was the first to whom I opened myself on the subject; and he also recruited *Cato* for me. Had I to begin again, I certainly would not make choice of him; but I have so clipped his wings that he can no longer play off any of his intrigues. I don't leave him in possession of a single halfpenny of our funds; they are entrusted to *Marius*. *Cato* is the main spring at Munich, and the man who conducts every thing. It

\* In the Third Volume of these Memoirs, page 9, in the Note, it is said, "it is clear that *Zwack* was only initiated ten months after the two adepts *Ajax* and *Tiberius*." In place of *ten* we should read *twenty-two* months, as I meant to speak of his installation among the Areopagites, which only took place on the 22d of Feb. 1778. (*Original Writings*, Vol. I. *Seet. IV.*); but he had been received into the Order on the 29th May, 1776, as may be seen by the tablets of *Ajax*. Beside, these tablets, and the list just mentioned, do not perfectly coincide. The reason of this difference will be explained when treating of the first adepts.

" is for that reason that you must in future correspond  
 " with him. It is in this Lodge that all is regulated with  
 " regard to the general direction of the order; but then  
 " every thing is to be submitted to me for approbation.

" The second college (or Lodge) shall consist of the  
 " above-named brethren, of Berger, under the name of  
 " *Cornelius Scipio*, and of a certain Troponero, whom we  
 " have surnamed *Coriolanus*, a most excellent man for us,  
 " about forty years of age, and who has been for a long  
 " time concerned in the Hamburg trade: He is an able  
 " financier, and at this very time reads public lectures on  
 " finance at Munich.

To these will soon be added Baader and Werftenrieder, both professors in the same town. This Lodge is to attend to all local concerns, that is, to all that may be of service or disservice to us at Munich. *Claudius*, one of *Cato's* cousins, and the young Sauer, an apprentice to a merchant, are in the Noviciate. Beieramer, surnamed *Zoroaster*, who was initiated a few days ago, is going to try his luck at Landshut, whither we send him to see how it will be received there. Michel, under the name of *Timon*, and Hohenachner set off to the attack of Freisinguen.

" You are but little acquainted with the people of Aichstadt. It is enough to say, that (counsellor) Lang, surnamed *Tamerlane*, is Director there. His zeal has already gained over to us *Odin*, *Tasso*, *Osiris*, *Lucullus*, *Sesostris*, and *Moses*. *This is going on pretty well, I think*. I forgot to say, that we have our printer at Munich. We are now making a new edition, and at our own expense, of *Alphonfus de Vargas* on the *stratagem*s and *sophisms* of the Jesuits.\* You shall soon re-

\* This supposed *Alphonfus de Vargas*, whose calumnies against the Jesuits Weishaupt renews with so much eagerness, is no other than *Gasper Sciopius*, far better known for the grossness and virulence of his tedious discourses against those who dared differ from him in opinion, than by his erudition. He was particularly abusive against *Scaliger* and *James I. King of England*; the latter had him answered in Spain by a severe *bastinado*. This was also the man who revenged himself in so virulent a manner on *Casaubon* and *Du Plessis Mornai*, his best friends, but who had contradicted him on a point of literature; in short, the man who has been alternately called the *Attila*, the *Cerberus*, and even the public executioner of literature. See *Moreri's* and *Feller's Dictionaries*.

"ceive a copy of it. If you will send your contribution in money to *Cato*, as you promised, I shall be obliged to you. He will send you a receipt for it.

"If, through your zeal, and by your means, we could obtain a footing in Suabia, it would be a great step gained for us. Let me then beseech you to set to work. —In FIVE YEARS you will be astonished to see what a progress we shall have made. *Cato* is really incomparable. The greatest difficulties are over. You will now see us advancing with gigantic strides. Do set to work then. It would be in vain for you to expect a better occasion for acquiring power. You are endowed with all the necessary talents for such an undertaking; and to neglect building in the Elysian Fields when the occasion offers is to be doubly criminal. There are a vast number at Aichstadt; and could not your natal soil rival an Aichstadt. With respect to myself, the services I can render here can be but of little avail. Answer me soon; make an extract of this letter as usual, and then send it back to me, &c."

The grand object of such intimations on the progress of Illuminism was not so much to satisfy the curiosity of the adept, as to stimulate his zeal by the example of *Cato* and *Tamerlane*, those active recruiters for the Sect, the former at Munich, the latter at Aichstadt. Though he owned that *Tiberius* had not been altogether unserviceable to him, nevertheless Weishaupt did not think that he had made a sufficient return for the honor conferred on him in being nominated at once second Areopagite and second Apostle of the Order: It was with much concern (to make use of Weishaupt's expression) that he saw this apostle had neither *son nor nephew* in the order, that is to say, that he had not founded a Lodge nor recruited a single novice.\* Wholly absorbed in his pleasures, Weishaupt had hitherto made but fruitless attempts to stimulate his zeal, nor had he succeeded better through *Cato's* means; but this news had the desired effect. These intimations on the progress of Illuminism finished by requesting *Tiberius* to seek out a proper person to be sent to found new colonies in Suabia. This fired the sluggish apostle with emulation: *Tiberius* undertook the task himself; and in a short time we find him represented in the

\* Letter 3, to *Cato*.

annals of the Sect as at the head of a new colony at Ravensburg in Swabia, and as fulfilling perfectly the functions of his apostleship.\*

But this zeal of *Tiberius*, as well as that of *Ajax*, was but of an intermittent nature. The latter had robbed the funds of the Order; and Weishaupt, speaking of him, complains that *he had done him more mischief both in men and money than three years could recruit again.*† As to *Tiberius*, he had so thoroughly imbibed the iniquitous doctrines which he was to infuse into the young adepts, and the scandalous publicity of his character militated so much against that hypocrisy which Weishaupt judged necessary for the propagation of his Illuminism, that we shall see him hereafter expelled the Order. Notwithstanding the seeming impropriety of such a choice for the two senior apostles, it was to them nevertheless that the Sect was indebted for the two colonies of Munich *Athens*, and of Ravensburg *Sparta*. As to Aichstadt *Erzerum*, Weishaupt himself was the founder. He profited of the first vacation he had from the schools to make an excursion to that town, and there employed all that time which the generality of professors dedicate to the recruiting of their health, after the labors of the past year, in the propagation of his doctrines. An assiduous scrutator, he sought among all ranks of citizens and of all ages those he could hope to captivate. The first person on whom he cast his eyes, was one of the principal magistrates, of the name of Lang. But a few days sufficed for this conquest, and this is the *Tamerlane* whose successes are so much extolled in the above-mentioned letter to *Tiberius*. He next began to exercise his talents as Insinuator with all the artifice and according to the laws laid down in the code, on men who bearing a certain character, and habitually residing among their fellow-citizens, could the more effectually influence the public opinion. He made an attempt to seduce the Chapter of that town, for it was from thence that he writes, "I even think that I shall be able to recruit two others, and what is more two *Canons*. Can I but execute my designs on the Chapter, then we shall have made a great step."‡

\* Original Writings, Vol. I. Let. to *Cato*, 25th Aug. and ad Sept. 1778.

† Original Writings, Let. 3, to *Cato*.

‡ Let. 3, to *Ajax*.

*"more easily than at my house discourse together without any one's knowing a word of the matter. Our union would be more secret."\**

Let not the reader be surprized at seeing me descend to all these particulars. I am describing the infant state of a Sect, and the founder forming his first disciples. Such means might be despised by some; but this was not the case with our prototype of rebellion; he scarcely appears to venture beyond the porch of his own habitation. Let the wolf alone; in the thickets of the forest she suckles her young; they grow in strength, and we soon behold them carrying the palpitating remnants of flocks to gorge the ravenous maw of her who taught them to devour. Scarcely had Weisshaupt dedicated his secret school for the space of two years to his Illuminism, when his adepts, worthy of such disastrous plans, sallied forth to spread the baneful poisons. Let the reader judge of the importance of his means by the successes attending on them; let him reflect on them while Weisshaupt shall be his own historian in the following letter:

"In future," says he to his two famous Arcopagites *Cato* and *Marius*, "you will assume a different tone with *Timon* and *Hoheneicher*, as I have let them into the whole secret; I have even disclosed myself to them as founder of our Order; and I have done it for many reasons.

"First, Because *they are to be themselves founders of a new colony at Freysingen, their native country, and on that account stand in need of more particular instructions as to the whole tendency of the Order, which were much too long to have been given by letter.* I profit of every instant while they remain with me to prepare them for every thing.

"Secondly, Because they must in the mean time insinuate the Baron D'E . . . and *some other students.*

"Thirdly, Because H— —" (this H— — is evidently the above-mentioned Hoheneicher, the very person of whom Weisshaupt says, when enticing him to board with him, *He shall swallow the bait*) "is too well acquainted with my style of writing and of thinking, not to have soon found out that the whole was of my own invention.

\* Orig. Writ, Let. 5, to *Ajan*.



"Fourthly, *Because of all my boarders of last year he was the ONLY ONE who had not been made acquainted with the whole business.*

"Fifthly, *Because he has offered to contribute to our secret library at Munich, and will furnish us with several important articles belonging to the chapter of Frey-singen.*

"And, Lastly, *Because after three months more instruction, which I have to give them, they will both be enabled to render us the most important services.*"\*

From this letter we may evidently infer, first, that of all the young men who boarded with Weishaupt during the first year of his conspiracy not a single one escaped his dark designs: Secondly, that they were not only initiated in the mysteries, but even in the most profound mysteries, that, for instance, in which he reveals himself to be the founder of his Illuminism, which is pointed out in the Code as the last secret, and only to be imparted to the most consummate adepts.† Thirdly, that before he had initiated his boarders into all his secrets, he used them as tools for the seduction of other students of the university, whom he had not been able to entice to his table.—Fourthly, that at the very period when Weishaupt restores his pupils to their parents, their seduction is complete; and that when these young men quit the university, as having accomplished the study of the laws of their country, they depart for their natal soil imbued with the principles and initiated in all the means by which they are to overturn those very laws which they are supposed to have been studying, and annihilate all religion, society, and property.—Fifthly, the reader is not to forget the *important articles* which the young Hoheneicher promises to steal from the library of the Chapter of Freysingen, and with which he is to enrich the secret library of the Sect. Such an action could only be a consequence of Weishaupt's grand principle of morality, that *a useful theft could not be criminal*, or that those same means which the wicked employ for an evil end are justifiable when employed for the attainment of a good end. It is the same principle which begins by plundering the libraries of the clergy, as the first

\* Original Writings, Vol. 1. Let. 12, to *Cato* and *Marius*.

† See the Code, Vol. 3. Chap. 12. on the Grand Mysteries, Page 282.

step towards the plundering of their estates; which soon, under the pretence of general utility and necessity for the support of the premeditated revolution, will invade the property of the Nobles and of the Rich, of the Merchant, the Husbandman, and the Mechanic, pillaging all, and blasting the most distant hope they may have conceived of preserving the smallest remnant of their shattered fortune from the general wreck. When the historian shall come to treat of these great revolutionary spoliations, reverting to the prime source, he will find himself in the midst of a Sect calling itself Illuminees, a school of methodized robbers thieving by principle, whence Weisshaupt sends his apostles of depredation, and brigand adepts: Soon we shall behold them boasting of other spoliations. The lessons of the secret cavern shall spread around, and the adept, annihilating all property as well as blaspheming all government and all religion, shall do homage to their master presiding over his secret school.

The two new adepts, formed with so much care to the arts of seduction, at length received their mission, and the town of Freysingen, under the appellation of *Thebes*, becomes the fourth colony. About the same time the adepts of the two Lodges at Munich showed so much zeal for the propagation of the mysteries, that Weisshaupt after having calculated on their and his own success, did not hesitate at writing to them, "If you do but continue with the same zeal, we shall in a little time be masters of our whole country\*;" that is to say, of all Bavaria.

The reader must not, however, think that his views were circumscribed to this Electorate; he soon writes to his Arcopagites, desiring them to make choice, from among the foreigners who were then at Munich, of persons who might be instructed, initiated, and sent to found new colonies at *Augsbourg, Ratibon, Saltzbourg, Landshut, and in different parts of Franconia.*† At the time he wrote these instructions he had already sent his missionaries to the *Tyrol* and into *Italy*.‡ The part, or rather the multiplicity of parts, which he acted at Ingolstadt to ensure the success of his undertaking are as inconceivable

\* Orig. Writ. Vol. 1. Let. 26, 14th of November, 1778.

Wenn sie so fortfahren, wie seit einiger zeit so gehört in kurzer zeit unser vaterland uns.

† Ibid. Let. 39.

‡ Ibid. Let. 26.

as they were real. He gives us a small sketch of his activity when he writes to Cato, proposing himself as a model: "Do as I do, avoid large companies. But do not think of remaining idle if you wish to acquire any influence in this world. Wait a while; the hour is coming, and it will come soon, when you will have a great deal to do. Remember Sejanus, who so well assumed the character of an idle man, and who transacted so much business without appearing to transact any; *erat autem Sejanus otioso similissimus, nihil agendo multa agens*;"\* never had a conspirator better laid down the precept or given the example than Weishaupt.

Apparently tranquil at Ingolstadt, Weishaupt had a far better cloak for his conspiracies than Sejanus's idleness. A seeming assiduity in his duty, a great show of zeal and erudition in his expounding of the laws, easily misled people to believe that his whole time and talents were engrossed with the study of them; and, if we are to credit his own account, Ingolstadt had never witnessed a professor so well calculated to add new lustre to its university. The public functions of professor of the laws, and the secret arts of seducer in private, had not made him forget that he was also the founder of Illuminism, and that in this latter quality he had to form a code of laws, which were at once to annihilate every other law, all religion, and all property. At the time when he initiated his first adepts, he was far from having perfected that code of iniquity; and perhaps in the strict sense of the word Weishaupt had deviated from the common rules of prudence, in giving way to such ardor for the propagation of the Order, sending his apostles and initiating his disciples before he had completed the code of laws which was to regulate their conduct. But such an impetuosity cannot be considered in this prototype of rebellion as a want of foresight, or as an excess of confidence. He knew that years and experience were necessary to perfect that gradual system of initiations and of trials which his Novices were to undergo; and artfully to prepare those impious and sophisticated discourses to be pronounced by his Hierophants; in a word, to complete that concatenation of artifice which was to regulate the conduct of his Regents, Directors, and Arcopagites. He could not endure the idea of sacrificing

\* Let. 1, to Cato.

so many years to mere theoretic projects. He would, in his first essays, make conquests that were to ensure him still greater ones on a future day, which he had already calculated. He knew his own talents too well to entertain the least doubt of success; he foresaw how far he could perfect those systems which he had as yet only conceived, and he wished to have ready at hand a numerous clan of disciples disposed to receive his new gospel, and apostles who should need only to be initiated in his last mysteries, when his code, completed, was to be sent to the tenebrous recesses of his different colonies.

Such were his views, and such the confidence he had in the transcendency of his own genius for wickedness, when he wrote at different times to his first adepts, "Do not trouble yourself about future degrees. The day will come when you shall view with astonishment what I have done on that score. In the mean time, *be it your care to enlist men for me, prepare knights for me, instruct them, dispose them, amuse them, and leave the rest to me.*" The whole of your business consists in adding to the numbers. Allow yourselves to be directed, and obey for a year or two longer, *and give me time to lay my foundations, for that is the essential point; and nobody understands that part better than I do.* If these foundations are once laid, you may then do what you please; *and though you were to try, I would defy you to overthrow my edifice.\**

This desperate method of proceeding must have given rise to many difficulties; but Weisshaupt overcame them all. By provisional regulations and private instructions he supplied the deficiency of this incomplete code, and he was equal to the task. The greatest obstacles he met with came from these very Areopagites from whom he had expected the greatest support. Villains will disagree even in their villainy; and, impatient of the laws of the state, they become impatient of the laws of their own leaders. Weisshaupt wished to take advantage of their views, but had no intention of imparting his to them; he knew his own superiority in the black arts too well, he wished for agents and not counsellors and co-legislators. Jealousies and intestine broils rose to such a height, that any other

\* Extracts from Let. 8, to Ajax, from Letters to Cato, and to the Areopagites particularly from Let. 59, Vol. 1.

but Weishaupt would have thought that his infant association must have been crushed in its very cradle; but he found means of weathering the storm; now negotiating, then despotically commanding; suppliant like, he enters into agreements, and ends by dictating conditions; prayers, excuses, all are means with him to command submission; he even showed himself disposed to sacrifice all the fruits of his past labors; he threatened to abandon his rebellious brethren to themselves, and to undertake the direction of a new society more powerful and stronger still, in as much as he would render it more submissive.\* In the midst of all these broils, he alone continued and perfected that code which would have required the talents of twenty Machiavels. Storms indeed appeared only to stimulate his ardor and activity; and he says himself, when writing to his dear *Cato*, "I am once more at open war with all our people; *that does no harm, it enlivens the machine*; but if I understand the part I have to act, I can neither praise nor wink at faults committed. Mean while our affairs go on very well; and provided they follow my directions the general system will have lost nothing."† *Night and day*, in the midst of these broils, as he says, *meditating, writing, and combining*, all that could perfect, strengthen, or propagate his Illuminism either in the whole or part, he nevertheless held his professorship with applause, he overlooked his secret school, he formed new adepts, and from his sanctuary watched and overlooked his missionaries in their provinces and new colonies. By means of the *Quibus Licet's* he would descend into the minutest particulars of their conduct, direct them in their undertakings, point out to them what might be done, and reprimand them for what they had not done to promote his views. Voltaire's correspondence under this head is immense; but it is not to be compared to Weishaupt's; not a letter of all those seized by the arm of the law but bears the stamp of the consummate conspirator; not a letter that does not allude to the mysteries or to some new artifice; that does not point out the candidates to be enticed, the adepts to be advanced, animated, repressed, or reprimanded; in short, the enemies who are to be guarded against and the protectors to be courted. His apostles

\* Vol. 1, Let. 25, 27, 60; Vol. 2, Let. 11, 19, 21, &c. &c.

† Vol. 2, Let. 19.

are on the spot in their different missions, while he, from his head-quarters, appears to be better acquainted with those who surrounded them than they are themselves. He goes so far as to inform them of the rank, political or civil station, and even of the private characters of those whom they are to recruit; he gives them the means, mentions the persons who are to second them, and what companies they ought to frequent, in order to succeed in their undertakings; in fine, he animates, threatens, and reprimands his adepts, just as if they were still boarding with him, though perhaps at many hundred miles distance.— Scarcely have they made any new conquest when he directs them in the same manner, and at once governs the main spring and every subservient power throughout the whole Order. His correspondence will show him on the same day writing of the laws necessary for the further establishment of his Order, of treaties to be made, of plans of commerce, and of the most impious commerce, to enrich his Illuminism. At length, with all the hypocrisy of a man who assumes the character of an idler, or at least of one only fulfilling that which his public duty exacts from him, he aims at the supremacy over every conspiring Sect. He gets himself received a Free-mason, he dives into the secrets of the occult lodges of the Rosicrucians, and blends their conspiring arts with his own.\* He next forms an alliance, and from the bottom of Bavaria corresponds with those federations which the free-masons of Poland were preparing; and lest any of these revolutionary arts should be lost, he makes large collections, which might be called the grand arsenal for the seduction of nations; and these are to become the foundations of secret libraries for the use of the adepts. He never loses sight of those profits which accrue from the secret presses, which were perpetually disgorging poison into the minds of the people.— For the further replenishment of his coffers, he sets all the talents of his adepts to work; some are to contribute pamphlets, prose or verse, or journals, while others are to collect all the impious doctrines and calumnies of antiquity, or to compose libels on subjects which he gives them; and, for his own part, he undertakes to burlesque the Prophets and the Lamentations, and to convert the history of the church into a romance replete with calum-

\* Let. 6, to *Ajax*, and Let. 36, to *Catq*.

ny.\* The sacred writings mention a Devil that was named *Legion*, from the innumerable evils he brought upon mankind; were we to consider the fatal activity of Weishaupt in every impious and rebellious art, we should be tempted to believe that he had been possessed by this evil spirit, and that it was to that devil he owed all his success.

As yet the very existence of the Order had not been suspected at Ingolstadt, though there were already in Bavaria alone, five Lodges at Munich; other Lodges and Colonies at Freysingen, at Landsberg, at Burghausen, and at Straubing. Weishaupt was on the eve of founding others at Ratisbon and Vienna; many had been established in Suabia, Franconia, and Tyrol. His apostles were working at the same time in Holland and at Milan. His Illuminism had not been founded three years, when he writes to *Cato* that he has more than a thousand adepts.† He was much indebted to his own zeal and activity for such a rapid progress. I cannot flatter the historian with the hopes of an accurate account of the whole Legion; but I can satisfy his curiosity, I think, with respect to those who the most actively seconded Weishaupt, and who after their founder appear the most conspicuous on the records of the Sect,

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\* Vol. 1, Let. 6, to *Ajax*, to *Cato*, 36, &c. To *Philip-Strozzi*, Let. 2, & passim. Vol. 2, Let. 22, et passim.

† Orig. Writ. Vol. 1, see Let. 25, to *Cato*, 13th Abenmeh, 1148, that is to say, 13th Nov. 1778.

## CHAP. II.

*Of the principal Adepts during the first Epoch of Illuminism.*

Gato-Xa-  
verius  
Zwack.

OF this legion of Conspirators, which, as early as the third year of Illuminism, Weishaupt computes at more than a thousand,\* XAVERIUS ZWACK is certainly the most conspicuous among the adepts. He is styled the *incomparable*; and the greater part of the letters printed in the *Original Writings* are written to him, particularly those which comprehend the clearest account of the mysteries; in short, his favor was such, that the founder of the Sect apostrophises him saying, "Now you are in a post where nobody can be above you but yourself; you are exalted above all the Brethren; an immense field opens itself for you to exert your power and your influence, should we succeed in propagating our systems."† Such a distinction and such favor naturally suppose great merit. Happily, an incontrovertible monument exists which will direct the Historian in his judgment, and render unnecessary any further research. It is to be found at the end of the first Volume of the *Original Writings*, under the title of *Tablets relating to Danaus, written by Ajax*; 31st December, 1776. Danaus is the first characteristic name that was given to Zwack when only a candidate, The fact is evident, as in the first column of the Tablets we find the brother Danaus described by his own name: Ajax, that is, Massenhausen, acts the part of Scrutator.—Should this statement not be very flattering, we may at least conclude that the failings and vices of the adept are not exaggerated, since the Scrutator declares, that it is by the extreme intimacy and friendship in which he lived with the Candidate that he has been enabled to make this conquest, and terminates the tablet by stating the Candidate to be one of those Sages who has all the necessary qualifications to be admitted into the Order.—

\* Original Writings, Let. 25, to Gato.

† Ibid. Vol. 1, Let. 27.



These tablets are also a lasting monument of the rapid progress Weishaupt had made, even in those early days of Illuminism, in the scrutinizing arts; nor will they prove an unfaithful standard by which the Historian may judge of the merits of those conspirators, whom the founder selects as worthy of his most intimate correspondence. Let us begin by suppressing that disgust which naturally drives the honest heart from dwelling on such despicable engines of rebellion, remarkable only for their vices, and proceed from these tablets to depict the features which are in future to stand as the model for all those who are to recruit Candidates for the Sect. Let nations and the people at large learn what a miserable banditti of thieves and libertines pretend to regenerate them, and how basely they are duped by them who stirred up the Revolution.

The Tablets, whence Weishaupt is to learn the merits and demerits of the future *Cato* of his Order, are divided into seventeen columns, each relating to a different head. The name, the age, the civil dignity, the description of his person, the civil and moral character of the candidate, are all treated of separately. Then follow the studies he is addicted to, the services the Order may expect from him, the progress he has made, the degrees conferred on him, the secret manuscripts or books left to him, the contributions he has paid; his friends, his protectors, his enemies, and the persons with whom he corresponds, are each separately treated of.

Under these columns is to be found a second table also subdivided, and containing observations on the family, and particularly of the father and mother of the candidate, made by the same Scrutator. Combining these two tables we find, "That Francis Xaverius Zwack was son of Philip Zwack, commissary of the *Chamber des Comptes*, and was born at Ratisbon: That at the time of his initiation (29th May, 1776) he was twenty years of age, and had finished his college education."

"*The description of his person.* He was then about five feet high. *His person emaciated by debauchery*; his constitution bordering on melancholy;\* his eyes of a dirty grey, *weak and languishing*;—*his complexion pale*

Described  
in the tab-  
lets of his  
Initiator.

I.  
Column.

II.  
Column.

\* Der ganze bau seines durch debauche mager gewordenen körper inclinirt nun zum melancholischen temperament.

"and fallow;—his health weak, and much hurt by frequent disorders;—his nose long, crooked, and hooked.  
 "—Hair light brown;—gait precipitate;—*his eyes always cast towards the ground*;—under the nose and on each side of the mouth a mole.

III.  
Column.

"*The moral character, religion, conscience.* His heart tender, and most extraordinarily philanthropic, but stoic when in a melancholy mood; otherwise a true friend, circumspect, reserved, *extremely secret*,—often speaking advantageously of himself,—envious of other people's perfections—*voluptuous*, endeavoring to improve himself—little calculated for numerous assemblies—*choleric and violent*, but easily appeased—willingly giving his private opinions, *when one has the precaution to praise him, though contradicting him*—a lover of novelties—*on religion and conscience widely differing from the received ideas; and thinking precisely as he ought, to become a good member of the Order.*

IV.  
Column.

"*His favorite studies, and the services he can render to the Order.* Most particularly addicted to philosophy—having some knowledge of the laws—speaking French and Italian very correctly—at present attempting to get himself placed in the foreign department—*a perfect master in the arts of dissimulation; a proper person to be received into the Order, as applying himself particularly to the study of the human heart.*"

V.  
Column.

*Friends, correspondence, company.*—Here the Insinuator names five or six persons, friends to the candidate. Among them we find a certain *Sauer* and a *Berger*, both of whom soon after appear on the registers of the Sect.

VI. VII.

VIII.  
Columns.

These three columns contain the name of *Ajax* as Insinuator—The day when the candidate was insinuated—and when received.

IX.  
Column.

"*Of the means of gaining and leading the Candidate, and whether he is acquainted with any other secret societies.*—Here it appears that *Zwack* was already connected with other secret societies, which made the conquest rather more difficult.—*The intimacy of our friendship*, (says the Insinuator) and particularly the care which I took to assume a mysterious tone and appearance, levelled many difficulties.—At present he expresses a great ardor and zeal for the Order.

X.  
Column.

"*Predominant passions—Pride, love of glory, probity, easily provoked*—an extraordinary propensity for mys-

"teries—a perpetual custom of speaking of himself, and of his own perfections."

In the eleventh column we are informed, that the candidate had received a *pensum* to fill up, or a discourse to make, and that it was to be finished on the 29th April, 1778.

The twelfth mentions the fortune and revenue of the candidate; but the Editor has left the figures in blank.

The two next show, that the day on which Zwack engaged to pay his contribution for 1777 was the 29th of May, but for 1778 was the 1st of April. That on the 19th July 1776, he sent a Dutch Ducat, and some time after two books on Chymistry.

The column in which the Infinituator notes the progress of his candidate shows, that the secret books which had been given him to read were those numbered 1, 2, 4, and 9—the orders which he had received are only numbered, as also the *leave given to recruit other Brethren*. As this column is made use of to note the successive progress of the candidate, the Brother Infinituator at length arrives at that period when Zwack has received all the information necessary to his admission into the Order. He then declares, that it is time to impart more essential secrets to him and to promote him to higher degrees.

The sixteenth column enumerates his enemies, and the reason of their enmities. In the last we find the names of his friends and protectors.

I should not have insisted so much on these Tablets, had I not thought it necessary to give one specimen at least of these inquisitorial instruments, in which Illuminism grounds the choice of its adepts, and the future success of its conspiracies.\*

\* Many readers may be curious to know what is contained in the second table, subjoined to that which describes the candidate. It is in ten columns, comprehending the names and rank of Zwack's relations, an account of their children, their fortune, their alliances, friends, and enemies; the company they keep, particularly the education they have received, and their moral character, which is called *their strong or their weak side*. The Editor has thought proper to omit some articles in this table—The two which appear to be the most perfect are on the *strong and weak side* of Zwack's parents, who, according to the Infinituator, have received an *antiquated education not worth much*. The father is described as "jealous of his honor, honest, zealous in the discharge of his duty—apparently

XI.  
Column.

XII.  
Column.

XIII.  
XIV.  
Columns.

XV.  
Column.

XVI.  
XVII.  
Columns.

When we reflect on the leading features of these tablets, what idea are we to form of Zwack's character? Inordinate debauchery, extreme fatuity, jealousy, dissimulation, and a sullen melancholy.—Such features are more than sufficient to banish him from all good company.—He also thinks on matters relating to religion and conscience as the adepts do; or, in other words, is a downright Atheist. With an insatiable thirst after novelties, he has all that admiration for secrecy which the revolutionist can desire. He, moreover, professes universal philanthropy for all mankind, that he may the better succeed in his plots against every social law; and this could suffice to obliterate all other failings in Xaverius Zwack, and constitute him the favorite adept.

Meanwhile the lessons of the Insinuator, together with that black melancholy which reigned in his heart, had nearly deprived Illuminism of the important assistance of this beloved adept. To despise death was one of the important lessons that we have seen given to the novices; and to die by their own hands rather than disclose the secrets of their teachers, was particularly instilled into them. Weilhaupt had conceived this maxim in two words, *Pactet Exitus* (the exit is free) or *destroy himself who will*, particularly if he finds himself unhappy in this life. It is a part of that convenient maxim afterwards decreed by the Jacobins, *That death was only an eternal sleep*. Full of this principle, and weary of his existence, our new candidate had persuaded himself, that should he die by his own hand he would die the death of a sage. He composed his work, entitled, *Thoughts on Suicide*. They are the

“harsh to his inferiors, but really loving them to excess—  
 “speaking to every body with a tone of authority and in a pedantic style—In his habits and speech impolitically frank—secret, and sparing even to the want of necessities when he can  
 “serve his Prince, zealously serving him without distinction of persons, to the risk even of losing all his employments—  
 “feeling, humane, mysterious, officious, and proud of his experience—carefully attentive to the whole of his affairs.”  
 As to the mother, “*she is a good housekeeper—absorbed in her dear child Xaverius Zwack, and so forth.*”—Many other things have been suppressed in this latter table. But there still remains more than sufficient to give all relations of Illuminees an idea of the methods used by the scrutinizing Brethren to pry into their most secret conduct, and to describe their most private interests to the Order.

sentiments of an Atheist worn out with debauchery, and almost mad with impiety.\* He made his will, and wrote the following letter to Brother *Ajax*.

"Munich, the 30th Oct. 1777.—Friend, I am on my departure. It is the best step I can take, Fare thee well; doubt not of my probity, and let it not be doubted of by others. Confirm the Sages in the judgment they are going to form on my death, and look on those who blame it with pity. Be thou an honest man; think sometimes on me, and do not let me be forgotten by the small number of our friends. Beware of pitying me.

ZWACK."

In a postscript he bequeaths a ring as a keepsake to Brother *Ajax*, and begs him to forward a second letter to the whole brotherhood of Illuminism; it is as follows:

"And you also, Brethren, I salute you for the last time; I thank you for your good intentions towards me. I declare to you, that I was worthy of them—I declare it upon my honor, which is my only worth, *and which alone I held sacred*. Let my ashes be honored by your remembrance; *bless them, while superstition shall curse me*. Enlighten yourselves mutually, labor to render mankind happy, esteem virtue and reward it; punish crime, and behold with pity the failings of human nature. On the brink of his grave, descending into it deliberately, and making choice of death through *conviction*, through *demonstration*, choosing it *for his happiness*; it is thus that he makes his adieu, who ever remains your friend and Brother,†

ZWACK."

Illuminism must have lost its favorite adept, had he proved as constant in his resolution as he was serious when he took it. No reason is given why he condescended to live; but in like manner as Weishaupt has found a protector in the person of the Duke of Saxe-Gotha, so has he been created a Privy Counsellor to the Prince of Salm-Kirbourg, and is his ordinary agent at the Imperial Chamber of Wetzlar. At this present moment he is deputy for the House of Salm-Kirbourg at Rastadt, at the General Congress of the Germanic Empire, treating of peace with the triumphant Illuminees of the French Republic. He is accompanied by a Sieur Ambmann, a citizen

\* See Original Writings, Vol. 1. Sect. 20. † Ibid.

of Darmstadt, and an Illuminee like himself. History, I suppose, will at some future time explain how he contrived to combine the interests of the Sect with those of the Powers which he had sworn to annihilate. But let us return to Zwack at a time when he little expected to be carried by the Brethren to that exalted station where he was to decide on the fate of Sovereigns.

His *Thoughts on Suicide*, however, were not lost on his sister-in-law, for she really sought death, and, throwing herself from the top of a tower, dashed her brains out.\* But he, who had chosen to live, took umbrage at the great length of his noviciate, and at the many trials *Ajax* made him undergo. He writes directly to Weishaupt, who, taking him under his direction, begins by telling him that *Ajax* had imposed upon him by not forwarding the letter he had written to the brethren; *but since he has imposed upon you*, says the instructor, *trick him in your turn*; and the following was the method adopted on Weishaupt's proposal. Zwack is established Inspector over his own Insinuator;† and he then gave the most evident proofs that his character had been well drawn, when it was said that *he was a perfect master of the arts of dissimulation*; for although he now became the confident and bosom friend of *Spartacus*, and was consequently initiated in all the mysteries of the Sect, he nevertheless continued to act the part of a Novice with his Insinuator. He was not only at that time a member of the College of Areopagites, but also the superior of it, and in a perpetual and direct correspondence with Weishaupt. He acted his part so well, that *Ajax*, still considering him as his scholar, thought to do him a great favor in showing him a few of Weishaupt's letters; but they had already passed through the scholars' hands, as did every writing coming from *Spartacus* to *Ajax*.

This part which Zwack acted, of inspecting him who thought himself his inspector, explains that apparent contradiction between the tablets written by *Ajax* and the list of the first adepts, which is to be seen in the Original Writings.‡ In the former *Ajax* looks upon Xaverius Zwack as a mere candidate till the 29th May, 1778, and in the latter he is styled an Areopagite on the 22d Feb,

\* Ibid in the Note.

† Let. 2, to Philip Strozzi.

‡ Vol. I. Sect. IV.

1778, under the characteristic of *Cato*; and a few months after he appears to be the next in command after the *Spartacus* of the Order.\* Never was an Infinator better undetermined by his novice.

The different names under which this adept appears in the Original Writings has been a matter of some difficulty to many readers; but on paying attention to that predilection, always increasing, which Weishaupt had conceived for this adept, the difficulty vanishes. At first Zwack had received the insignificant name of *Danaus*; but no sooner was *Spartacus* made acquainted with his hatred for kings, than he surnames him *Philip Strozzi*, after that famous Florentine Conspirator, who, having murdered Alexander de Medicis, was afterwards taken in open rebellion against his sovereign, and plunged a dagger into his own breast, reciting that verse dictated by all the fury of vengeance:

Exoriare aliquis nostris ex ossibus ultor.

The suicide, though it did not take place, was equally meritorious in Weishaupt's eyes; and hence Zwack is created the *Cato* of Illuminism. It is under that name that he becomes the principal agent and beloved disciple of the founder at Munich; and their mutual sympathy in wickedness has perpetuated their intimacy.

Though he had not all the genius of Weishaupt himself, he was as much prone to the commission of crime.—Scarcely had he entered the Order when, for his first essay, he declares himself a downright Atheist;† he, at the same time, makes known his hatred for kings, and his admiration of the people in rebellion against their pretended tyrants.‡ We may observe some of the first adepts astonished at the immensity of the crimes and disasters which Weishaupt was preparing for the universe; and it requires some management to prepare them for such horrid plots. But his *Cato* is always ready for every thing. The incomparable *Cato* was arrived at the height of his mys-

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\* Letter 27, to Philip Strozzi.

† See his Discourse on Societies, Original Writings, Vol. I, Sect. XXII.

‡ See his Thoughts on Suicide.

*teries*, and Weishaupt had but to enroll his code of iniquity, for his scholar could only be surpassed by the criminality of invention.

This sympathy for impiety and wickedness, however, could not suffice for Weishaupt's policy. His views required a senate of Conspirators; but a senate of agents, and not of equals. The better to be obeyed by the Areopagites, he commands them to meet at a distance from him; for he well understood the nature of secret societies, and knew that his orders would be the better obeyed the more he enveloped himself in mystery, and hid himself from public view. If, in spite of his invisibility, jealousy should arise on the part of the Areopagites, he will have an agent at their head, that *Cato*, who holds the exalted station of president from him, and is therefore most interested to support the authority of the founder, his protector. And it is to preserve this president in his interests that we see Weishaupt using every artifice, and even supplication; "*support me then,*" he says; "do dispose things so, and prepare their minds, that my dispositions may be received."\*

Weishaupt had no reason to regret his choice; for during all those intestine broils which arose between him and his Areopagites on account of his despotism, Zwack always took the part of his benefactor, was the pacificator, and, stimulating their zeal for his plots and conspiracies, brought them back to that respect due to the *Spartacus* of the Order. It is to him also that Illuminism is indebted for the progress it made in Munich. *Cato* was so zealous a Recruiter, that Weishaupt was obliged several times to repress his ardor. He wanted his assistance for the digesting of his code, and for the government of the Order. In short, the result of their correspondence proves, that no Areopagite either entered so completely into his views, or so justly deserved his confidence as *Cato-Zwack*.† And it may be said with truth, that no conspirator ever acted the part of a zealous servant of his prince with so much success as this man. In the midst of his plots of Illuminism, Xaverius Zwack found means of getting himself named *Counsellor to the Court, and Counsellor to the Regency, with a salary of twenty thousand florins*. Wei-

\* Original Writings, Vol. I. particularly Letter 55.

† See the Original Writings, Letters to *Cato*.



shaupt, overjoyed at his promotion, compliments him, saying, "Accept my felicitations on the new appointment. I could wish that all my Areopagites were privy counsellors with salaries of twenty thousand florins; but I could also more ardently wish, that their employments required but little time and labor, as they could then apply more closely to the grand object."\* The very letter in which Weishaupt compliments his president is one of those to his Areopagites in which he enters into the particulars, and boasts of the progress of his conspiracy.

The second of these Areopagites was a priest of the name of HERTEL, surnamed *Marius* by the Illuminees. It is of this person that Weishaupt writes to Cato-Zwack, "Our *Marius* is superlatively reserved. On most occasions he advances with the greatest *circumspection*; and with respect to religious matters let us flatter his weaknesses. His stomach is not strong enough as yet to digest the tougher morsels. On all other subjects you may rely on him. Do not give him too much work until he has acquired the habit of business, and taken a liking to the affair. If he be once brought in properly, he can render the greatest services."†

II.  
*Marius*  
or the  
Priest  
Hertel.

Notwithstanding all his *circumspection*, Hertel soon suffered himself to be carried away into all the dangers of secret societies, and fell a prey to their machinations. Since he had some conscience left, Weishaupt thought that he could not turn it to a better account than by making him treasurer to the Order, that he might by his economy and honesty repair the numerous breaches that had been made in its funds by the thefts of *Ajax*. The illuminized *Marius* acquitted himself of his office much to the satisfaction of the founder. In recompence for his services, the brethren get him nominated canonicate at Munich; and he was so much amused with this intrigue, that he wishes to divert Cato with a recital of it, but does not dare commit it to paper.‡ At the period when he came to take possession of his canonicate, all those *circumspect* ideas of religion had vanished. He describes himself as going from the altar to the dens of Illuminism, as publicly in-

\* Ibid. Vol. III. Letter 2.

† Ibid. Vol. I. Letter 7, to Cato, 27th March 1778.

‡ Ibid. Letter from *Marius* to Cato, 3d Nov. 1783.

vesting himself with an ecclesiastical benefice, while in secret he extols the great services he has rendered to the brood conspiring against the church; *but these also are services, he says, too important to be committed to paper.\** They are services, however, which, I am sure, no reader can mistake, when he sees him partaking with Zwack of Weishaupt's intimacy. In the correspondence of the latter there are a multitude of letters to be found directed in common to Zwack and Hertel; there are also many instructions, both absolute and provisional, directed to the Areopagites; and in these, it is no longer the conscientious but the apostate Hertel, who, after Zwack is to occupy the next place, and act the principal part.† It is this unfortunate priest who appears to have been more particularly charged with the care of stealing or buying for the use of the secret libraries all those miserable productions which might form an arsenal of impiety and rebellion for the corruption of all morals.‡ In short, it is he whom *Spartacus* selects from among the brethren as the most proper confidant when premeditating that horrid infanticide mentioned at the beginning of the Third Volume of these Memoirs; and he behaves himself in such a manner as to deserve the thanks of the incestuous parent.§

III.  
*Celsus-*  
Baader.

We find a still stronger proof of what horrid monsters were seated in this senate of rebellion in the person of *Celsus*-BAADER. Even before he is admitted into this association, we see him offering the depraved secrets of his art to murder the innocent offspring of incestuous parents; for he is that *Celsus* who had promised Weishaupt two years before to use all the powers of his art to preserve his honor for him at the expense of the most horrid of crimes. Without doubt it is in return for these offers of his services, that Weishaupt is so eager to number him among the adepts, and to grant him those dispensations of which he speaks when writing to Zwack: "If I could" but succeed in enrolling the Physician Baader, tell me "beforehand what dispensations and privileges we could

\* Letter from *Marius* to *Cato*, 3d Nov. 1783.

† Ibid. Vol. I. Sect. IX. see the Instructions for *Cato*, *Marius*, and *Scipio*.

‡ Ibid. Vol. I. Letter 46, and Vol. II. Letter 3, &c.

§ Ibid. Vol. II. Letter 3 and 4.

" grant him among the Areopagites; for unless some dis-  
 " pensations were granted to him, we could not employ  
 " him so actively as I could wish."\*. This letter was soon  
 followed by a second, in which he expresses in still clearer  
 terms the high value he places on this conquest, and  
 describes the intrigues played off to ensure success.—  
 " In order (he writes to his Athenians) to carry my plan  
 " into execution in *Athens* (Munich) I stand in need of  
 " two men—The one a *Nobleman*, the other a *Physician*.  
 " *Cato's* unremitting zeal will soon acquire the means, and  
 " he will soon make a conquest of what is wanting to us.  
 " The Count S. . . . (*Savioli*, whom *Cato* had just in-  
 " sinuated) shall assume the characteristic of *Brutus*, and  
 " he is one of the most important conquests we could have  
 " made in *Athens*. The following shall be your method  
 " of proceeding with him. Let *Cato* continue to act  
 " with him as usual, and particularly attend to his secre-  
 " cy. After that, let him read our *reformed* statutes to  
 " the new candidate, and question him whether he thinks  
 " them useful and proper. Should *Brutus* answer in the  
 " affirmative, *Cato* will ask the Count whether he is ready  
 " to second us in our labors; he will then tell him, that in  
 " consideration of the important services he has it in his  
 " power to render to the Order, by permitting us to make  
 " use of his name, we shall be much less severe with re-  
 " gard to him, in the usual trials, and that he shall be  
 " immediately initiated into the higher mysteries. But  
 " as a preliminary step he will be required either to de-  
 " liver Baader over to us, or some other person. That  
 " we are very well apprized that he is not to be overloaded,  
 " with work, and that it is on that account he is dispensed  
 " from the usual tasks prescribed by our statutes; that he  
 " will comply with them only as far as he pleases; and  
 " that we have made a particular choice of him to help us  
 " in the *Government of the Order*. Should he deliver  
 " Baader over to us, he should also be entitled to the same  
 " dispensations, which are to be granted to no other per-  
 " son in *Athens*. You will read the *Degree of Minerval*  
 " to the Count with every thing that precedes; if he shows  
 " a liking and zeal for the cause, you will also read the  
 " *Degree of Illuminèe*; and when you shall have acquired  
 " evicent proofs of his zeal, and that he shall have made

\* Ibid. Vol. I. Let. 29, of the 30th Dec. 1778.

"common cause with us by recruiting for us, you may let him into the whole secret.—Hold a similar conduct with Baader."\*

Whether the Brethren at Munich had already adopted this mode of acting, or whether they had followed some other of a similar nature, is not known; but in a very short time after we find Weishaupt's views on Baader accomplished; for on the 13th of December 1778, only three days after the foregoing letter, we find him inscribed on the list of Areopagites. Ever after we find his name mentioned in the correspondence as one of the most active adepts, and as one of those who had the most deeply imbibed the horrid mysteries.†

Another reason which made Weishaupt more eager for this conquest, was, that Baader read public lectures on medicine at Munich, and therefore had an opportunity of seducing his young pupils, after the example of his master, who had so efficaciously and fatally made use of his influence to seduce the young students of the law at the University of Ingolstadt.

IV.  
Scipio-  
Berger.

A similar reason had made him ardently wish to initiate BERGER who also read public lectures at Munich, though I do not find on what science. His characteristic is *Scipio*, and he was inscribed on the list of Areopagites on the 28th July 1778. A Freemason before he became an Illuminee, he was some time before he could overcome his predilection for his former lodges, in so much even that he asked for his dismissal. *Spartacus* was furious at such a preference. Without showing his desire of retaining the discontented Brother, and not having him sufficiently in his power to make use of threats, he commands Zwack to declare to the Candidate in the name of the Order, that he was at full liberty to follow his predilection; but the same letter contains all that is to be hinted underhand to the discontented adept, all that was to be thrown out on the pre-eminence and advantages of Illuminism over Masonry. The Professor Berger was so perfectly convinced of this pre-eminence, that Weishaupt, to give him the preference over all the other Areopagites, only required of him a little more activity.‡

\* Ibid. Vol. I. Let 33. 11th Dec. 1778.

† Vol. II. Let. 13, from *Spartacus* to *Celsus*.

‡ Vol. I. Let. 46 and 58.

The want of activity was not a fault with which Illuminism could ever upbraid its adept *Coriolanus*. He was a merchant of the name of TROPONERO retired from Hamburg to Munich. At the time of his initiation he did not employ his talents in that line which Weishaupt judged to be so useful for the propagation of his hireling doctrines. Zwack bethought himself of setting up this Troponero for a public lecturer on finance, and made the proposition to *Spartacus*, who immediately answered, "It is a very good plan both for him and for us, to make *Coriolanus* read lectures on finance; only, do you spare no pains to get him scholars. It is a fine occasion for recruiting young men; nor would it be a bad plan if you became one of his pupils yourself, in order to entice others."\* It does not appear whether Zwack relished descending from the bench of the Areopagites to attend the schools of the new lecturer; but certain it is that the Archives of Illuminism bear testimony of the great services rendered by this *Coriolanus*; and Weishaupt frequently extols his merits. He was particularly useful at all the receptions, assuming that air of ceremonious gravity so becoming in the Grand Master of a Lodge; and so well did he impose on the young adepts, that they had not the least suspicion of the Occult Mysteries of the Rosicrucians, much less of those of Illuminism.

About the same time we meet with the names of the two first Illuminized Noblemen whom Weishaupt had initiated into his last mysteries—the one *Hanibal*, the Baron BASSUS; the other *Diomedes*, the Marquis of CONSTANZA. Illuminized Barons and Marquisses, certainly, are a sort of phenomena not easily to be conceived. That men who are never called by their names without being reminded of the great stake they have to lose, should property and the social order be overthrown, that such men should plunge themselves into the most horrid conspiracy ever framed against both, can only be believed by those who have attended to the amazing cunning of Weishaupt's Code and the artifice with which it is put in execution.—In short the Archives of Illuminism, the letters, nay the apologies of these titled Illuminees, bear too strong proofs of the fact; and must quash all objections. The Baron Bassus, in his pretended justification, owns that he was the

V.  
*Coriolanus*  
Troponero.

VII.  
*Hanibal*,  
the Baron  
Bassus.

VIII.  
*Diomedes*,  
the Mar-  
quis of  
Constanza.

\* Ibid. Let. 3, to *Cato*.

person known under the characteristic of *Hanibal*;\* and the letters of this *Hanibal* not only show that he was an Illuminee himself, but also an apostle of Illuminization, giving an account to the Brethren of his successes at Botzen in Tyrol, and boasting of the important conquests he had made in that town, having enlisted and imbued the *President, the Vice-President, the principal Counsellors of the Government, and the Grand Master of the Posts*, with the most enthusiastic admiration for Illuminism.† — A little farther, the letters of this same *Hanibal* bear testimony of his having gone into Italy, and of his having initiated at Milan his *Excellency the Count W. . Imperial Minister*. Then, meditating new conquests, he proceeds to Pavia, in hopes of enlisting several of the Professors of that University, and finishes by requesting that the geography of the Order may be enlarged, that he may have a greater scope for his illuminizing talents.‡

With respect to *Diomedes*, or our illuminized Marquis, his letters also bear testimony of his enthusiastic zeal in the service of Weishaupt. He held this Arch-Conspirator in such great veneration, that, *with the exception of some few insignificant weaknesses*, he looked upon Weishaupt as *the most perfect, the most profound, and the most extraordinary mortal on earth*. The hours he had the happiness of spending in his company were too short in his opinion, but unhappily long enough to fire him with all that zeal which sends him frantic to Deux Ponts, then to Nauplis or Straubingen, and at last to Munich, replete with all that hireling cunning with which the young candidates are to be so completely duped, that they are not even to surmise that *their credulity is to be imposed upon*. So deeply are the true principles of the Sect rooted in his breast, that to revenge the Order on some Brother who, probably disgusted with the abominable tendency of these mysteries, had made some discovery of them to the Magistrates, he writes to one of the brethren, "Oh theascal! might not a person, or to be more correct, *would it be a crime to send such a Devil as this into the other world?*"§

\* Page 6. † Original Writings, Vol. I. Sect. XLV.

‡ Ibid. Vol. II. Sect. IV. Let. 1 and 2.

§ Oder Schurkl! Konnte man nicht, oder um besser zu sagen, wäre es nicht erlaubt, so einen Teufel in die andere welt

Neither do the Original Writings nor my private correspondence inform me of the real titles of the Areopagite **Solon-MICHT.** IX.  
Solon-Micht, He does not appear to have acted any very conspicuous part in the history of the Order. He is only stated to have worn the ecclesiastical habit at Freysinguen; happy for him if it is to this dress that he is indebted for his apparent nullity in Weishaupt's plots.

Next appears **HOHENIECHER** under the title of *Alci-* X.  
Alciades *biades*, who, though seated in the conspiring senate of the Illuminees, does not blush to hold a seat in the senate of Freysinguen as counsellor. Hoheneicher.

The Eleventh of the Areopagites is *Mahomet* the Baron **SCRÖCKENSTEIN.** XI.  
Mabornet We shall soon behold him presiding over whole provinces that are subject to Illuminism. A few days after his initiation we meet with another Areopagite characterized *Germanicus.* XII.  
Germanij Not having been able to discover his real name, I will not give way to conjecture.\* At this same period we find a numerous list of persons of consequence initiated in the lower degrees.—

Such, for example, were the magistrate of Aichstadt, *Tamerlane-LANG*, and the private secretary **GEISER.**—The characteristic of this adept does not appear; but Weishaupt's letter on the great acquisition he had made in this adept sufficiently demonstrates the importance he attached to conquests of this nature, and how far he could turn them to the advantage of his Order.

This letter is of the 10th Chardad, 1148 (10th June, 1778); and it is worthy of remark, that it is the first letter which we find in the Original Writings dated according to the Persian *Æra*. It is to his dear *Cato* that Weishaupt writes:—"The acquisition we have made of the

G

zu schicken—Original Writings, Vol. I. Sect. XLIV. Letters 1 and 2.

\* In order to discover the real name of an adept, it will often suffice to combine their letters, and particularly those in which Weishaupt declares the characteristics to be given to candidates, with what is afterwards said of them under their new names. The German Journals, and divers other writings in that language, my own private correspondence with, and memorials that I have received from men who, living on the spot, have been enabled to procure more accurate documents with respect to these different personages, have furnished me with the means of discovering many others on whom no shadow of doubt can be entertained.

" private secretary (*secrétaire intime*) Geiser is an even-  
 " of such consequence to us, that our affairs will soon as-  
 " sume quite a different aspect. It obliterates that ap-  
 " pearance (much too conspicuous) of novelty. It is for  
 " this reason that we ought to mutually congratulate each  
 " other and the whole Order. We may now expect to do  
 " something great. By enticing men among us of his stamp  
 " and of his consequence, we add great weight to our ob-  
 " ject, and they are useful in keeping our youngsters with-  
 " in bounds. Do not forget to thank and make my most  
 " sincere compliments to the private secretary. Men of  
 " his importance must have a right to choose their own  
 " characteristics, their employments, and the species of la-  
 " bor that they would prefer. You will remember to in-  
 " form me of it, that I may take the proper steps in con-  
 " sequence."\*

In this class of Brethren of consequence, we must not forget *Brutus* Count SAVIOLA, *Sylla* the Baron MAGGENHOFF, and *Alexander* Count PAPPENHEIM. Meanwhile, till we come to treat of ministers and princes drawn into this vortex of sedition, let us hear Weishaupt develop his views, and observe him marshalling his troops; particularly when he takes measures to ensnare those noblemen whom he wishes to make the prime agents and the propagators of the very conspiracies to which they are to fall the first victims. On the 10th *Pharvardin*, 1149 (31st March, 1779), he writes to his *Athenians* of Munich, " Have you not in all your town of *Athens* any  
 " strangers who may be immediately admitted into the  
 " Order, advanced as soon as possible to the degree of  
 " *Minerval* and then simply instructed in the mysteries of  
 " that degree? Such persons may, without any further  
 " initiation, be sent to found the system in other countries  
 " and make recruits; for example, at Augsbourg, at Ra-  
 " tisbonne, at Saltzbourg, at Landshut, and other towns.  
 " To meet with such persons it would be proper for you  
 " to go into company, and to frequent assemblies and pla-  
 " ces of public resort. Since you have done so many other  
 " things you may very well do this. At *Erzerum* (Aich-  
 " stadt) and throughout all *Franconia* I could make a ra-  
 " pid progress if I could but initiate two gentlemen of that  
 " country whom I am well acquainted with, and who are

\* Orig. Writ. Vol. I. Let. 13, to *Cats*.



“ *men of great wit and much esteemed by the nobility there.*  
 “ This acquisition would soon procure us adepts from  
 “ among the nobility, men of wit who would recruit for  
 “ us in their own class throughout all Franconia.—When  
 “ we initiated any one at Athens to a new degree, these  
 “ two gentlemen might be called to assist at the ceremony, and would then become candidates for the higher  
 “ degree. The rank they hold, and their nobility, would  
 “ also be of use to curb the petulance of your young *Brutus*  
 “ and other gentry.—In short, *Tamerlane* (or the coun-  
 “ sellor Lang), who thinks that there are no other adepts  
 “ at *Erzerum* but those with whom he is acquainted,  
 “ would be thunderstruck at finding persons in a higher  
 “ degree than himself, though he had not the least idea  
 “ they belonged to the Order, and men also of whom he  
 “ has the highest opinion. Do reflect and deliberate on  
 “ this.”\*

In the following letters it appears that *Brutus* no longer needed any curb; for he becomes an apostle of the Sect, and sets off on an expedition from which Weishaupt augurs great success. He is even so zealous, that *Spartacus*, on the eve of dismissing several other adepts, mentions him as. an useful member who is to be preserved,† and desires that he may as soon as possible be advanced to the degree of *Major Illuminee*.† To enable the reader to judge how far he was disposed to serve the Order, it will suffice to record the terms in which he expresses his gratitude for favors received, and the promises he makes in hopes of obtaining new ones. His letter to the *Most Excellent Superiors of Illuminism* is couched in the following terms:

“ MOST EXCELLENT SUPERIORS!

“ Receive my most grateful acknowledgments for the  
 “ *third degree* with which you have just honored me.—  
 “ Every part of it is noble, grand, and beautiful; it has  
 “ perfectly answered the expectations I had formed of it  
 “ from the *second*. I shall most undoubtedly do every  
 “ thing that lies in my power to deserve your confidence.  
 “ In future rely on mine, and believe me to be perfectly  
 “ devoted to your service. Nothing in the world shall

\* Ibid. Vol. I. Let. 39.

† Orig. Writ. Vol. I. Let. 38. † Ibid. Vol. II. Let. 13.

"ever withdraw me from my allegiance to your laws, or  
"make me cease to be guided by you,

"You wrote to me some time since, desiring me to seek  
"for no further advancement at Court, as I could not  
"expect any. I obeyed that order; but as the ministers  
"of the regency have lately paid me some marks of atten-  
"tion, my affairs have assumed a different aspect. The  
"serious illness of the Emperor having given rise to the  
"idea of a vicarage of the Empire, Brother *Pericles* and  
"myself have been mentioned as counsellors in that court;  
"and I have great hopes of being made a privy counsel-  
"lor (*conseiller intime*). S . . . , has taken my cause in  
"hand, and I am indebted to the Brothers *Celsus* and *Al-*  
"*fred* for it. *If ever I get into power, the most excellent*  
"*Order will soon see how much I am devoted to it, and*  
"*how entirely I belong to it.* In the mean time I can but  
"express my sincerest wishes."\*

Though the advancement which had inspired the Count  
*Brutus* with so much zeal for the Order left him still at a  
great distance from the higher mysteries, he nevertheless  
had a brother who could not flatter himself that he should  
arrive at even this *third degree*. The Insinuator had made  
a distinction between them. The letter in which he an-  
nounces their initiation to *Spartacus* will show the reader  
what other services the Order had to expect from such  
kinds of adepts,

*Cato* writes to *Spartacus*: "Here are my new hopes  
"for the Order. After a long perseverance I have at  
"length engaged the young S—— (Savioli). He will  
"deliver his brother over to us, who may set our affairs  
"agoing at Augsbourg. They are both rich. The first  
"I recruited as a *Sta bene*, that is to say, one who is ne-  
"ver to pass the lower ranks. I also engage him because  
"on certain occasions he will lend us his house which is  
"very convenient for our meetings; and more particular-  
"ly because, being rich, he can help us with his purse.†

The same letter mentions a similar *sta bene*: "The  
"Brother *Livius* (RUDORGER) is in future to be looked  
"on as belonging to the same class. He frankly owned  
"to me, that he had neither the time nor inclination to  
"give himself up to our labors. But that he was willing

\* Orig. Writ. Vol. II. *Quibus Licet* from *Brutus*.

† Damit er an geld beytraget.

“to contribute towards the progress of the Order with his purse, and that he would even furnish us with books for our libraries, and instruments for experiments.—I gave him to understand, that certainly he might remain a member of the Order; but that he could only be classified in future with those who seconded its views with their money.”\* Thus did Weishaupt turn the stupidity and ignorance, the impiety and money of his Marquisses, Barons, Knights, and Magistrates, to the advantage and propagation of his disastrous plots.—He had already made converts of this nature in the imperial chamber of Wetzlar; for, as early as the 29th of August, 1778, we find that *Minos*, the Assessor DITTFURTH, inscribed on the list of Illuminees, the same person whom we have already seen so zealous for the foundation of an illumined sisterhood.† At first we find him under a *suspension*, as not to be trusted by the Brethren;‡ but very soon his zeal makes him at once the admiration and laughing-stock of *Spartacus*. The reader must have already observed the art with which Weishaupt obliges every candidate to give the history of his life, with an exact description of his passions and prejudices. The Assessor *Minos* complied with this regulation in so scrupulous a manner, that Weishaupt could not refrain from writing to the Areopagites in the following terms; “*Minos*, that man who bears so high a character, is at present writing the history of his life.—*He is as yet only arrived at his seventeenth year, and has written ninety-three sheets of paper. He is now forty-five years of age.* This will be something more than a general confession. You see what may be done with men if one does but know how to gain their confidence, and to convince them of the excellency of the object.”§ So completely did the imperial Assessor imbibe this principle and learn to convince others of it, that we shall hereafter see him raised to the dignity of Provincial.

However much Weishaupt may have wished to make profelytes among the great, we nevertheless see him recommending to his insinulators to recruit more particu-

\* Orig. Writ. Vol. I. Sect. xxxii. Letter from *Cato* to *Spartacus*.

† Vol. III. of these Memoirs, Page 41.

‡ Orig. Writ. Sect. iv. See the List.

§ Orig. Writ. Vol. II. Let. 7 and 10.

larly among the *professors* and *schoolmasters*, as a sure means of gaining over to his views the youth of all classes. Hence it is that *Hermes Trismegistes*, whose real name was SOCHER, and who was superior of the college at Landsberg, receives the special commission to watch and guard against the Jesuits, as sworn enemies to the education he is to give to his pupils.\* For the same reason does Weisshaupt strain every nerve to fill his university of Ingolstadt with professors and precepts belonging to his Sect. He entreats the adepts at Munich to beset the ministers, and obtain the expulsion of all Jesuits, because these fathers had retrieved the four professors SCHOLLNER, STEINGENBERGER, WURZER, and SHLEGEL, from Illuminism; and because he had but three professors left in the university to resist Jesuitism.† The List of Professors soon swells to an alarming height in all towns where Illuminism makes any progress. On this black list we find *Armenius-KRENNER*; *Cortex-LEMMER*; *Pythagoras-WESSENREIDER*; this latter soon abandoned the Order when his characteristic was given to the Priest and Librarian DREXL; but as professor we find three to replace him, KUNDLER, LOLLING, and above all BAIER-AMMER, at first called *Zoroaster*, but afterwards *Confucius*. It is this adept that Weisshaupt brings at length to Ingolstadt, that he might have for his colleague in the seduction of youth, a man that he himself had initiated in the black arts of his Illuminism.‡ This serves to account for that zeal with which he sends his adepts into all houses of education, and that solicitude with which he entreats *Cato* and *Marius* to seek out some brethren well drilled to the arts of Intinuators, who might be sent to the UNIVERSITIES of *Salzburg*, of *Innsbruck*, of *Fribourg*, and of other places.§

To select the following will suffice to show to what extent these missionary professors succeeded, according to the views of the Order; *Saladin-EKEL*; *Thales-KAPFINGER*; *Timon-MICHL*; *Euclid-RIEDL*; all from eighteen to twenty years of age: SAUER, surnamed *Attila*; and the Emperor *Claudius*, or SIMON ZWACK, cousin to the incomparable *Cato*, were of the same age; an age sought after by Weisshaupt, as he could the more

\* Vol. I. Let. 28. † Vol. I. Let. 36, 30th Jan. 1778.

‡ See particularly Let. 24, Vol. I. § Ibid. Let. 40.

easily twine the young adept to vice. This docility was far from being the leading feature of his other adepts; they were not all enthusiastically wedded to his plots at this dawn of Illuminism; nor could he make them the passive instruments of his conspiracy. He describes the proselytes he had made among the aristocracy "*as rich, therefore given to all the vices of their state; as ignorant, proud, cowardly, and lazy in the superlative degree; as only seeking their advancement in the mysteries, in order to gratify their curiosity, or even to scoff at the ceremonial of the different degrees;*"\* and we wished to find men who would be struck with awe, and be fired with enthusiasm at the sight of these ceremonies. The style of reproach in which he writes to many other of the adepts clearly depicts a set of men destitute of all morals, and having no other views in the Order than to gratify their passions and their avarice; seeking none but their own interests, and often, through their dissolute and immoral conduct, exposing the *founder of the Order* to be looked upon as a *corrupter of youth*.† He was willing to have none but followers that could, like himself, gratify the most infamous passions in private, and who, under the mask of virtue, moderation, and wisdom, imposing on the public, would accredit his Illuminism. With respect to the founder, we have seen him already describing the turpitude of his morals, and the atrocious means to which he had resorted to preserve the mask of his pretended virtue; let us now hear him upbraiding his first adepts with the public depravity of their morals as being prejudicial to his Illuminism: "I have received," says he, "the most fatal intelligence from *Thebes* (Freyfinguen). They have given a public scandal to the whole town, by admitting into the Lodges that vile *Propertius*, a libertine loaded with debts, and a most detestable being. In that same town is to be found the Brother D—, who is nothing more than a wicked fellow; our *Socrates*, who could be of the greatest use to us is always drunk; our *Augustus* has acquired the worst of reputations; the Brother *Alcibiades* is perpetually fighting and pining away at the feet of his landlady; *Tiberius* attempted to lay violent hands on *Diomedes's* sister, and suffered himself to be caught by the husband; *heavens! what men have I*

\* Vol. II. Let. 1.

† Ibid. Let. 11.

“*there for Areopagites! What! we sacrifice our health, our fortune, our reputation, to the good of the Order; and these gentry give themselves up entirely to their pleasures and ease, prostitute themselves, give public scandals, and still wish to be acquainted with all our secrets: From this instant I shall look upon Tiberius (Merz) as erased from our list. O Areopagites, Areopagites! I would much rather have none at all, than not have men more active and more submissive.*”\*

This is not the only letter in which Weilhaupt plainly shows what opinion he had himself of his horde of adepts. The following gives a clearer insight into the cause of the alarm he had taken from their public scandals, and their evil tendency for the general good of the Sect. After having told them, *With regard to politics and morals, you are as yet far behind indeed*, he says, “Judge yourselves what would be the consequence, if a man such as our *Marcus Aurelius* (he was a professor of Gottinguen, and his real name was FEDER) were once to know what a set of men destitute of morals, what a set of debauchees, liars, spendthrifts, braggadochios, and fools replete with vanity and pride, you have among you; if such a man, I say, were to see this, what opinion must he form of us! Would he not be ashamed to belong to a society whose chiefs promise such great things, and execute so ill the most beautiful plan; and all from obstinacy, and because they will not suffer one tittle of their pleasures; now frankly declare, am I not in the right? Do you not think that, in order to preserve a man, such as *Marcus Aurelius-Feder*, whose name alone is worth the best part of Germany, I ought to sacrifice and rescind all your whole province of *Grecce* (Bavaria) the innocent as well as the guilty? And should I take such a step, who would be to blame? Is it not better to cut off the gangrened members, than to lose the whole body? Can you be so void of all feeling, as to see a select society of men dissolve, and abandon the reformation of the world, and that on account of the vices you have plunged yourselves into, and the scandal you give?—That would be still worse than an Herostatus, worse than all the wicked men of all times and of all ages.—Those of you, gentlemen, therefore, who do not ap-

\* Ibid. Vol. II. Let. 9.

" prove of this plan, who will not sacrifice your ease and  
 " miserable passions; those, in short, who are indifferent  
 " to the praises of the best of men, and who will not la-  
 " bor with us at making all mankind but one and the same  
 " family; those, I not only pray, but conjure, at least not  
 " to impede our labors, and not to entail on the Order  
 " the infamy and shame of their public scandals. *Such*  
 " *conduct would be worse than that of real assassins, worse*  
 " *than the plague.*"\*

However well-founded Weishaupt may have been in making use of such reproaches, the rapid progress made by his Illuminism should have convinced him, that his adepts, in the midst of their debaucheries, never lost sight of the grand object of his mysteries. The reader may judge of their progress by the following note; which, at the same time that it denotes their successes, will show in what manner they reported them to each other. This document may also begin to explain various mysteries of the revolution.

NOTE, on the progress of Illuminism, found among the papers of Cato-Zwack, written in his own hand, and contained in the first volume of the *Original Writings*.

" We have† at *Athens* (Munich), 1st, a regular Lodge  
 " of *Major Illuminees*; 2dly, a lesser meeting of *Illumi-*  
 " *nees*, very well adapted to our purposes; 3dly, a very  
 " large and remarkable *Masonic* Lodge; 4thly, two con-  
 " siderable *Churches*, or *Minerval Academies*.

" At *Thebes* (Freyfinguen) also there is a *Minerval*  
 " Lodge, as well as at *Megara* (Landsberg), at *Brug-*  
 " *hausen*, at *Straubing*, at *Ephesus* (Ingolstadt), and in a  
 " short time we shall have one at *Corinth* (Ratisbonne).

" We have bought a house (at Munich) for ourselves;  
 " and we have taken our precautions so well, that the in-  
 " habitants not only do not cry out against us, but speak

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\* Original Letters; Vol. 2, Let. 10.

† This note begins with these words: *The number in Greece consists of*—Whether Cato did mark the number or not, I know not; but the editor has left it in blank, and the sentence is incomplete. Mr. Robison has inserted the number 600; but as he does not give his authority, I shall content myself with translating, and shall continue with Zwack.

" of us with esteem, when they see us going publicly to that house, or to the Lodge. *Certainly that is a great deal for this town.*

" We have in this house a Cabinet of natural history, instruments for Experimental philosophy, and a library; and all this is daily augmented by the gifts of the Brethren. The garden is to be turned into a botanical one.

" All the scientific journals are procured for the brethren at the expense of the Order.

" By means of different pamphlets we have awakened the attention of the princes and citizens to certain remarkable abuses; we oppose religious Orders with all our might; and we have good reason to be pleased with the success of our endeavors.

" We have entirely new modelled the Lodge on our plan, and have broke off all communication with Berlin.

" We have not only repressed all the enrollments of the R. C. (Rosicrucians), but we have succeeded in casting suspicions on them.

" We are in treaty for a strict and effective alliance with the Lodge of —, AND WITH THE NATIONAL LODGE OF POLAND."

*Another NOTE, written by the same hand, on the political progress of the Order.*

" Through the intrigues of the Brethren the Jesuits have been dismissed from all the Professorships; we have entirely cleared the university of Ingolstadt of them.\*

" The Dowager Dutchess has modelled her *Institute* for the Cadets entirely on the plan prepared by the Order. *That house is under our inspection; all its Professors belong to our Order; five of its members have been well provided for, and all the pupils will be ours.*

" On the recommendation of the Brethren *Pylades* is made the *ecclesiastical fiscal counsellor*. By procuring this place for him, we have put the church monies at the disposal of the Order: and by means of these monies we have already repaired the mal-administration of our — and of —, and have delivered them from the hands of the usurers.

\* Durch die verwendung der Br. Br. (Brüdern) wurden die Jesuiten von allen professor Stellen entfernt, die Universität Ingolstadt ganz von ihnen gereinigt.



" With these monies also we support new Brethren.

" The Brethren who are in orders have all been provided with *livings* and *curacies*, or with preceptor's places.

" Through our means too, the Brothers *Armenius* and *Cortez* have been made *Professors in the University of Ingolstadt*. We have also got purses for all our young candidates in the same university:

" On the recommendation also of our Order, two young men are travelling *at the expense of the Court*. They are at present at Rome.

" The *Germanic schools* are all under the inspection of the Order, and have no other prefects than our Brethren.

" *The Benevolent Society is also under our direction*.

" The Order has obtained an augmentation of pay and salaries for a great number of Brethren who are employed in the *Dicastres* (that is to say, at the boards of Administration).

" *We have obtained four ecclesiastical chairs for as many of our Brethren*.

" We shall shortly be *masters of the Bartholomew Institution for the education of young ecclesiastics*. All our measures are ready for that purpose. The business has taken a very favorable turn; *by this means we may stock all Bavaria with priests both clever and proper* (for our object).

" We have similar hopes and views on another house of priests.

" Through incessant application, indefatigable efforts, and the intrigues of *different* — — by —, we have at length succeeded in not only maintaining the Ecclesiastical Council, which the Jesuits wished to destroy; but also in assigning over to this council, to the colleges and universities, all those goods which had still remained under the administration of the Jesuits in Bavaria; such as the institution for the mission, the golden alms, the house of retreat, and the funds for the newly converted. Our Major Illuminees, to effectuate this, *held six meetings; several of them remained there whole nights; and — —*."

This latter article is also mutilated by the editor of the Original Writings. The Court of Bavaria did not think proper to publish the names of those *different persons* (mi-

nifters and others) who so well seconded Weishaupt and his adepts on this occasion. The Jesuits at least strongly suspected the Count of SENSEIM to be one of the *different* — — —, and those of the English college of Liege, in particular, had reason to believe that he was one of those to whom they were indebted for the loss of a pension of ten thousand florins, which had always been paid to them by the Court of Bavaria. How far these suspicions are grounded I do not pretend to say; but certain it is, that this Count Senseim appears on the list of adepts under the characteristic of *King Alfred*. But without our entering into any discussion, the two notes I have just translated clearly evince, that the adepts did not deserve to be so frequently reprimanded for inactivity as Weishaupt seems to have thought.

What a strong light is thrown on the secret history of the Revolution by these two notes, even in their mutilated state! A large portion of the clergy, it is true, have been faithful to their duty; but Europe has been astonished at seeing so many of them plunged into the most horrid scenes of impiety. We here learn from *Cato-Zwack* who those false pastors were. These atrocious hypocrites are selected by the Sect, imbued with all the venom of its principles, and then ushered into the bosom of the church under its baneful protection. It had said to them, assume the appearance of piety and zeal, and pretend to believe in the symbol of the priesthood, and we shall find means of installing you in the livings of the church, and of making you the rectors and pastors of the flock. You shall publicly preach the doctrine of the Gospel, and your exterior shall coincide with the duties of those stations; but in secret you shall second our views, and prepare the way for us. It would be a futile objection to ask how it was possible to find monsters whose depravity could make them consent to act such scenes of hypocrisy even in the Holy of Holies! We have the authority of *Cato-Zwack*, who tells us that they assumed the characters and functions of rectors and curates, of canons, professors, and teachers in the *Catholic Church*. We shall soon see the same game played with respect to the *Protestant Church*; and thus were both churches ministered to by wretches who had sworn their destruction.

A similar mode of proceeding was adopted for the destruction of the state, and that at the first dawn of Illu-

minism. It is *Cato* again who informs us of the intrigues, views, and successes of the Sect, insinuating its adepts into the *Dicafteres*, the councils, and boards of administration, which are paid by the prince and state; he points them out as having gained access into the councils of the prince and the state, carrying with them all the treacherous plots of the most disastrous conspiracy against both prince and state.

Many readers have been astonished at seeing whole generations rise imbued with the principles of the most rank jacobinism, and that from schools founded by princes for the instruction of youth; but *Cato* again solves the difficulty, when he speaks of the *Institution* founded by the Dowager Dutchess.

In short, it will be incumbent on future historians to tell their readers whence were obtained those treasures spent in the propagation of the principles of the Sect, in the peregrinations of its apostles, and in the support of its penniless adepts; they will find the task already completed by the Sect itself, which tells us, *that its novices are supported at the expense of the public foundations*; that its missionaries are paid and sent to foreign parts by the prince, who has been misled to believe that he was sending men in the pursuit of arts and sciences. Moreover, does not the Sect betray itself, when introducing its adepts into the *administration of the ecclesiastical property*, and with that property paying the debts of its Lodges, supporting the apostles of its conspiracies, re-establishing its former clubs, and erecting new ones. Let the historian reflect on the conditions under which such a multitude of adepts have been ushered into livings and other employments, and he will soon perceive the funds of the Sect swelled to an immense bulk by those shares which it preserves for its own use out of all the emoluments which it has procured for its adepts either in church or state.

But in this same note an enigma occurs of a quite different nature.—The reader may have observed *Cato-Zwack* at once exulting in having founded a *masonic Lodge* at Munich for the Illuminees, and in the victories gained by the Illuminees over the *Rosicrucian Masons*.—What can have given rise to this contradiction, at the same time to imitate the Free-masons, and to declare war against the most famous adepts of Masonry. These questions naturally lead us to the investigation of the most

profound device that Weishaupt ever invented for the propagation of his plots. They relate to his first attempt, to the diversity of the means used, his success, and finally to his triumphant intrusion into the masonic Lodges. In order to solve them, I shall, in the following Chapters, lay before my reader the most remarkable passages of the Archives of the Sect, or of the letters and avowals of the most celebrated adepts relating to that famous plan, the execution of which belongs to the second epoch of the Sect; and unfortunately it may be too truly called the epoch of the Illuminization of Free Masonry.

## CHAP. III.

*Epoch of the Illuminization of Free-Masonry.—Weishaupt's attempts on the Masonic Lodges.—Acquisition of Knigge, and his first Services.*

LET us, for a moment, suppose every thing that has been said in these Memoirs relating to the nature, object, origin, and secret of Masonry, to be no more than a conjectural system; let it still further be supposed, that the cloud which encompasses the origin and history of Masonry is for ever impenetrable; let even the Brethren and their Masters exalt still higher the merits and glory of their ancestry; yet, for the misfortune of our contemporaries, the day is come when all this glory is sullied—when the Orators of their own Lodges with grief exclaim,—“Brethren and Companions, give free vent to your sorrow; the days of *innocent Equality* are gone by. “However holy our mysteries may have been, the Lodges are now profaned and sullied.—Brethren and Companions, let your tears flow;—attired in your mourning robes attend, and let us seal up the gates of our temples, “for the profane have found means of penetrating into them. They have converted them into retreats for their impiety, into dens of conspirators. Within the sacred walls they have planned their horrid deeds, and the ruin of nations. Let us weep over our *legions* which they have seduced. Lodges that may serve as hiding places “for these conspirators must remain for ever shut both to us and to every good citizen.”\* These complaints and awful lamentations are not mine; they proceed from the mouth of the venerable Master of a Lodge; they are contained in the funeral oration pronounced on Masonry in presence of the Brethren assembled for the last time in a Lodge in Germany, and sighing over the sorrowful destiny of their Confraternity. Unfortunately for the honor of the Brotherhood, their sorrow was but too well-ground-

\* See the discourse of the Orator on the shutting up of a Lodge.

ed; and it is our duty to adduce proofs of it. Whatever may have been its mysteries heretofore, FREE-MASONRY is now become criminal. If it be not so in itself, it is become so through Weisshaupt's means; it has brought about, or he has brought about through its means, the most disastrous of all revolutions. This awful truth can no longer remain hidden. History must sound its trumpet, and let it adduce its proofs; for never has it yet given so awful a lesson to nations on the fatal effects of secret societies.

From the commencement of his Illuminism Weisshaupt had foreseen the great support he could draw from the multitude of Free Masons dispersed throughout Europe, should he ever be fortunate enough to form an alliance with them. "Let me tell you a piece of news," he writes to *Ajax* as early as the year 1777; "Before the next carnival I shall go to Munich, and shall get myself admitted a Free-mason. Do not let this alarm you; our business will not suffer in the least; but by this step we become acquainted with a tie or new secret, and by that means shall be stronger than the others."\* Weisshaupt accordingly received the first degrees of Masonry at Munich, in St. Theodore's Lodge. At first he could only observe the bagatelle of an innocent fraternity, yet even then he perceived that *Equality* and *Liberty* were the groundwork of all the amusements of the Brotherhood. He surmised further mysteries. In vain they assured him, that all political or religious discussions were banished from the Lodges, and that every true Mason was essentially a staunch friend to his prince and to Christianity. He had said the same thing to his *Novices* and to his *Minervals*; and he knew too well what became of all these protestations in his Illuminism. He easily conceived that a similar fate awaited these declarations in the higher degrees of Masonry. Soon his faithful Zwack furnished him with the means of penetrating into the higher mysteries of Masonry without subjecting himself to all the necessary trials. This latter adept had made acquaintance at Augsbourg with an Abbé of the name of MAROTTI. At one of these interviews Marotti had initiated him into the higher degrees, and even into those of the Scotch Lodge's. —He had explained to him all the mysteries of Masonry,

\* Original Writings, Vol. I. Letter 6, to *Ajax*.

absolutely founded, as he said, on religion and the history of the church. Cato-Zwack shews us, by the eagerness with which he announces his discovery to Spartacus-Weishaupt, how much this explication coincided with the plots of his impiety.\* No sooner has Weishaupt (who on his side was making all possible enquiries) received the news of this interview, though no particulars were mentioned, than he immediately answers, "I doubt much whether you are acquainted with the real object of Masonry; but I have acquired some information on that subject, which I mean to make use of in my plan, and which I reserve for our higher degrees.† Cato soon sent a circumstantial account to his master of the explanation that had been communicated to him, and received for answer, "the important discovery you have made at Nicodemia (Augsbourg), in your interview with the Abbé Marotti, gives me extreme pleasure.—Profit of this occasion, and get all you can from him."‡

In reading such passages of their most intimate correspondence, one is naturally led to ask what can occasion this extreme joy in the two most monstrous conspirators that have ever appeared on earth, at the mere discovery of the mysteries of the occult Lodges of Masonry, and of those even of the Scotch Lodges!—Has Weishaupt then been anticipated by the Masons in the explanation he had given of their symbols, and which he has actually inserted in his mysteries?§ Could there have pre-existed in these occult Lodges of Masonry an impiety and plots strangely preparatory for that infidelity and those plots of Cato and Spartacus?—The consequence is frightful, but is that a reason why nations should be blind and deny the testimony of truth; are we, for the honor of Masonry, to be silent on the hidden snares laid for them, and which will continue to be laid not only for them but for all nations in general.||

Well satisfied with the discovery he had made, Wei-

\* See Cato's Journal, *Diarium des Cato*, Original Writings, Vol. I.

† Ibid. Letter 31, 2d Dec. 1778.

‡ Original Writings, Letter of the 6th Jan. 1779.

§ See Vol. III. of these Memoirs, *Degree of Egypt*.

|| Ibid. Letter 31.

Weysshaupt begins to press the establishment of a *Masonic* Lodge for his pupils of Munich. He immediately ordered all his *Areopagites* to get themselves made *Masons*; he laid his plans for similar initiations at Aichstadt; and in all the other colonies of the Order.\* Notwithstanding all his efforts, success declared but slowly in his favor.—He was in possession of the secrets of the *Masons*, but they were not initiated in his.—The *Rosicrucians* saw with regret another secret society rising, which drew its members from their Lodges, which already began to bring their meetings into disrepute by bragging that it alone was in possession of the real secrets of *Masonry*.—Notwithstanding the impiety of the secrets of the *Rosicrucians*, and though their systems all had a similar tendency with respect to the annihilation of Christianity, still the path they had chosen was quite different from that which Weysshaupt had adopted. He despised all the nonsense of their *Alchymy*; above all he detested their *Theosophy*. He laughed at the double principle, at the *good* and *evil* genii, and at all those *dæmons* on which the *Rosicrucian* founds his *Magic*, *Cabal*, and *Mysteries of ABRAC*;† in short, notwithstanding all the benefit Weysshaupt expected to reap from these *mysteries*, symbols and explanations of *Masonry*, he treated with the most sove-

\* Let it be always remembered, that we continue to except the *Masons* who only acknowledge the first three degrees; but *EVEN THESE* ought never to forget, that it was precisely their first three degrees which served as a *CLOAK* to the grand intrusion of *Illuminism*.

† The word *Abrac* is derived from *Abraxas*, which is only a set of Greek letters put together by *BASILIDES*, a famous Sophist of Alexandria, and an heresarch of the second century, expressing the number of 365 *Intelligences* or spirits, which constituted his God. St. Jerome says, that *Abraxas* was the fictitious God of *Basilides*, expressed in Greek numerals, Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω. *Basilides* grounded all his magic on the number of his genii; and hence the term *Science of Abrac* is used for the science of *Magic* (*Vide Hieronimus adversus Luciferum—Augustinus liber de hæresibus—Tertulian de Basilide*.) —*MANES* adopted many of his errors from this *Basilides*, and particularly his *Eons* and his magic. These *mysteries of Abrac* are mentioned in the *Masonic* manuscript of Oxford, which bears testimony that some Brethren were as much addicted to these *mysteries of Abrac* three hundred years ago, as many of our modern *Rosicrucians*.



vergein contempt every thing that is purely cabalistic folly and reverie in the Rosicrucians. He adopted all their means of impiety and laughed at their fooleries. It was the contention of impiety, fallen on the one side into the most absurd Atheism, and on the other into the most miserable superstition. Hence arose those dissensions and jealousies mentioned by *Cato-Zwack* when tracing the progress of Illuminism; and it was for a long time doubtful which of the two competitors was to be crowned with success. During the conflict we see Weishaupt daily inventing new means of triumph; but he was undecided as to the use he should make of his victory.—“In the first place, he writes to Zwack, “I should have wished to send to London for a constitution for our Brethren; and “I should still be of that opinion if we could make ourselves masters of the Chapter (the Masonic) of Munich. “You will do well to try. I can come to no determination “on that subject until I have seen what turn our affairs “take. Perhaps I shall only adopt a reform; or it may be “better to create a new system of Masonry for ourselves; “or, may it not be tho’t convenient to incorporate Masonry into our Order, and thus to make but one body “of them both. Time alone can decide this.”\*

To relieve the founder from this state of indecision, it was necessary that he should become acquainted with a man who laid less stress on difficulties, and who knew how to cut them short. The demon who wields the fiery sword of revolutions throws a Hanoverian Baron in his way, of the name of **KNIGGE**. At this name every honest German Mason will start back, as at the man who corrupted even the fraternal bagatelles of the *first degrees* of Masonry, and consummated the depravity of their impious Rosicrucians. The honest Brethren, in their indignation, would almost forget Weishaupt to overpower Knigge with the whole weight of their hatred; and to heap on him alone all the opprobrium of the Lodges now become the great seminaries of Illuminism. The truth obliges us to say, that *Philo-Knigge* was no other than the worthy tool of *Spartacus-Weishaupt* in this grand intrusion. That which was executed by the one had long since been conceived by the other; and, in all probability, had it not been for the profound combinations of the one, the wicked activi-

*Philo-Knigge.*

\* Original Writings, Letter 57 to *Cato*, March 1780.

ty of the other would have proved fruitless in its attempts. — Unfortunately in the re-union of their baneful talents, were to be found all the requisites for the most consummate conspirators; in the one, for the directing of the most disastrous of all Sects; in the other, for the propagation of its mysteries and the recruiting of its conspiring bands.

Weishaupt, like Satan, profoundly meditated the destruction of mankind, while Knigge may be compared to those Genii winged like the plague, ever hovering and impatient to receive the Orders of the King of Hell to bend their course wherever he will point out evil to be done. Weishaupt proceeds slowly in his combinations, weighs his resources, compares the different essays, and, lest he should mistake, defers and suspends his choice. Knigge, in his levity, has sooner acted than deliberated; he sees where evil can be done; he does it, and is ready to sound a retreat, should his first attempts fail of success. The one foresees the obstacles he may have to encounter, and seeks to evade them; the other proceeds boldly in spite of all, and looks on the time spent in reflection as so much lost from the execution. The former is aware of every fault that can impede his progress; the latter proceeds heedless of the false steps he may have taken.

Encompassed with darkness, how great would have been the happiness of Weishaupt could he but have been gratified with a sight of the world in ruins, and that without being himself seen! The consciousness of his crimes would have been to him that grateful sensation which virtue raises in the honest heart. The power of doing harm is more dear to him, than a celebrity which might have proved fatal to the execution of his plots. Knigge, on the contrary, shows himself every where, meddles with every thing; his utmost ambition was to appear to have been the agent in whatever was done. Both are impious, and both have sworn the overthrow of the laws; but Weishaupt from the very beginning had laid down his principles; he had followed them through all their consequences; his revolution is to be the accomplishment of them all; and he will think his attempt fruitless, should a single law, social or religious, escape the general wreck. With Knigge, both his impiety and his plans of rebellion have had their gradual progression: he successively attended all the public and occult schools of the Infideli-

ty of the age. He can vary his means and adapt himself to the different characters he has to deal with. He also wishes for a revolution, but he will not lose the occasion of one that offers, in hopes of that particular one which he wishes to operate. Where he cannot form an Atheist, he will form a Deist or a Sceptic; as circumstances may require, he will act the part of any species of Sophister, or engage in any degree of rebellion. Weishaupt wishes to involve in universal ruin, religion, magistrates, society, and property, that he may instal his *nomade* clans, his *Men Kings*, and his *Equality* and *Liberty*. Knigge is content to destroy less, provided he despotically sways over all that has escaped destruction. In the silent shades of his retreat, the one has more accurately studied the nature of man, and has laid his plans for new-modelling human nature according to his views. The other is better acquainted with them from his habit of intrigue, and is easier pleased with the ascendancy he can require over them. In short, the former may be said to prepare his poisons with more art, while the latter retails them better; and between them they wield the mighty power of destruction.

When the common enemy of human nature brought these two fiends of rebellion in contact with each other, they had already acquired all those habits and means which must render their union fatal to mankind. The Hanoverian Baron had been cast upon the earth nearly at the same time that the Bavarian monster had been engendered. His whole life appears to have been but one continued preparation for the part he was to act in seconding Weishaupt, and particularly to open the gates of the Lodges from the North to the South, and from the East to the west, to receive the founder of Illuminism, and deliver over to him all those adepts who, trained by the higher mysteries of Masonry, had long since been prepared to receive those of the modern *Spartacus*.

Knigge informs us, that from his youth he had always had an invincible propensity towards secret societies; and that while a boy he had founded one of those little societies so common in the Protestant Universities, and of which we have before spoken. He had acquired this turn from his father, whom he had observed spending his time in the study of the Masonic Mysteries, and his money in the vain pursuit of the Philosopher's Stone. The father's

gold had vanished in the crucible, and the son reaped nothing but the dross. No sooner had he attained the necessary age, than he got himself made a Freemason in one of those Lodges called of the *Strict Observance*. He rose to the degree of *Templar*, that is to say, of those Masons who, still flattering themselves with the hopes of recovering the possessions of that once celebrated Order, distribute in the mean time the different titles formerly borne by those Knights. Knigge became one of these Brother Commanders under the title of *Eques a Cygno* (*Knight of the Swan*). Contrary to his expectations, he found this to be but an empty title without any emolument. Wishing to make up for this deficiency, and still more actuated with the desire of acquiring that importance in the Lodges at least, which he could not acquire elsewhere, he made himself the disciple of the famous Mountebank SCHROEDER at Marbourg. When in company with this Schroeder, or the Cagliostro of Germany, *What man*, as he says himself, *would not have been fired with zeal for Theosophy, Magic, and Alchemy?* These were the mysteries of the Masons of the *Strict Observance*. *Violent, fantastical, and restless*, as he describes himself, he at the age of five and twenty was a firm believer in all these mysteries; he even practised all the evocations of spirits, and other follies of ancient and modern Cabal. Soon he began to doubt whether *he really believed or ought to believe* in all this stuff. *He flattered himself* with the hopes that, in the midst of these enchantments and magic spells, *the chaos of his ideas would subside*. To gain knowledge, and put his mind at ease, he would willingly have gained admission into every Masonic Lodge. He found means of getting admitted into the higher degrees, *procured the rarest and most mysterious manuscripts*, and even studied all their different Sects.\* Then, as if he wished to convert himself into a vast emporium of every error, he applied to the doctrines of the modern Sophisters, and thus plied his unfortunate brain on the one side with all the delirious conceits of Cabalistic Masonry, and on the other with the impious doctrines of the self-created Philosophers. His attempts at fortune were similar to those he had made for the acquisition of science, nor was he more successful.—A courtier without

\* See his *Last Observations*, P. 24.

favor, he deserts his Prince to take the direction of a Play-house; thence he accepts a commission in the service of the Prince of Hesse Cassel; but is soon dismissed, in consequence of the violence and restlessness of his temper.—He then turns author, and writes violent declamations against the Roman Catholics; then, in consequence of some hope of preferment (I know not what), he makes a public profession of their faith; but, not succeeding as he hoped, he deserts them, abuses them more scurrilously than ever, takes part with the Protestants, but writes in favor of Deism.\* Such had been the restless education of the man who was to prove the most worthy supporter and the most active co-operator that Weishaupt yet had found.

By a strange coincidence, just at the very time that these Conspirators met, Knigge had been projecting a conquest of Masonry, and had formed such plans for an universal conspiracy, that he scarcely leaves the honor of invention to Weishaupt. The account given by Knigge will best explain this coincidence.

It was in the year of our Lord 1780; and a general assembly of Masons had been convoked at Willemshaden for the next year, under the protection of the Duke of Brunswick and of the Landgrave of Hesse Cassel. "On the news of this," says *Philo-Knigge*, "I cast an eye on the immense multitude of brethren: I observed it to be composed of men of all stations in life, of noblemen, of men of great riches, of great power, and also of Brethren possessing great knowledge and activity. I saw these men all actuated by one common sentiment, tho' I could not very well conceive the object of their union. I saw them all bound by an oath of the most profound secrecy, without being able to form any better idea as to the object of it. I beheld them divided in their opinions, nor could I comprehend on which side the error lay; still less could I surmise what had been the grand obstacle that had impeded the advantages which mankind had reason to expect from Freemasonry.—Nevertheless how great would these advantages have been, if distinguishing actions from speculations, opinions had been left to each individual, while a regular system of conduct was followed, perpetually tending towards the

\* See his Last Observations, P. 25.

"advantage of humanity in general, and of the Brethren in particular! Had they agreed on a system of laws for the mutual and general support of each other; to raise depressed or obscure merit; to second with all the power and influence of Masonry all plans for general utility; to favor the advancement of the Brethren; to measure out the different employments in the State to the Brethren, according to their capacities, and in proportion as they should have profited of the advantages to be reaped from SECRET SOCIETIES in the arts of knowing men and of governing them without constraint."\*

"Meditating and musing on these ideas," continued Knigge, "I had resolved on all my plans of reform, and had sent them to Willemsbaden. I received polite answers; they promised to take my work into consideration at the general meeting, that was about to be held. But I soon had reason to believe, that the benevolent and disinterested views of the illustrious chiefs and protectors of Masonry would be but very ill seconded; that partial views and discordant interests would play off every artifice to make the systems of particular Sects predominate; and I foresaw how difficult it would be to make one cap fit so many heads. Meanwhile I communicated my plans to different Masons, and repeatedly expressed my fears; when, in July 1780, I made acquaintance with *Diomedes* (the Marquis of Constantin) in a Lodge at Frankfort on the Mein, who had been sent from Bavaria by the Illuminees to establish new Colonies in the Protestant States. I informed him of my views with respect to a general reform of Freemasonry; and that, perfectly convinced of the inutility of the meeting at Willemsbaden I had resolved to work at the establishment of my system seconded by a few Masons my particular friends, and who were spread throughout Germany. After having heard me explain my intentions, why," said he, "should you give yourself the trouble to found a new society, when there already exists one which has undertaken all that you wish to do, which can in every way gratify your thirst for knowledge, and open a wide field for your activity and desire of being useful; a society, in short, which is in

\* See his Last Observations, P. 28.

"possession of all the sciences and all the authority necessary for the accomplishment of your object."\*

The Marquis was correct; for there existed a most striking coincidence between the plots of his master and those proposed by Knigge to raise depressed or obscure merit, and succor suffering virtue; to teach the adepts the art of knowing men; to conduct mankind to happiness, and to govern them without their perceiving it.—Like Knigge, Weishaupt also had invented that invisible concatenation which, proceeding from the tenebrous meeting of his lurking senate, was to extend its ramifications over every class of citizens, and, dictating laws from these dark recesses, the Brotherhood was to leave no art untried to cause them to be promulgated by the councils of the Prince.† Thus far the two Arch-conspirators follow the same plan; but the truth is, that Weishaupt only seeks power to destroy, and gives laws but to annihilate every law; while *Philo-Knigge* will look upon nations as sufficiently free, provided he can but subject their magistrates and rulers to the decrees of the Masonic Lodges; though the Liberty, therefore, sought by the one be the death of society, that of the other will be its eternal shame. Two such men could not long remain separate; pride may give rise to temporary disagreements; but they will co-operate sufficiently for the misery of mankind.

Knigge could scarcely express the joy and astonishment with which he learned that the plans he had conceived were already executing. He threw himself into the arms of the Illuminizing Apostle, and immediately received the degrees of Candidate, of Novice, and was even admitted into the *Minerval* Academy. Weishaupt soon felt the importance of such an acquisition, though in Revolutionary Impiety he found Knigge even more advanced than he wished. This latter immediately set to work for the Illuminees with as much zeal as if he had been prosecuting his own plan, and took upon himself the mission on which *Diomedes* had been sent. Never had Illuminism beheld so active and so insinuating a

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\* See his *Last Observations*, P. 32.

† Original Writings, first Statutes of the Illuminees, and Instructions for the Regent.

**Recruiter.** The list of Novices and Brethren was swollen with amazing rapidity, nor did he, like Weishaupt, merely enlist youths coming from the College, but men who had attained the age of maturity, and whose impiety was already known to him.—He more particularly selected those whom in the Lodges he had observed to have a greater propensity for the Occult Mysteries.

Weishaupt in his first surprize could not help admiring his new Apostle; and thus extols him to his Areopagites: "*Philo-Knigge alone does more than all of you put together could even hope to do. . . . Philo is the master from whom you all should take lessons. . . . Give me only six such men, and I will engage to change the whole face of the universe.*"\* The grand point which gave Weishaupt so much pleasure was the *discovery of that generation of men* who were already prepared for his plots, and which in part dispensed with the laborious education he had found necessary for the preparation of youth; and indeed we soon after see him instructing his recruiters to follow Knigge's method of proceeding.† Nor was he less pleased to see the Sect daily gaining ground, and that without any violence, in those very Lodges which he wished so much to reduce under his subjection. This rapid success, however, gave rise to difficulties which must have disgusted any other man; but Knigge was exactly the person to remedy them.

Tricked by the Apostolic Marquis, as the latter had been before by Weishaupt, with regard to the antiquity, omniscience, and power of Illuminism, Knigge had only been admitted as yet to the preparatory degrees; nor had he the least suspicion that the remaining degrees had no existence but in the brain or portfolio of the modern *Spartacus*. He expected grand mysteries; he asked for them, both in his own name and in the name of the Old Masons who were not to be treated like boys from the college in their *Minerval Academy*.—Weishaupt had recourse to all those subterfuges by which he had heretofore succeeded in keeping his pupils in suspense with respect to the higher mysteries; and the more he extolled them by asking for new trials the more pressing Knigge

\* Original Writings, Vol. I. Let. 56, and Last Observations, P. 49.

† Original Writings, Vol. II. Let. 7.



became, who told him that such trials might be necessary in the Catholic countries, but were by no means so in the Protestant ones, where the spirit of Philosophy had made a much greater progress.\*—Weishaupt continued to shift his ground, and Knigge became more pressing in his demands.—The old Masons, famous for decyphering the hieroglyphics, asked for some which might answer to the enthusiasm with which he had inspired them. They threw out hints of abandoning him as an impostor who had deluded them with idle promises, unless he kept his word with them; and Illuminism must have been irreparably undone had so many Brethren abandoned him under that persuasion. These perpetual sollicitations at length forced Weishaupt's secret from him: "His letters (says Knigge) at length informed me, that this Order, professedly so ancient, had no other existence than in his own head, and in the preparatory classes he had established in the Catholic countries; but that he had a large quantity of excellent materials for the higher degrees. In making this avowal he begged me to pardon his little finess; for (said he) I have sought in vain after worthy co-operators; no person has ever entered so deeply into my views as you have; nor has any person seconded me with so much activity. He told me, that I was a man sent from Heaven to second him in his undertaking; that he threw himself upon my honor, and was willing to give me up all his papers; and that in future, not looking upon himself as my superior, he would be content to work under my direction; that the Brethren were expecting me in Bavaria, where all the necessary steps could be agreed upon, and that they were ready to pay my expenses there."†

Had Weishaupt thought Knigge to be a man less to be depended upon, this would have been the only error we should have seen this conspiring genius fall into. He must have been the only man on earth who could have looked upon his higher degrees and means of seduction as incomplete. The mysteries and the discourse for the degree of Epopot were finished; all that has been laid before the reader on this degree was already composed; ‡ Knigge

\* Last Observations of *Philo*, from P. 35 to 55.

† Last Observations of *Philo*, from P. 35 to 55.

‡ See the original of this discourse in the Original Writings, Vol. II, Part II.

may have ornamented the impiety and disorganizing principles; but neither Knigge nor all the powers of hell could have added to them. The same may be said of the means of seduction. All the cunning of the *Infinuators* and *directing Illuminees* is to be found either in his first degrees, or in the instruction for the Provincials; his irresolution can only be attributed to the immensity of his powers for seduction which no other person but himself could conceive. Hence he was led to suppose that what he had done was incomplete, because he thought he could do it still better. In a word, had he sent his code as it was, Knigge would have profited of what had been completed, and would never even have surmised that he could have perfected it. Elated to a great degree at the idea of extricating from a difficulty a man whose plots and systems so perfectly coincided with his own, he hastened to his succor. He had soon run over all the papers that Weishaupt entrusted him with; made his appearance at the Council of the Arcopagites; and in a few days got the better of all their irresolution with respect to the division of classes and degrees, and of the higher and lower mysteries. The chief point, and which in these circumstances required an immediate decision, was to know what rank should be given to the Freemasons in the Order, as a mode of facilitating the general intrusion into the Lodges. Knigge had already proved that they might entirely rely on him as to the number of Masonic brethren to be gained over to Illuminism; his vote carried the point, and the *Intermediary Class* of Masonry was irrevocably determined.

About this time the Deputies of the Lodges flocked from all parts to Willemshaden. It was an object of great importance for Weishaupt and his Council, that no steps inimical to their views on Masonry should be taken at that assembly.—To obtain an account of all their proceedings, *Philo* had taken care to have *Minos* named a deputy. As to himself, he preferred being in the neighborhood of the congress, there to watch its motions, and only to act by his agents. He had received full powers from Weishaupt and the Council of Arcopagites to take such steps as circumstances might require.

The article which required the greatest expedition was, to complete the higher parts of the code, and to decide on what degrees were to be given to the Masons, who were

too far advanced in the mysteries to be subjected to the trials of the Minerval School; and Knigge had speedily executed this first part of his mission. His active pen had soon made choice of its materials from Weishaupt's portfolio. According to his agreement with the Areopagites, he left all the preparatory degrees, such as *Novice*, *Minerval*, and *Minor Illuminee*, which had already been conferred on several of the adepts, in their primitive state. It had also been agreed, that the *first three degrees* of Masonry (now become the intermediary degrees of Illuminism) should not be touched. He united the *Major Illuminee* to the Scotch degrees. In the degree of *Epopt* and *Regent*, he condensed every seditious and impious principle, as well as every article that he could find in Weishaupt's works; and hence arose that astonishing code already investigated in the foregoing volume.

It was not long before Weishaupt again gave way to his irresolution; for he was always inventing some new art of seduction; but while he was deliberating Knigge was acting. The success of the second part of his mission, or his views on the Masons of Willemshaden, entirely depending on the final determination of the mysteries for the degrees of *Epopt* and *Regent*, Weishaupt was pressed once more, and, approving the whole, *he signed and sealed them with the grand seal of the Order*.

Knigge now had only to attend to his mission at Willemshaden. We shall soon follow him to that Congress of Masonry; but we must first explain to our readers of what species of men this grand assembly was composed; and what the great agents were, that had already prepared the success and ensured the triumph of the new mysteries over those of Freemasonry.\*

\* For the whole of this chapter, see the Last Observations of *Philo*, from P. 55 to 123; also his first Letter to *Cato*, Original Writings, Vol. II. and his convention with the Areopagites, *Ibid*.

## CHAP. IV.

*Congress of the Freemasons at Willemshaden—Of their  
divers Sects, and particularly of that of the Theosophi-  
cal Illuminees.*

IT was by no means the deputies of an insignificant society that were flocking from all parts of the universe to Willemshaden. At that period, many masons conceived their numbers to amount to *three millions* of brethren; and the *Lodge de la Candeur* at Paris, in its *Circular Letter of the 31st May, 1782*, supposes that France alone contained *one million*. Doctor Stark (one of the most learned writers of the Order) in his work on the ancient and modern mysteries, positively says, that at the lowest computation *the number of masons at that time must have amounted to one million.\** Let the historian abide by this estimate, let him be ever so partial, yet at the sight of these deputies sent by a *Secret Society* composed of at least a million of adepts, all flocking to their mysterious congress, what serious reflections must arise, and how important the consideration both to nations and their rulers!

What inconceivable motive is it then that draws forth these agents and deputies from all parts of the globe, from Europe, Asia, Africa, and America, agents of men all bound by the oath of secrecy, both as to the nature of their association and the object of their mysteries? What intentions can actuate, what plans are brought by these deputies of so formidable an association secretly spreading its ramifications around us, throughout town and country, creeping into our habitations, and encompassing empires? What do they meditate, what are they going to combine either for or against nations? If they thus convene for the general good of humanity, and the welfare of nations, whence do they derive their right of deliberating on our religion, morals, or governments? Who has entrusted them with our interests? Who has subject-

\* Chap. 15.

ed the world to their decrees and their pretended wisdom? Who has told them that we wish to act, to think, or to be governed according to their decisions and subterraneous machinations; or in their language according to their *industrious and secret influence*.

Should their plans be conspiracies, arising in a wish to change the nature of our worship and of our laws, infidious Brethren, perfidious citizens, by what right do you pretend to live among us as children of the same society, or subject to the same magistrates?

But should it neither be for nor against nations, should their only object be to draw more close the bonds of their fraternity, to propagate their benevolence, and their general love of mankind, then will I answer, Amuse the populace with such bubbles, *ad Populum Phaleras!* What! you that live on the banks of the Thames or of the Tagus, in the plains watered by the Tiber or Vistula, are you to emigrate to the Rhine or to the Elbe, there in the dark abodes of Masonry to coalesce and deliberate with men whom you have never before seen nor will ever meet again? There is great occasion for you to go there to learn how to love and succor those with whom you daily cohabit! The Englishman, the Russian, or the American, is to go and bury himself in a German Lodge to learn how to be charitable at home!—The voice of nature and of the Gospel then is only to be heard within the secret recesses of Masonry? Or are we to be told, that men have braved the dangers of the Ocean and crossed whole empires to assist at a fraternal banquet, there to drink a toast given in a *zig-zag* or a *square*; or perhaps to chant some hymns sacred to innocent Equality; and that for these harmless amusements they should have chosen a den only worthy of the deepest conspirators! Let them find other pretences, or not wonder of being suspected of conspiring. Such language every citizen, every magistrate, every sovereign, was entitled to hold to these deputies flocking to Willemshaden. Happy would it have been for Masonry had such language been held; for it might have saved the Brethren the eternal shame of having become the vile instruments and accomplices of Weishaupt.

Had any religious body, had even the Bishops of the church, held a general meeting, the civil power, without doubt, would have used its right of sending its commissary

ries to such a meeting, and they would have been instructed to watch, lest under pretence of debating on ecclesiastical affairs, the right of the state should be infringed.— But all governments permitted the masons peaceably to proceed to the congress of Willemshaden. The brethren even had passports from the civil powers. For more than six months did these deputies deliberate in their immense Lodge, without any sovereign harboring the least suspicion as to his own safety, or that of his people. They all relied on those princes who were themselves initiated in the mysteries of Masonry; they were in all probability ignorant that *Brethren of that rank are but partially admitted to the secrets of the Sect*; nor were they aware, that great names are only cloaks under which secret societies often conspire against their very protectors. They had not conceived, that the *only means of escaping* the vengeance of such societies was TO TOLERATE NONE, not even those that are known to be innocent; for the conspirator, ever watchful, can have no more favorable opportunity of assuming the garb of innocence, than in these secret recesses, where sooner or later he will find means of involving the undefining members in his criminal plots.

General  
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Sovereigns were equally ignorant of the state in which Masonry was at the time of the too famous meeting of Willemshaden; had they but known it, the utmost severity might have become a duty on them. To judge by the writings of the Sect, it never had been less disposed to a reform, which some it would seem wished to promote, and which Sir Andrew Michael Ramsay, a Scotch Baronet, had attempted to bring about forty years before; nor is it clear that the reform he had attempted was favorable to religion. In order to unite the efforts of the Brethren towards some useful object, he had conceived the plan of an Encyclopædia, which was to have been executed by all the learned Masons of the world.\* If the posthumous works attributed to Ramsay are really his (such as *The Philosophical Principles of Natural Religion and of Revelation*, printed under his name in 1749, six years after his death) I could not venture to say, that he had not forgotten the greater part of those lessons which he had received from Fenelon, or that the Masonic En-

\* See Der auf gezogene Vorhang der Frey Maurery, P. 301.

cyclopædia would have been a better work than that executed by the Sophisters D'Alembert and Diderot; neither would I vouch that any reform was intended at that time in the ancient mysteries of the Lodges, other than the introduction of many antichristian errors, together with those of the Metempsychosis. But, whatever may have been the reform projected by Ramsay, every thing denoted that that which the Brethren were about to accomplish at Wilhemtsbaden would be no other than the consummation of the mysteries or plots of the Rosicrucians. (*See Note at the end of the Chapter*): In reality, these mysteries as well as those of the Scotch Knights had only been new modelled, the better to meet the wishes of the Sophisters, and of the Impostors of the age. In France alone, under the successive protection of the Princes of Clermont, of Conti, and of the Duke of Orleans, all Grand Masters of the Order, the *Clermontois Brethren*, the *African Brethren*, the *Knights of the Eagle*, the *Adept*, the *Sublime Philosopher*, were so many national inventions added to Masonry; and all these degrees were steps towards our Revolution. In Germany we see *Rosa* combining all these French inventions with the ancient Scotch mysteries; the Baron *Hund* and *Shubard* subdividing Masonry into the *Strict Observance* and the *Lax Observance*. Under the name of *Templar Masons*, it daily beheld new degrees invented, more and more threatening to Kings and Pontiffs, who had suppressed the Templars. There also appeared the Physician *Zinnendorf*, and with him were introduced the modern *Rosicrucians* from Sweden, and their new mysteries of the *Cabal*, while the impostor *Jaeger* was propagating his at Ratisbon.

There was not one of these new masonic sects that did not revive some ancient system of impiety or rebellion. But the worst of the whole clan was a sort of *Illuminees* calling themselves *Theosophs*, whom I find continually confounded by some people with those of *Weisshaupt*.—They are certainly no better; but they are a different sect. The necessity under which I lie to distinguish them, lest the historian should be misled, obliges me to trace them to their origin, and to give a short account of their mysteries.

All the *Theosophical Illuminees* of this age in England, The France, Sweden, or Germany, have drawn their princi- Theoso-

phical Illuminees,  
or Swedenborgian  
Masons.

ples from the *Baron Emmanuel Swedenborg*. This name, to be sure, does not seem to denote the founder of a Sect. Swedenborg became one, perhaps, without dreaming of any such thing, and through one of those extraordinary incidents which Providence in an age of impiety permits to humble the pride of our Sophists. He was son of the Lutheran Bishop of Skara, and was born at Upsal in 1688. After having passed the greater part of his life in the most incongruous pursuits, as a Poet, a Philosopher, a Metaphysician, a Mineralogist, a Sailor, a Divine, and an Astronomer, he was attacked by one of those violent fevers which leave the organs of the human frame in a very deranged state.\* His meditations or rather reveries, took the form of those speculations to which he had formerly been addicted, on the Infinite, the Creation, the Spirit, Matter, God, and Nature. All on a sudden he thought himself inspired, and sent by God to reveal new truths. The following is the account he gives of his apostlehip.

"I was one day dining very late at my hotel in London, and I ate with great appetite, when at the end of my repast I perceived a sort of fog which obstructed my view, and my floor was covered with hideous reptiles. They disappeared, the darkness was dispersed, and I plainly saw, in the midst of a bright light, a man sitting in the corner of my room, who said in a terrible voice, *Do not eat so much*. At these words my sight was dimmed; but I regained it little by little, and then found that I was alone. The next night, the same man, resplendent with light, stood before me, and said: *I am the Lord, Creator, and Redeemer; I have chosen you to explain to men the interior and spiritual sense of the sacred Scriptures. I will dictate what you shall write*. This time I was not affrighted; and the light, though very vivid, did not affect my sight. The Lord was clothed in purple, and the vision continued for a quarter of an hour. This very night the eyes of my interior were opened and enabled to see into heaven, into the world of spirits, into hell, in which places I

\* I do not see that any of his adepts have mentioned this illness; but indeed I am not surprized at it. I quote it on the authority of a Physician, who learned it from several other Physicians of London.



"found many of my acquaintances, some who had been long since dead, others only a short time."\*

This vision would appear more worthy of a man to whom one might say in a less terrible voice, *Do not eat so much*, but rather, indeed, *Do not drink so much*. Swedenborg declares it to have been in the year 1745. He lived till 1772, perpetually writing new volumes of his revelations, travelling every year from England to Sweden, and daily from earth to heaven or to hell. It requires exceeding great patience to wade through all these works; and when one has studied them, it is difficult to form an idea of their author. In this Theosophical Illuminee some will behold a man in a constant delirium; others will trace the Sophister and Infidel; while others again will take him for an impostor and hypocrite. Is it the madman, the visionary madman in the regions of Folly, that is sought? Let the reader follow him in his frequent journeys to the world of spirits, or let him have the patience to hear him tell what he has seen. On one side he shews us a paradise perfectly corresponding with the earth, and the angels doing every thing in the other world that men do in this. On the other, he describes heaven and its plains, its forests, its rivers, its towns, and its provinces; he then proceeds to the schools for infant angels; to the universities for the learned angels; to fairs for the commercial angels, and particularly for the English and Dutch angels. The spirits are male and female; they marry; and Swedenborg was present at a marriage. This marriage is celestial; "but," says he, "we are not to infer that the celestial couples are unacquainted with voluptuousness. . . . The propensity to unite, imprinted by the Creator, exists in the *spiritual bodies*, as it does in the material bodies. The angels of both sexes are always in the most perfect state of beauty, youth, and vigor. They enjoy therefore the utmost voluptuousness of conjugal love, and that to a much greater degree than it is possible for mortals."†

From this delirium let us proceed to the impostor.—The whole life and writings of Swedenborg depose against him. To begin with his writings, it is always God or

\* See the Preface to the Abridgement of Swedenborg's Works.

† Swedenborg on the celestial Jerusalem—of the spiritual world—of the English—of the Dutch, &c.—Art. Heaven.

an angel that speaks. Every thing that he tells us he has seen in heaven himself, and he is at liberty to go there as often as he pleases. He has spirits at his command; and they reveal to him the most secret transactions. The Princess Ulrica, Queen of Sweden, sends to consult him why her brother the Prince of Prussia had died without answering a certain letter which she had written to him. Swedenborg promises to consult the deceased. The following day he returns, and addresses himself as follows to the Queen: "Your brother appeared to me last night, and ordered me to inform you, that he had not answered your letter because he disapproved your conduct, because your imprudent politics and your ambition were the causes of the effusion of blood. I command you therefore in his name to meddle no more in state affairs, and particularly not any more to excite troubles to which you would sooner or later fall the victim."—The Queen was astonished; Swedenborg told her things that she alone and the deceased could know; and the reputation of the prophet was much increased. For my readers to form their judgment, it will be sufficient for them to know that the letter the Queen had written had been intercepted by two senators, who profited of this occasion to give her the above lesson through the medium of Swedenborg.\*

Take another trait of the Impostor:—The Countess of Mansfield is afraid of having to pay a sum of money a second time, the receipt being mislaid at her husband's death. She consults Swedenborg, and in the name of the deceased he comes to acquaint her where the receipt was to be found: He could very easily give the information

\* See Mr. Rollig's letter in the *Monat Schrift* of Berlin, January, 1788. When the disciples of Swedenborg saw Mr. Rollig's letter appear, they gave a new turn to the story. It was no longer the Queen questioning Swedenborg about the letter; she simply asked, *Whether he had seen her brother?* Swedenborg is said at the end of a week to return to the Queen, and tell her things that she believed herself to be alone conversant with, after the decease of the Prince. This contrivance gives a whole week in place of a day to prepare the trick. I now learn a third; according to De Mainauduc, the letter was scarcely written when Swedenborg, without even seeing it, divines the object and dictates the answer before hand. When this scheme is exploded, it is to be hoped that the brethren will invent another.

to be sure, for he had found the receipt in a book which had been returned him by the Count. It was the Queen Ulrica who gave this natural explanation of the fact; yet she is nevertheless quoted by the disciples as an authority to prove the miracle.\* Certainly we have shown enough of the impostor; but the important person for our consideration is the Illuminizing law-giver, the Sophister of Impiety; and Swedenborg's character partakes much more of this than is generally supposed. His manner would lead us to think that his hypocrisy was not inferior to his impiety. Never did any man speak more of the love of God and of the love of his neighbor; never did any person more frequently quote the Prophets and the Scriptures; or affect more respect for Christ and more zeal for Christianity; never did any one better assume the character and tone of a sincere, religious, and upright man: Nevertheless, I must say, never did any man show more duplicity and impiety; never did any one conceal the most resolute design of annihilating Christianity and every Religion, under the mask of zeal, more completely than he did. Let all his followers protest against this assertion; to expose the *two systems* of their master will amply suffice to justify the imputation. I say *two systems*, because as Swedenborg always had *two senses*, the one *internal* and *allegorical*, the other *external* or *literal*, to explain and overthrow the Scriptures; so he has also *two systems*, the one apparent for fools and dupes; the other secret and hidden, and reserved for the adepts; the one tending only in appearance to reform Christianity on the reveries of Deism; the other leading to all the Impiety of Atheism, Spinozism, Fanaticism, and Materialism.

I lament with my readers, that such is the nature of our revolutions, that to know and unfold their causes it is necessary to study manifold Sects, and wade through disgusting systems. Few people are aware of the multitude of Antichristian, impious, and tenebrous factions that had overrun the earth to prepare the advent of our disasters. I myself for a long time despised these *Theosophical Illuminees*. But I found them at Wilhemsbaden; and the part they acted at first in concurrence with Weisthaupt,

\* Preface to the Abridgment of Swedenborg's Works—the Edition of them by Perneti—Essay on the Illuminees written by Mirabeau, Note 8.

Sweden-  
borg's  
apparent  
system.

and afterward in union with him, obliged me to investigate their Sect; and my reader must have a short and precise idea of each of their two systems. The first, which I call *apparent*, is compiled for men who still wish to preserve the words God, Religion, Spirit, Heaven, and Hell; but who, swerving from Christianity, are abandoned by the Almighty to all the absurdities and follies of *Anthropomorphism*. For such persons Swedenborg has invented *two worlds*, the one *invisible and spiritual*, the other *visible and natural*. Each of these worlds has the *form of a man*; together they compound the universe, which has also the *form of a man*.

on worlds.

The spiritual world comprehends *Heaven; the World of Spirits, and Hell*. This Heaven, World of Spirits, and Hell, are formed *to the Image of Man*, that is to say of God himself.

on God.

*For God is also man; indeed it is only the Lord or God, that can be properly called man.*—This God man is *uncreated, infinite, present every where by his humanity*—Though God and Man at the same time, he is but of one nature, one essence, and particularly *but one in person*.—It is true, there is a God the Father, a God the Son, and a God the Holy Ghost, but Jesus Christ alone is the Father, the Son, and the Holy Ghost, according as he manifests himself by the creation, redemption, or sanctification; and *the Trinity of persons in God*, according to Swedenborg, *is an impiety which has produced many others*.

This doctrine against the Trinity is one of those articles to which the Sophister and his disciples most frequently advert, and particularly insist upon, even in their Catechisms for children.

on Man.

Though we are to believe the existence of but one nature and of one person in this *God-Man, Father, Son, and Holy Ghost*, yet in each man we are to conceive two distinct men; the one *spiritual and interior*, the other *exterior and natural*. The *Man-spirit or interior*, has a *heart, lungs, feet and hands*, and all the different parts of the human frame, which belong to the *visible and exterior man*.\*

\* Every thing that is said here of this system is extracted either from the Works of Swedenborg, which I have in my possession, such as his *Doctrine of the New Jerusalem, his Spi-*

There are also three distinct things in every man, *the body, the soul, and the spirit*. We are all acquainted with the body, and Swedenborg makes no change in it; but his *spirit* is that *interior man*, who has *a heart, lungs, and a spiritual body* entirely modelled on the natural body. But the *soul*, that is the man himself, *children receive from their father; the body is the envelope and is of the mother*.

Notwithstanding this body, this spirit, and this soul, *every thing that man thinks or that he wills is infused into him through the influence of Heaven or of Hell*. "He imagines that his thoughts are actually his own, and his volition in himself and from himself, while nevertheless the whole is infused into him. If he believed the real fact, he would not then appropriate evil actions to himself, for he would reject them from himself to Hell, whence they come. Neither would he appropriate to himself good actions, and for that reason would pretend to no merit from them. He would be happy; he would see according to the Lord, the Good and the Evil;"\* or, in other words, he will find that he is master neither of his thoughts nor actions; that he is deprived of free-agency, and that he can neither merit nor demerit.

This poor being who so grossly mistakes himself when he believes himself to be thinking or acting of himself, has also fallen into a multitude of other religious errors, because he does not rightly understand the sacred scriptures. In the Books of Revelation every thing is *allegorical*, every thing has two senses, the one *celestial, spiritual, interior*; the other, *natural, exterior, literal*. It is from not having understood the spiritual and celestial sense that Christians have believed in the Son of God made Man, and in his death on the Cross for the Redemption of mankind. Swedenborg, one day present in Heaven at a great council, heard and repeats these words of an angel, who was a great divine: "How is it possible that the Christian world can abjure sound reason, and rave to such a degree as to establish the fundamental

*ritual World, his Apocalypse Revealed*; or from divers abridgments of his Works in French and English, made by his disciples.

\* Extract from the New Jerusalem and from the Arcana, Art. INFLUENCE, No. 277.

"principles of their belief on paradoxes of such a nature, which evidently militate against the divine essence, the divine love, the divine wisdom, the omnipotence, and the universal presence of God? What he is supposed to have done, a good matter would not have done against his servants, nor even a wild beast against its young!"\* The same angel told him many other things, which overturn all the remaining articles of the Christian belief.—One point in particular he asserts, which must give pleasure to the wicked, when he teaches them to scoff at Hell, particularly when he says, *that it is contrary to the divine essence to deprive a single man of his mercy; that the whole of those doctrines are contrary to the divine nature, which the Christian world does not seem to be aware of.*†

Another part of the doctrine which must be also very acceptable to the wicked, is the state with which Swedenborg flatters them in the other world, and the time he gives them after death to gain Heaven. According to his new Gospel, the instant that man believes to be that of his death, is the moment of his resurrection; and no other resurrection is allowed of. At that very instant *he appears in the spiritual world under the human form, exactly as if he was in this world; under this form he becomes an angel, and no other angels exist but those who become so at their departure from this world. All these angels inhabit the world of spirits, and are received there by other angels, who instruct them in the spiritual sense of the Scriptures. They are allowed till the age of thirty to learn this sense, and to repent in the world of spirits.*—

But lest we should revert to the delirious Illuminee, let us hasten to that part of his doctrines which constitutes the grand hopes of his disciples on earth. After having expounded all the mysteries of Christianity according to his spiritual and allegorical sense, that is to say, after having substituted his doctrines to those of the Gospel, Swedenborg informs them, that the day will come when the whole of his doctrine shall be received in this world.—

His New  
Jerusalem.

This happy day will be that on which the *New Jerusalem* shall be re-established on earth. This New Jerusalem will be the reign of the new church, of Jesus Christ

\* See Abridgment of Swedenborg, *Art. REDEMPTION.*

† Ibid.

reigning alone over the earth, as he formerly did over our forefathers before the deluge. It will be the golden age of true Christianity; and then the revolution foretold by Swedenborg will be accomplished with his prophecies.

Such is that which I have denominated the *apparent system* of the Baron de Swedenborg. My readers may easily observe, that such tools in the hands of the adepts must suffice to eradicate true Christianity from the minds of their dupes, and to make their New Jerusalem a plea for those revolutions which, in order to recall ancient times, are, in the name of God and of his prophet, to overthrow all the altars and thrones existing under the present Jerusalem, that is to say, under the present churches and governments.

From the midst of this chaos of delirium, and these prophecies of rebellion, let us bring forth that other system, which appears to have been reserved to the profound adepts. It is that of Materialism and of the purest Atheism. This system is occult in Swedenborg's works, but it is wholly contained in them. Here we should no longer have to deal with the prophet in delirium, but with the most artful Sophister, were I not aware that such hypocrisy is not entirely incompatible with a disordered mind. I will explain: it sometimes happens, that the minds of men will rave on certain questions, though perfectly sensible and reasonable on others. There are also madmen who will constantly pursue their object; their principles may be extravagant, but they never lose sight of their consequences. They will even reason on them, and combine them with all the art of the most subtle Sophister.—I think it is in this class that Swedenborg is to be ranked; I believe it, because not only his writings, but many circumstances in his life, serve to confirm the conjecture. For example: at Stockholm, after having made a general officer (who came to pay him a visit from Mr. Euler, the Prince of Orange's librarian) wait in his antichamber for a considerable time, he at length came to him and made his excuses, by saying, Indeed, General, just at that moment St. Peter and St. Paul were with me; and you easily apprehend, that when one receives such visitors one is in no hurry to dismiss them.—My readers must as easily conceive the opinion the General formed of the Baron, and the account he gave of him to Euler,

At another time, on a journey from Stockholm to Berlin, one of his companions, awakened by a noise which Swedendorg was making, and thinking he was ill, went into his room. He there found him in bed, fast asleep, very much agitated, and in a great heat, repeating in a loud voice the questions and answers of a conversation which he dreamt he was holding with the Virgin Mary. The next day his fellow-traveller asked the Baron how he had slept the night before; he answered, "I had yesterday asked a favor of the Virgin Mary in the most pressing manner; she paid me a visit this night, and I had a long conversation with her."

The first of these facts will be vouched for by Mr. Euler; and with respect to the second I think it is as well founded.

We will now show how these anecdotes are blended with the history of a Sect that has powerfully contributed towards our Revolution.

Swedenborg, anterior to the derangement of his mind, had formed a system leading to Materialism; and this continued deeply rooted in his mind after his illness. He then added his male and female spirits, and some extravagances of the same nature. With respect to the remainder of his system, he follows up his principles in a consequent manner, and unfortunately the whole tends to Materialism. Sophisters and infidels, no doubt, soon perceived that they could make a tool of this unfortunate man; they set him up as a Prophet, and his reveries were opposed to the truths of Christianity. Let us for a moment attend to his most zealous and artful apostles. It is thus that they speak of his first works, in order to captivate the reader's mind in favor of his subsequent writings. "According to the discoveries made by the Baron de Swedenborg, every human body consists of several orders, of forms distinct among themselves, according to the apparent degree of purity respectively belonging to each; that is to say, in the interior degree is to be found the basis or receptacle of the second degree, which is more pure and more interior than the first. In the same manner, the second serves as the basis or receptacle for the third, which is more elevated, and is the purest and most interior of the three. It is in the latter that resides the human spirits, which is an organized form ANIMA, corresponding with the corporal spirit



\* ANIMUS, and vivifying it, while it derives its own life directly from the spiritual world.\*

After having seen this famous discovery of the master, and on which the disciples lay so much stress, let us inquire what are the true significations of, or real expressions appropriate to this *human spirit* or *organized form*, which Swedenborg calls the *soul*; or to this *corporeal spirit* denominated *animus*. This *soul* and this *spirit* will be found to be no other than organized matter, one of those *bodies* which is called the *germ*, and which are as much matter, both in the animal or vegetable reign, as the body, the branch, or the fruits they produce. It is easy then to conceive what Swedenborg means by *form* or *soul*, or by that *spirit* which has lungs, feet, and all the different parts of the human body. The soul is *organized matter*, and the spirit is *living matter*. Terms may be changed, but in fact nothing is to be found but matter, and a monster of hypocrisy, who, after the example of the soul, will reduce his God to matter also. To prove this assertion, let the following proposition be noticed—*God is life, because God is love—Love is his essence, wisdom his existence—The heat of the spiritual Sun is love, its light is wisdom*† What a deal of twisting and turning to say, that God is no more than the heat and light of a Sun supposed to be *spiritual*; for if God is *love and wisdom*, and that this *love and wisdom* are only the *heat and light* of this Sun, is it not evident that God is nothing more than the heat and light of that Sun. When, therefore, the reader shall, in Swedenborg's works, meet with expressions such as these, *God is life, because God is love, and he alone is life*, he will naturally substitute *God is life because he is heat; he alone is life because life is only supported by heat*; and he will have Swedenborg's real meaning. This might still leave some idea of a spirituality, if this Sun, whose light and heat are God, was really spiritual; but for the solution of this question let us again appeal to Swedenborg, and we shall find that the *spiritual sun* is nothing more than *atmospheres, receptacles of fire and of light, the extremity of which produces the natural*

\* Dialogues on the nature, the object, and evidence of Swedenborg's theological writings, London 1790, page 24 and 25.—Also the Animal Reign, and the Economy of the Animal Reign, by Swedenborg.

† See the Abridgment of Swedenborg, Art. GOD.

*sun.* This also has its *atmospheres*, which have produced by three degrees material substances.—These same atmospheres of the natural sun, decreasing in activity and in expansion, ultimately form masses whose parts are brought together by the pressure of weighty substances that are fixed and at rest, and which we call *matter*.\* In clearer and more intelligible language, here will be the Deity and its generations according to Swedenborg. In the first place, a Sun, supposed spiritual, forms itself in the higher regions of the most ardent and luminous fire: the heat and light of this fire is God. This God, in this state, as well as this Sun, is nothing more than matter in a state of expansion, agitation, fire, and incandescence. As long as matter remains in these burning regions, Swedenborg does not chuse to call it matter, but the *spiritual sun*.—Particles less subtle, or not so much heated, are carried to the extremity of these regions. There they cluster together, and the *natural sun* is formed. They are not matter as yet; but the grosser particles of this second sun unite together at the extremity of its atmospheres; there they clump together, cool, thicken, and form heavy masses, and at length acquire the appellation of matter. These particles are no longer God, or the spiritual sun, because they are no longer in a state of fire. What then is this God of Swedenborg, if it is not fire, or all matter in a state of fire, ceasing only to be God, when it ceases to be burning and luminous? And what abominable hypocrisy is this, where, under the cloak of thus changing the terms, the most downright materialism is preached?

Let my reader form what opinion he pleases as to the man who has broached such impious absurdities; he must never forget that there exist men always ready to adopt the most extravagant errors. Some because they are unable to distinguish a sophism, others again because their impiety leads them to rejoice at every new blasphemy.—Swedenborg has met with disciples of both these descriptions; and hence arose two distinct Sects, the one public, the other occult. The first comprehends those men so easily imposed upon by hypocrisy, and by their own credulity; they had called themselves Christians and adored Jesus Christ; but when Swedenborg had called his God *heat and light*; or his *spiritual sun* by the name of

\* Ibid. *Art. CREATION.*

Jesus Christ, they still continued to think themselves the followers of Christ, though they were only the Spectators of Swedenborg's reveries. He evidently is the declared enemy of the principal mysteries of revelation, particularly of the Trinity, and of the Redemption of mankind by the Son of God dying on a cross for the salvation of sinners; he nevertheless talks a great deal about revelation; he assumes a devout tone, and with his *allegorical* and *spiritual sense* would appear rather to reform than to destroy all; and his followers do not perceive that with his allegorical sense he is only repeating the arguments of the Sophisters against revealed religion, in order to renew all the follies and impieties of the Persians, Magi, and Materialists.\* They tell these poor people of his miraculous visions, of his prophecies, and of his discoursing with the angels and spirits; they are ignorant of the first principles of criticism, and believe in all these marvellous stories of Swedenborg, just as children do in the history of Raw-head-and-bloody-bones told them by an old nurse.

The *new Jerusalem* in particular has gained over many profelytes to Swedenborg. I observe in one of the most famous abridgments of his works, that so early as the year 1788, *the single town of Manchester contained SEVEN THOUSAND of these illuminized Jerusalemites, and that there were about TWENTY THOUSAND in England.*† Many of these beatified beings may be very well intentioned; but with this new Jerusalem they daily expect that great revolution which is to sweep from the earth every prince and every king, that the God of Swedenborg may reign uncontroled over the whole globe.‡ And that revolution, which they saw bursting forth in France, was nothing more in their eyes than the fire that was to purify the earth to prepare the way for their Jerusalem.

\* Some readers, I know, will be surprised to see me charge with materialism a man who talks so much of the spirit, soul, God, and religion. But I must request them to weigh the proofs adduced before they decide against me. Had I been writing another sort of work I might have prolonged the discussion; but I think I have said sufficient to prove, that Swedenborg never acknowledged any other spirit but matter, or the elementary fire.

† Ibid. Preface to a note, Page lxviii.

‡ See his *Apocalypse Revealed*.

Should they still remain in the dark as to the menacing tendency of such doctrines for every state, let them learn it from the revolutionary Sophisters. They have publicly declared the hopes they have conceived of those *Seëts that are springing up on all sides, particularly in the north of Europe (Sweden) and in America*. They even in plain terms express their expectations grounded on the *great number of Swedenborg's sectators and commentators*.\*

And indeed if we do but cast our eyes on those that are most admired by the Sect, we shall find all the grand principles of the revolutionary Equality and Liberty, and those Jacobinical declamations against the Great, the Noble, and the Rich, and against all governments. We shall find, for example, that their *Religion*, or their new Jerusalem, *cannot be welcomed by the Great, because the Great are born transgressors of its first precept*. Neither can it be approved by the Nobles, because *when mortals aspired at nobility, they became proud and wicked*. Still less can it be admired by those who do not delight in the confusion of ranks, because *the pride of ranks produced inhumanity and even ferocity*; and even long before the revolution we shall see the adepts inculcating that grand principle of anarchy and revolution, that *the law is the expression of the general will*, and thus preparing the people to disregard every law that had been made heretofore, either by their sovereigns, their parliaments, or their senates; encouraging them to sound the alarm, to overthrow them all, and to substitute the decrees and capricious conceits of the populace in their stead.

But all this revolutionary concatenation as yet only characterises *the dupes* of the Sect of Illuminizing Jerusalemites. The profound adepts had taken refuge in the dens of the *Rosicrucian masonry*. Those were their natural asylums, the greater part of the tenets perfectly coinciding with those of the ancient Rosicrucians. After the example of their Doctors, Swedenborg tells us, that his doctrines are all of the highest antiquity, and similar to those of the Egyptians, the Magi, and the Greeks; he even asserts them to be anterior to the deluge. His new Jerusalem has also its *JEHOVAH*, its *lost word*, that has

\* Preface to the *Physical Observations*, anno 1790, by La Metherie.

been at length revealed to Swedenborg. Should any person be tempted to seek it elsewhere, he must go in quest of it among those clans where Christianity and political laws are not known.\* Swedenborg tells us, that it might be found in the north of China, and in Great Tartary, that is to say among that species of men who have preserved the most of that Equality, Liberty, and Independence, which the *learned* Jacobins pretend to have been anterior to civil society, and which most certainly is incompatible with it. Here then it appears, that Swedenborg's views coincide with those of the occult lodges, aiming at the overthrow of every religious and civil law, and at the downfall of every throne. His God *heat* and *light*, his God fire and spiritual sun, his twofold world and twofold man, are only modifications of the God light and the twofold principle of Manes. The Rosicrucians must then have found in Swedenborg's systems what they so much admired in the Manichæans. Their Magic, Evocations, *Eons*, Cabal, &c, were to be traced in the male and female spirits. In short, what numberless adepts must not this *new Jerusalem*, or revolution, carrying man back to primitive Equality and Liberty, have found in the occult Lodges? It was there indeed that Swedenborg's mysteries become connected with those of the ancient Brethren. These new or compound adepts styled themselves *Illuminees*. Notwithstanding the Atheism and Materialism of their master, they, after his example, perpetually talked of God and of spirits; they even affected to speak much of God, and people were persuaded that they believed in a Deity; hence they received the denomination of *Theosophical Illuminees*. Like the writings of their founder, their history is a mere labyrinth of impiety and imposture. It will suffice for our readers, at

\* Swedenborg's expressions are, *De hoc verbo vetusto quod ante verbum Israeliticum in Asia fuerat, referre meretur hoc novum; quod ibi adhuc reservatum sit, apud populos qui in Magna Tartaria habitant. Locutus sum cum spiritibus et angelis qui in mundo spirituali inde erant, qui dixerunt quod possideant verbum, et quod id ab antiquis temporibus possederint—Quærite de eo in Chinâ et forte invenietis illud apud Tartaros. (Apocalypsis Revelata, Chap. 1. No. 11.)* Is not this a continuation of that same plan, always holding out nations plunged in the most savage ignorance, and a perpetual prey to anarchy, Equality and Liberty, as the models to which we ought to look up?

this period, to know that their head-quarters was at Avignon;\* that they had a famous lodge at Lyons; that they were spreading chiefly in Sweden, and were making progress in Germany. Their mysteries at that time had mingled with those of the Martinists; or it might be more correct to say, that the Martinists were only a reform of the Swedenborgians; and in France the appellations of Illuminee and Martinist were synonymous. In Germany they began to distinguish themselves under the names of *Peilaletes* and *Benevolent Knights*. But whatever may have been their assumed names, they most certainly of all the modern Masons were the nearest of kin to Weishaupt. Systems and means may have differed sufficiently to excite jealousies; but on both sides we find the same determined wish for a revolution as antisocial as it was anti-religious. They were equally ardent in their desire of multiplying their adepts, by a general intrusion into the Masonic Lodges. Both Sects had their deputies at Willemshaden, and I will describe their mutual contests and successes in the following Chapter.

\* In a work under the title of *The Red Lodge discovered to Sovereigns*, I read, that "the Rite of the Theosophical Illuminees appears to have taken its origin at Edinburgh, where the Red Lodge was formed by a scission from the Blue Lodge; that this Red Lodge (of the Theosophical Illuminees) had immediately established a subordinate Lodge at Avignon." (Page 9 and 10.)—I should have been very glad to have found proof of this origin, as at present it rests on the bare assertion of the author. Be that as it may, however, the Illuminees of Avignon are sufficiently well known in France. Ever since the year 1783, that Lodge has been looked upon as the parent stock of all those that have since spread over France with their abominable mysteries.

And here I think it right to say, that this *Red Lodge discovered to Sovereigns* is by no means the work that I mentioned in my second volume under the title of *Depositions made by Kleiner*. The extracts made from this latter work, and which are in my possession, give me reason to think, that it contains details of a very different nature. The author there speaks as an eye-witness; and, among other things, gives the tradition current in his Lodge, and with respect to the lessons that Weishaupt is supposed to have received from a certain Kölmer.—These depositions would be a valuable document; and it is, perhaps, on that very account that the Illuminees have destroyed it. At least I am obliged to say, that, notwithstanding the numerous inquiries which I have made, I have not been able to procure it.

*Note to CHAP. IV. vide Page 81.*

I think it incumbent on me in this place to mention the observations which I have heard, and the strictures that I have received from divers Masons, on what has been said of their degrees in the second volume of these Memoirs. According to some of the Brethren, *I have said a great deal too much*; according to others, *I have not said enough*. The reader will easily conceive, that the former consists of those Brethren in whose favor an exception has been made, as too honest and upright to be admitted to the higher mysteries; and that the latter are men who, after having been admitted into the occult Lodges, blush to think that they could ever have deserved such an admission. Both are entitled to my thanks; I also owe them an answer; more particularly those German observers, who have been kind enough to send me some very important discussions on Masonry, and whose learning can only be equalled by their politeness. They are persons of too accurate understandings not to perceive that their negative testimony must naturally vanish before the positive evidence of those who confess the whole. A very ancient Mason, speaking of a particular Lodge of which he had been a member, told me, "He was perfectly aware, that several Masons, respectable for the purity both of their religious and political principles, and of their general conduct, had often attended a certain Lodge; but that he also knew what precautions were taken when they were present; and further he could assert, that the generality of the Brethren belonging to that Lodge had been the most ardent promoters of the Revolution. Some of them had held high stations in it, and one of them had become minister." These precautions taken are more than a sufficient answer to those who have not seen anything improper, tho' admitted to the Lodges.

In the second place, my German observers, though they wish to justify the institution and views of Free-masonry, candidly confess, that *Masonry has been corrupted for more than these three hundred years past*; and this is more than sufficient to prove the intrigues to which it has been subservient.

The principal objection made by these gentlemen is, that I have confounded Free-masonry, which has but three degrees, with the new and ancient Rosicrucians, and other degrees of modern creation. My answer is, that if *ALL Masons* are not *Rosicrucians*, *ALL Rosicrucians* are *Masons*; that I have made the proper exceptions for the first three degrees; but that will not hinder these first degrees from being, as they really have been for this long time, a noviciate for the Rosicrucian degrees. I will not dispute upon terms; let any person give me a name by which I may call this body of *Apprentices, Fellowcrafts, Masters, and Rosicrucians*, and I will with pleasure admit it; but till that be done I must speak such a language as my readers can understand. In short, I know that Masonry formerly existed without Rosicrucians; but I should be glad to

see it proved, that those occult mysteries now removed to the Rosicrucian degrees did not belong to the first three degrees. I think I could prove that they did; and the inference would be, that Masonry at no time could have been free from those dangerous mysteries or real plots. At present it suffices for my object, to have proved what the Masonry of the present day is; and that is most certainly demonstrated by the very nature and the authentic documents of its higher degrees. To the proofs already adduced I am now enabled to add (if I chose it) memorials, letters, and formal declarations of repenting Masons, certainly not men whose testimony could be questioned. One of these is a worthy magistrate, who, admitted a Free-mason about the year 1761, had passed a great part of his life in the dark recesses of Masonry. The other is a military man, at present as zealous for his religion as he formerly was for the mysteries of Masonry. The first declares, that what I have said of Masonry is true, but that I have not said *all*. The latter writes me word, that I have rather *softened* than exaggerated the occult degrees. In fact, the former gives me a clearer insight into the three Rosicrucian degrees; the first is entirely *Christian*; the second is denominated the *Founders*, or the *Cabal*; the third is that of the *Natural religion*. The particular object of this third degree was, 1st, to avenge the Templars; adly, to seize on the island of Malta, and to make it the *first seat of natural religion*. He told me indeed things scarcely to be credited. For example, and these are his words, "That about the end of the year 1773, or in the course of 1774, the Lodge of which he was Master received a letter from the *Grand Orient*, purporting to be a copy of a letter which it had received from the King of Prussia. It was only to be communicated to the *Knights of Palestine, the Knights Kadosh*, and the *Scotch Directory*. This letter was transmitted to us by the corresponding Lodge; and though it had already been read in several Lodges, it only contained three signatures. It exhorted us, in order to fulfil the oath we had taken, to sign an obligation to march at the first requisition, and to contribute both by our persons and our moral and physical powers, to the conquest of the island of Malta, and of all the former possessions, situated in the two hemispheres, which had formerly belonged to the ancestors of the Masonic Order. The object of our establishment at Malta was the possibility of converting that island into the seat of natural religion." I objected to the author of this memorial, that if I wrote this account nobody would believe me. Let people believe or not, as they please, he answered, I both saw and received the letter; my Lodge, however, refused to sign it:—I also say, let it be believed or not, I have the memorial and can attest, that the author is a man much and deservedly esteemed by all who know him.

The second Observer, who is also a repenting Mason, informs me. 1st, That in the hypothesis I had advanced on the origin of Masonry, I had only copied one of the Masonic Traditions, which taught that *Manes* was the real founder of Masonry. adly, That "in the Lodges of the *Knights Kadosh*, af-



"ver all the oaths, ceremonies, and trials, more or less terrible, wicked and impious, three Manikins are shown to the Candidate, representing *Clement V. Philippe Le Bel*, and the *Grand Master of Malta*, each attired in the attributes of their dignities. The unhappy fanatic is here to swear eternal hatred and death to these three proscribed persons, *entailing that hatred and death on their successors in their default*. He there strikes off the three heads, which, as in the degree of *Elect*, are real when they can be procured, or filled with blood if fictitious. He does this, crying out *vengeance, vengeance! &c.*" It is evident that I had softened the barbarity of this decree, for I had spoken but of one head to be struck off, when in reality there are three. I am not at liberty to name these two Memorialists; but two other witnesses I may name. — The first is the Count de Gilliers, who, living on intimate terms with great and profound Masons, had so well laughed them out of their secrets, that he gained admission into the Lodges without undergoing any trials; and he makes no difficulty in saying, that he has been an eye-witness to three-fourths of what I have said. The other, the Count D'Orfeuille, gives me leave to say, that though he was for a long time the Master of a Lodge, he can observe but very slight differences between the Rosicrucian degrees which he has given and seen given, and those which I have described.

I am at present in possession of twenty original Masonic degrees; and of four accounts of the *Rosicrucian* degrees, two in manuscript and two printed. The first was sent me from Germany, the second from America, the third was printed in France, and the fourth in England. They differ considerably from each other: but all of them coincide in about fifteen lines, precisely the most impious, those which contain the Masonic explanation of INRI. The account which I followed in my second volume was that published by the *Abbé Le Franc* in his *Poile Leuée*, and his *Conjuration decouverte*. Several Masons had informed me, that he had accurately delineated the proceedings of the Lodges; but I am now able to say whence he had procured those Masonic decrees whose ceremonies he had so well described; and I learned it in the following manner:— One of these respectable Ecclesiastics who have found a retreat in the generosity of the English nation from the persecutions of his countrymen, and who to the greatest simplicity of manners joins the knowledge and practice of his duties, Mr. De La Haye, Curate of Fié in the diocese of Mans, hearing that I was writing on Free-masonry, was kind enough, before he had seen my work, to send me some Memoirs that he had written on the same subject. When he came to ask me my opinion on them, I told him, "that, allowing for difference of style, his work I said long since been printed, and the Jacobins in return had massacred the Author at the Carmes on the famous second of September." I then showed him the *Abbé Le Franc's* work, who had added but little to his, and both had fallen into the same error in attributing the origin of Masonry to Socinus — This worthy ecclesiastic answered me, "That he had been

"perfectly unacquainted with the existence of the Abbé Le Franc's work, but that he could easily account for its coincidence with his. I had, said he, several Free-masons in my parish. In my neighborhood in particular was that unfortunate Fessier, a famous Brother of the Lodge at Alençon, since become such a terrible Jacobin, and the intruded Bishop of Séez. Several of these Masons renounced their errors; and, as a proof of their total renunciation of the Lodges, they gave me up all their papers and Masonic degrees. I had made a digest of these degrees. Mr. Le Franc, who was at that period in our diocese, pressed me to publish them; but I did not dare do that, for fear of the Masons, and I rather chose to give a copy of the whole to Mr. Le Franc, requesting him to use it as he thought fit. Mr. Le Franc went to Paris; the Revolution took place; and he doubtless thought it would be useful to publish the work I had given him, having first improved it by the polish of his style; and he certainly has done it better than I could. If his work has done any good, I am happy that he published it; but I am very sorry to reflect that it caused his death."—This latter sentiment, and the fear lest I should suspect the Abbé Le Franc of a breach of confidence, seemed solely to occupy this worthy man's mind. I could not help praising Mr. Le Franc for having had more courage in publishing the work than he had had; and he had besides given it the style of a Man of Letters. The point, however, most interesting for our object is, to find in this anecdote a new proof of the authenticity of the degrees published by the Abbé Le Franc, which I had quoted with so much confidence. The testimony of repenting Masons is far more to be relied on than the assertions of those who continue to be dupes or persist in their errors.—I address this note to those readers who may still entertain any doubt of the authenticity of the degrees as I have published them. I also declare to the adepts, that nothing would give me greater satisfaction than to see an answer founded, not on nonsense and scurrilous abuse, but on good reasoning. I am perfectly aware, that a very excellent work on Masonry might be made. Their Letters and my Answers, with other materials that I have by me, may, perhaps, at some future time, furnish the subject for such a work.

## CHAP. V.

*Knigge's Intrigues and Successes at the Congresses.—Official Reports of the Superiors of the Order.—Multitude of Masons illuminized at this Period.*

OF all the general assemblies that had been held by the Masons for these last twenty years, whether at Brunswick, Wisbaden, or in any other towns in Germany, none could be compared with that of Wilhemtsbaden, either for the number of the deputies or the variety of Sects of which it was composed. One might say, that all the incoherent elements of Masonry had been thrust into one den. Knigge informs us, that he had had the honor of being deputed by his ancient brethren; that he might have taken his seat and been present at the deliberations; but, foreseeing the issue of it, he thought he could more usefully serve the cause of his new Illuminism by directing the part that *Minos-Dittfurt* was to act in the interior of the Meeting, while he himself would hover around and observe the exterior. His first plan of attack was to gain the *Templar Masons of the Strict Observance*, with whose secrets he was well acquainted, and he had frequently attended their Lodges, that he might thro' their means ensure a majority of votes. Had he succeeded in this plan, Weisshaupt's code would have been decreed at this general congress, and would have become at once the standard law for millions of Masons scattered throughout the globe, who would thus have been illuminized and ready to fall forth from their lurking places at the command of their Antisocial Chief.

When describing this plan of attack, Knigge takes care to inform his readers why he abandoned it:—"I own (says he) that I always retained a certain predilection for my former brethren of the *Strict Observance*; I had already illuminized so great a number, that I was in hopes of uniting their system with ours. My intention most certainly could never be to deliver up to the Congress all our papers, and thus to put ourselves at the mercy of the deputies. I had not received such pow-

"ers from those who sent me. *And beside, we, who did not seek after that power that gives greatness, rank, or riches; we, who did not seek to reign in splendor and in the eyes of the public; we, in short, whose constitution was to act in silence and with secrecy; how could we go and make ourselves dependent on an Order so destitute of unity in its systems.*

"I made, however, an offer of my services; I made it both in writing and by word of mouth; and all the answer I received was, that I might send or present my papers to the Congress, and that they would judge of those parts that were to be approved or rejected."\*

Stung to the quick at such contempt, Knigge conceived himself absolved from all his oaths, and from every duty toward his ancient brethren. Abandoning all hopes of conquering the whole body, *he resolved to attack them one by one, and then to gain over the whole body, Lodge by Lodge.* He agreed with the assessor *Minos* to direct their whole attention in future toward two points; the first, to hinder the assembly from passing any resolutions detrimental to the interests of their Illuminism; the other, to facilitate its intrusion into the Lodges, and that with so much art that no degree, nor any Grand Master, could be an obstacle to the domination of the Bavarian Brethren; and that means should be found sooner or later to unite the code of the Illuminées with that of the Masons. —Such was the object of the mission entrusted by Knigge to his co-adept *Minos*, whom he charged to get the following resolutions passed: "1st, A sort of union of all the Masonic systems in the first three degrees, so that a Mason admitted to these three degrees should be acknowledged as a true brother by every Lodge of whatever class or system it might be.—2dly, That in common Masonry no mention should ever be made of the higher degrees or of the unknown Superiors.—3dly, That all transmitting of money to the Masonic Superiors should be forbidden.—4thly, That a new code should be prepared for the brethren.—5thly, That every Lodge should choose its own Superiors and Directory, that is to say, should declare to which Grand Lodge they chose theirs should be subject."†

\* Last Observations of *Philo*, Page 81.

† Original Writings, Vol. II. Knigge's Report of *Dimsh* 1132, or January 1783.

While *Minos* was thus following his instructions within, Knigge was without, acting the part of Insinuator and Scrutator. "I sought to know, (says he in the same report to the Areopagites) and I knew what turn things were taking in the assembly. I knew all the different systems that different parties wished to make predominate; I then entered into a correspondence, which I still continue, with the Chiefs of Zinnendorf's party.\* I also sounded the Chiefs of other parties by various means. Several came of themselves and disclosed themselves to me, entrusting me with all their secrets because they knew that I was solely actuated by a wish for the general good, and not by personal considerations. In short, some of the deputies learned (*I know not how*) that our Illuminism was in existence. They *almost all* came to me to entreat me to admit them;—I thought it proper to exact the *reversal letters* (of our candidates) from them, commanding them to keep absolute silence on the subject; but I took care not to entrust them with the least part of our secrets. I only spoke to them of our mysteries in general terms, during the whole time that the Congress continued."†

This method of proceeding, and the art with which he insinuated that Masonry, undoubtedly, was in possession of mysteries of the highest importance; but that the profound Masons, who were in possession of such mysteries, were not to be met with at the congress, greatly augmented the curiosity and stimulated the ardor of the deputies for his Illuminism. The care with which he took the *reversal letters*, the character of candidate, the promise he exacted at the same time of all these deputies not to second any proposition detrimental to the new brotherhood, were sufficient to ensure him against any resolutions that might be entered into by the meeting. Beside, the dispositions he observed in these deputies were sufficient to strengthen his hopes. "I owe them the justice to say," he continues in his report, "that I found *the greatest part of them in the best dispositions*; that if their con-

\* This system of Zinnendorf was an incoherent medley of the Scotch and Swedish degrees, of the Knights Templars, of the *Confidants of St. John*; and at that time was the predominant system in Germany.

† Original Writings, Vol. II. Knigge's Report of *Dimeb* 1122, or January 1782.

"duft was not effective it was for want of having been  
 "nurtured in a better school.\* . . . . It was with plea-  
 "sure I observed, that if the *excellent intentions* that had  
 "brought these men together *from all corners of Mason-*  
 "*ry*, were not more efficacious, it was because they could  
 "not agree on principles. *Most of them* appeared to be  
 "ready to follow any system that they judged conducive  
 "to give to their Order that utility and activity that was  
 "the object of all their wishes."†

Whatever may be the partiality of the historian for the Masonic Brotherhood, it will be impossible for him to invalidate this terrible evidence of Knigge against their chosen and privileged members; against those whom the Order judged most worthy of representing it in solemn congress. No man can misconceive the signification of *best dispositions* or of *excellent intentions* in the mouth of Philo-Knigge. They evidently demonstrate men who needed only to be made acquainted with the means of working a revolution of impiety and anarchy, to undertake it. This vast Brotherhood of Masons must, at this period at least, have been sorely affected in its higher mysteries. It was prepared for conspirators even of Weishaupt's stamp.

Certain of success, Knigge seems to have left the assembly to its disorderly deliberations; and notwithstanding the imprudence with which he taxes Minos, the latter succeeded in obtaining the decree of the principal particulars agreed between them. It was forbidden that any brethren should call each other Heretics (*Verketzern*). It was decided that the first three degrees alone should be looked upon as essential to Masonry. Commissaries were named to digest certain regulations, the plan of which had been given by the assembly, as well as of a general code. The choice of the higher degrees and of systems was left to the decisions of each Lodge. The rest of the deliberations were as boisterous as might be expected from the variety of Sects. I have before me a manuscript account of this assembly written by a very learned Mason, and it contains nearly as much lamentation as it does instruction. Among other things I find, that the Duke Ferdinand of Brunswick was proclaimed Grand Master of all Masonry, and that few members recognized him as

\* Ibid.

† Last Observations, Page 85.

such. Again I see, that it was wished to abrogate the system of the *Templar Masons*, whose abominations and secrets had been exposed by some false brother in a work called *The Stone of Scandal*, but that few Lodges would obey the abrogation. Moreover an attempt was made to quash all Sects and Schisms; but they neither could be overpowered, and confusion continued to prevail with redoubled force.

Let us however observe, that if any system can be said to have gained a preponderance it was that of the *Philaletes*, a sort of spurious offspring of Swedenborg. The most famous Illuminees of that set, *Wilhermoz*, *St. Martin*, and *La Chappe de la Henriere*, had made an attempt to connect themselves with the Hero of Crevelt and Minden; it is even asserted, that he was misled by their appellation of *Philaletes* and of *Benevolent Knights*. Strong, however, in his protection, neither they nor their agents spared any pains to carry the day at Willemshaden; they were well supported, and victory must have infallibly declared in their favor, had not Knigge already gained over so many of the deputies. Hence the result of this too famous congress was to have been the delivery over of all the Masonic Lodges, and, with them, of all the governments of Europe, to two Sects of Illuminees, the most impious and the most disastrous in their views, and most unrelenting in their zeal for the overthrow of every religion and of every government whatever.

I know not into which of these two sects the Count de Virieux had been initiated; but either might have suggested the manner in which he described the result of this Masonic Congress. On his return to Paris, being complimented by the Count de Gilliers on the sublime secrets he had been in quest of at Willemshaden, and pressed a little by the sarcastic style with which the Count was wont to jeer the Brotherhood, he at length answered, "I will not tell you the secrets I bring; but what I think I may tell you is, that it is all much more serious than you think. *The fact is, that a conspiracy is now contriving, and that with so much art and of so profound a nature, that it will be very difficult for Religion and Nations not to sink under it.*" Happily for Mr. de Virieux, said Mr. de Gilliers when he told me this anecdote, the Count had a great fund of probity and uprightness. What he had learned on his mission so disgusted

him with the mysteries, that he abandoned them and became a very religious man. It was to this event that his great zeal against the Jacobins may be attributed.

Unfortunately for all nations, these plots did not inspire the other Masonic Deputies with a similar horror. The Congress being terminated, *Philo-Knigge* hastened to reap the benefit of his intrigues; and his harvest was much more plentiful than he expected. On the breaking up of the assembly, the deputies flocked to him to beg admission to the mysteries. Such candidates needed no long noviciate, or tedious trials in the minerval schools; they were to be conducted quickly to the mysteries; and Knigge admitted them to the degrees of Epopt and Regent, *which they all received* (he tells us) *with enthusiasm*.\* "All of them *were enraptured* with our degrees of Epopt: of Regent; all were enchanted with these *master-pieces*, for so they styled these degrees. Two only made some slight observations on certain expressions, that may be easily changed according to local circumstances, and particularly in Catholic countries."†

Were it not that all honest Masons would sink under grief and astonishment, I should conjure them to weigh for a moment these words, *all were enraptured, all received them with enthusiasm*; all Elect, Rosicrucians, Templars, Brethren of Zinnendorf, Brethren of St. John, Knights of the Sun, Knights Kadosh, Perfect Philosophers; all hearken, and receive with enthusiasm those oracles of the Hierophant which cast such light on their antique mysteries, and, expounding the meaning of their *Hiram*, their *Mac Benac*, and their *Polished Stone*, show that they contain nothing more than that primitive Equality and Liberty, as well as that Morality, which entirely consist in the art of annihilating princes, governments, religion, and property! When these Deputies shall return to their *Orients*, and spread themselves throughout the Masonic Directories and Provinces, will not these original plots be intruded on your Lodges under the pretence of mysteries? Fly then such dens of sedition; and

\* Die höheren graden wurden mit enthusiasmus angenommen.

† Jeder mann war zufrieden—Meine Leute waren entzückt über diese meister stücke. *Last Observations, Pages 123 and 132—and Original Writings, Let. 1, of Philo to Cato.*



learn once for all, that those men in whom you place such confidence are profound conspirators abusing your confidence, just as they will that of princes at a future day.— View then this pretended Brotherhood as a hoard of conspirators, who have long waited only for the baleful genius of a Weishaupt to launch out into all the crimes of revolution.

From the period when these Masonic Deputies were illuminized, the Bavarian Sect assumed a menacing aspect; and its progress is so rapid, that the universe will soon be overrun with Conspirators. The center of action may be said to have been at Frankfort, where Knigge resided; and he computes the number of persons he had illuminized, and nearly all of whom were Masons, at five hundred.\* There is scarcely a town in his neighborhood, but has its Epopts and Minerval Schools; Franconia, Swabia, the Circles of the Higher and Lower Rhine, Westphalia, &c. swarm with them.

The towns of Vienna and Berlin almost immediately showed that Austria and Prussia were falling a prey to Illuminism. Tyrol had been already infected, and the same apostle had proceeded to carry it into Italy. In the north adepts were making their attacks on the Lodges of Bruxelles and of Holland, while others were preparing to introduce *Weishaupt's mysteries into England*. In Livonia they had gained footing; and treaties were making in Poland, to throw the whole power of the Confederations into the hands of the Illuminees. If the day of France was not yet come, it was because they entertained deeper views on her; but the day was to come, and all Europe shall now know why it has been deferred.

It would be of little avail for me to have produced Weishaupt's code, were I not also to produce demonstrative evidence of its progress and continuation. History will demand that I prove the existence of this Sect, its mysteries, and conspiracies, ranging from the north to the south, and from the east to the west, enlisting under its banners that multitude of hands which it needed to work revolutions. To effectuate this, I shall again appeal to their own annals; they are mutilated, it is true; but notwithstanding that, they are menacing, and they are demonstrative.

\* Original Writings, Vol. II. Let. from *Phil.* to *Carr.*

Official  
Reports.

I.  
Of the  
Province  
of Pano-  
nia.

In the very year after the congress of Willemshaden we find five provinces completely organized according to the Laws of the modern *Spartatus*, under the general direction of *Philo-Knigge*, and in full correspondence with the illuminizing Areopagites.† Even during the time of the congress we find in the *Original Writings* not only simple letters on the progress made by a few candidates, but official reports, and statements made by the Provincials of their provinces, relating to the progress of their novices, of their initiated, and of their emissaries. Let us cast our eyes on these documents, for none can be better authenticated. Perhaps I might have done well to have translated the whole of them; but tho' I abridge them, they will still retain the whole force of evidence.

The first of these reports is from *Mahomet*.† This Provincial of a new species was the Baron SCHROECKENSTEIN, the same whom Weishaupt so early as the first year of his Illuminism, enlisted at Aichstadt, and whom he classed among those foolish Aristocrats who were to swallow the bait. The Baron so completely swallowed the bait, that in six years we find him one of the Chiefs of the Conspiracy. The Province he presided over in the Illuminized Geography was denominated *Pannonia*, comprehending the districts of *Morea* and *Latium*, which comprise the Lodges of *Olympia*, *Damietta*, *Tibur*, *Hispalis*, *Damascus*, *Sichem*, *Nicomedia*, and *Surentum*. I find that his residence is at Aichstadt; and he informs the Areopagites, that he has given the name of *Sarentum* to the new colony of Mompelgard, which he looks upon as belonging to the Duchy of Wurtemberg, and therefore should be comprised within the district of *Latium*. I also find that *Nicomedia* is Augsbourg; hence I conclude, that the Lodges under the inspection of this adept were so many conquests made by Illuminism, partly in Bavaria, and partly in Swabia.

† Original Writings, Vol. II. Let. 3, from *Philo* to Weishaupt.

† This report is of the month of *Chardad* 1752, that is to say June 1782, consequently anterior to the breaking up of the Malonic Congress. *Mahomet* is nevertheless in direct correspondence with *Philo-Knigge*; for we may observe the latter pointing out to the former novices to be initiated. *Original Writings, Philo's Report.*

The report contains strong proofs of this Provincial's zeal for the propagation of the Order. We may observe him threatening two adepts with their immediate dismissal unless they show more activity, and promoting two others because they excelled in the arts of insinuation.—As a proof of the care with which he describes his inferiors, and of the precautions he takes according to their characters, let the reader peruse the account he gives of the Brotherhood at *Olympia*, which he has just been inspecting: “I have learned, (he writes), to know the Brother *Zeno*. I did not find him to be a *thinker*, and much less a *scrutator*. . . . He does not like to meddle with things that are above the human understanding; and he contents himself with the degree of *Minerval*, but *promises to enlist us some good novices*. . . . *Crantor* has more ardor; I initiated him myself into the *Minerval* degree. You may easily conceive how much he is displeased with all his science, and how much his wit disconcerts him, when I tell how that he is furious at his father for having had him taught to write. . . . *Speusippus* was ill; the others though young are full of ardor. . . . The colony is weak as yet. . . . *Be guarded in your letters to Zeno*. He told me, that he would not lodge in the same house with a man who doubted of the immortality of the Soul. . . . All these Brethren hold their regular meetings, but don't dare enlist their novices under the name of *Masonry*. They prefer doing it under the pretence of a *Literary Society*, and I made no difficulty in permitting them to continue their practice.”

In that town of *Latium*, or of the Dutchy of *Wurtemberg*, which *Mahomet* calls *Damietta*, there is an academy and a college; and one of the professors is the adept *Pbirra*, whose honesty and activity could not be sufficiently praised by the Provincial. The following institution may serve as a specimen of this man's honesty: “By means of this Brother, says *Mahomet*, the whole academy of this town has become a real nursery for us (*eine pflanz schule für uns*). *Pythagoras-DREXL* is the unknown superior of this assembly, which is entirely composed of young pupils of noble birth. He has under him an apparent superior to conduct and form them, chosen from among the young men. No reversal letters are required of them; they are only flattered with the hopes

"should they prove faithful to the lessons instilled into them) of being hereafter admitted into an Order composed of the best of men."

Lest such lessons should be lost to those who were educated at Court, the adept *Epimenides-FALK*, aulic counsellor and burgo-master of Hanover, has taken care to illuminate the sub-preceptor of a young Prince designed by the initials T. H. . . . After having told all this news to the Areopagites, *Mahomet* at length informs them that *Machiavel*, one of his emissaries, has sent in a list of the honest men with whom he has made an acquaintance in Switzerland; and that things would take a good turn there, provided *Philo-Knigge* would stimulate a little the zeal of the Helvetian apostle.

II.  
Of Dacia  
and Lydia.

The next official report is from *Minos-DITTFURT* the Assessor. This man was also a Baron. As a recompense for the pains he had taken at Willemshaden, Knigge had made him the Provincial or superior of Veteravia, probably of part of Westphalia. His command comprised two districts, *Dacia* and *Lydia*. Overburdened with business, and more attentive to that of Illuminism than to the affairs of the Empire, he gives but a brief account for the present. He names about a dozen Brethren among whom are four novices. He distinguishes the Brother *Bentharith* in particular, whom he means to entrust with the establishment of a Minerval School at *Benfab*. Meanwhile, till he can report further progress, he proposes his plan for an *illuminized sifterhood*, which he promises to place under the direction of another Baron, who, like himself is an Assessor at the Imperial Chamber. About the same time (*Merdemeb* 1152, August 1782), Knigge's report states, that *Minos* was in correspondence with Doctor Stark, in hopes of making a conquest of the Landgrave of Hesse Darmstadt by means of his grand Almoner. The Illuminizing Assessor does not report the progress of this negotiation; but Knigge appears to have foreseen the success it would have, when he writes to the Areopagites, "I am much pleased to see that Brother *Minos* has entered into a correspondence with Doctor Stark; it will teach him, that to be able to treat with a man of wit one must have some one's self." Though it seems that Knigge did not allow any great share to this Provincial, yet he founded great hopes on his services, especially if *his too great zeal could be repressed*.

The third report is from the adept *Epistetus-Mieg*, Provincial of Albania, the same Brother whom we shall find mentioned by Knigge as founding the Lodge at Mannheim surnamed *Surinant*, and at Frankenthal that called *Parmaribo*, within the prefecture of *Paphlagonia*, or of the Palatinate. It would seem, that at that period *Albania* had passed under the inspection of some other Provincial: This *Epistetus-Mieg* was a counsellor and Protestant Minister of Heidelberg, his habitual residence, and had been instructed in the arts of Insinuator by Weishaupt himself.

III.  
Of Albania.

The reader may judge of this man's merits from the following eulogium that Weishaupt makes on him when writing to *Celsus*: "Do not forget, when at Munich, to do every thing in your power for our *Epistetus*. He is nearly the best of the adepts. He has a little too much ardor, but in all other points he is incomparable. He has already made a conquest for the Order of nearly the whole Palatinate. Not a country town but contains one or two adepts at least."\* This letter being of the same year as the report, it would be useless to particularize. Some, however, of the Brethren, mentioned by *Epistetus* deserve our attention: such, for example, as a certain Brother described by the initials B. E. under the direction of *Diodorus*, who in a Catholic University and of the Catholic Religion himself until that period, thought he could not give a better proof of his zeal for Illuminism, than by attempting to defend a Protestant thesis, and that under a pretence that denotes neither a Catholic nor a Protestant, but a man who views Religion only as a political invention. He gives for reason, that the *College of the Counts of Westphalia must be a Protestant College*. Next the Brother *Eraſtus*, of the same degree, who asks advice as to the best means to succeed in *Illuminizing the Preceptor of the Prince of Dupont's son*, and by that means to educate the young Prince according to the views of the Order. And lastly the Brother *Pic de la Mirandole*, or BRUNNER, a Priest at Tiefenback, in the bishopric of Spire. "This man, (says the Provincial,) is as yet a novice, but full of zeal for the

\* Hat schier die ganze pfaltz unter das commando des O's (ordens) gebracht. In jedem landstädtchen sind ein oder zwie  
—Original Writings, Vol. II. Let. 13, anno 1782.

"Order. The tenth of September he defended his Thesis in spite of the Jesuits. In his *Quibus Licet* he begs the Order to take precautions lest the fortress of Philippsbourg, which the Austrians had abandoned, should fall into the hands of a bigoted officer, who was petitioning for the government of it; and to have it given to another officer (more worthy of it, I suppose) who aspired to it." — This Illuminized Novice, who already pays so much attention to fortresses, will appear on the stage again with the Brethren of Mentz, conspiring and delivering up that town to the French Jacobins.

IV.  
Report  
by Agis-  
KRÖBER.

The fourth official report is made by the adept Agis-KRÖBER. He does not take the title of Provincial; he only acts for Alberoni-BLEUBETRUE, originally a Jew, and who afterward made himself a Christian to become Aulic Counsellor to the Prince of Neuwied, and a Provincial of the Illuminees. Agis was governor to the Count Stolberg's children, and the memoirs I have before me declare him to have been afterwards charged with the education of the young Prince of Neuwied, to have gained the good graces of the Princess, sowing discord in that court, and destroying the internal happiness of that family; in short, he was known to all Germany by a name that could not reflect honor on his protectrix. As news, he informs the Areopagites that the Baron de Witte, at Aix-la-Chapelle, is much more zealous than was expected; that he has undertaken to illumine his Masonic Lodge there; and that from his letters they may hope to see that of Bruxelles share a similar fate. . . . The Brother Agis enquires whether they think it proper that he should enter into a correspondence with *those fools of the Hermetic Cabel*. Before he initiates them in the secrets of the Order, he wishes to present himself at their Lodges as one acquainted with their's. He owns that he is not sufficiently master of all their systems. He asks for some instruction, that he may perfect himself in them, lest he should be discovered by those Masons for whom he has a sovereign contempt, but with whose jargon it is necessary that he should be acquainted, to make a conquest of them for the Order. These instructions are the more necessary, as a Brother of the district has just applied to him for leave to show some of his letters to the Venerable of the Masonic Lodge at *Iris*, to enable him to make but one draught of the whole Lodge, Venerable and all.

In the same report the Brother *Agis* recommends to the Arcopagites the adept *Archelaus-BARRES*, heretofore a major in the French service, at present throwing himself on the protection of the Order to obtain a place in some court of Germany, and the Cross of Merit from that of France, with a brevet of *Major à la suite*: "I had taken it into my head (says he) that the Ambassador Ch. . . . was one of ours; that he had great influence with . . . (the court or ministers), therefore I did not refuse our protection. If we succeed in this business, *the fame of our power will be greatly extended*. Scarcely a week passes without somebody coming to solicit our protection at the courts of Versailles, of Vienna, or of Berlip. It is enough to make one die of laughing. We take great care, however, not to dismiss those people without hopes; we only say, that we do not like to importune those courts every day."

A marginal note is found opposite to this article in Knigge's own hand-writing, saying, *Who the devil has put into their heads this fable of our omnipotence?* The man who wrote the question might also have written the answer; for we may observe him long before this period straining every nerve to give the Brethren a high opinion of the power of the Order, and even flattering himself, that through the exertions of his agents he had obtained for the adepts *honorable situations, livings, and dignities, which he distributed in the names of the unknown superiors, who were not even in existence at that time*; and when these superiors do exist, we see him acting precisely as the Brother *Agis* had done, procuring from an adept Count the place of *Chancellor Director*, with a salary of twelve hundred florins, sending the nomination to his candidate *Wundt, ecclesiastical counsellor at Heidelberg*; and, to show the candidate the great power of the Brethren, informing him, *that the Order had got him named to this dignity*.\*

The very article on which Knigge had made this note is followed by another, which will sufficiently demonstrate the credit they had acquired in certain courts, and the use they could turn it to for the propagation of their myste-

P

\* See last Observations of Philo, Page 45.—Original Writings, Vol. II. Page 102.

ries. "This week (continues *Agis*) we shall receive a  
 "Lutheran minister, who by *flight of hand* has collected  
 "about nine thousand florins for the community (the  
 "Lodge) of this place. *As soon as peace is made, he is*  
 "TO SET OFF FOR LONDON, with a multitude of letters  
 "of recommendation. The Pr—— F—— O. B. uncle to  
 "the reigning Duke, has promised to second him with all  
 "his might.\* It is our intention also to employ him in  
 "that country for the Order. HE MUST SLILY ILLU-  
 "MINIZE THE ENGLISH. . . . A large Dutch wig, a  
 "fallow and meagre complexion, large eyes widely open-  
 "ed, a fertile imagination, a perfect knowledge of men,  
 "acquired by roving about the world for the space of two  
 "years under the disguise of a beggar. . . . Do not you  
 "think that with such qualifications this man will do won-  
 "ders?—During this winter we will drill him, as the  
 "Hernuti used to do their apostles."

The adept so well described by *Agis*-Kröber, and on  
 whom he grounds his hopes of the *Illumination of Eng-  
 land*, is not mentioned even by his characteristic; but a  
 manuscript marginal note informs me, that his real name  
 was RÖNTGEN, a Dutch protestant of Petkam, in East  
 Friesland.

V.  
 Of Pici-  
 num.

The fifth report is mutilated, and is without the name  
 of any Provincial. Such as it is, however, it forcibly  
 evinces the progress of the Sect during the last three  
 months of 1782 in the Electorates of Cologne and of  
 Treves, called *Picinum*. At this epoch the Provincial  
 is much elated at the high repute Masonry has acqui-  
 red in those parts since it has been illuminized. "Here  
 " (says he) a Mason was formerly a laughing-stock,  
 "whereas now a man who does not belong to a Lodge is  
 "pitied. Every body flocks to us; and the prophane  
 "thirst after our mysteries.—Every body comes to crave  
 "the protection of an Order that is so powerful."

A very unexpected proof of their power is to be found  
 in their Archives; it is the disgrace and exile of the Ab-  
 bé Beck, whom the Prince Clement of Saxony and Elect-

\* In my copy of the Original Writings I find a manuscript  
 note in the margin, by a man who is very conversant on these  
 matters; it states, that these initials stand for the *Prince Fer-  
 dinand of Brunswick*. Pr—— F—— V. B—— hat ihm  
*alle unterstützung versprochen.*



or of Treves had till then favored with his confidence. I had not the honor of being acquainted with this venerable ecclesiastic; but I remembered to have seen some of his friends at Paris, who augured ill from this disgrace. I little expected at that time to find his apology in so complete a style in the report made by the Provincial to his superiors: "The famous executioner of the Electors confcience, the Abbé B. has at length received his dismissal, and an order to leave the country. Ever since the Elector has had this *Jesuit*\* in his service he has been a declared enemy to Free-masonry, and generally speaking, to every thing that tends to enlighten mankind. Now that this Jesuit is out of the way, *we have the greatest hopes of making a glorious harvest in Treves and the Electorate.*" How indignant must his Electoral Highness have been when he discovered in his official report the true origin of all those insinuations to which one of his most faithful servants had fallen a victim; and particularly when he observed the advantages that his real enemies and enemies of all governments, promised themselves in consequence of an illusion originating, in all probability, entirely with themselves.

We shall here give another proof of the omnipotence that the Order was acquiring in the different courts of Germany. The Provincial, under the head of the Lodge of *Pinna*, that is to say *Hachenburg*, gives an account of the inauguration of Doctor Vogler, physician to the Count of *Kirchenberg*, and then continues, "Here the affairs of the Order prosper amazingly well; *the Count is entirely surrounded by Illuminees. His private secretary, his physician, his pastor, his counsellors, are all ours.—The Prince's favorites are our most zealous adepts; and we have taken our precautions for the future. Let the Order establish itself as well elsewhere, and the world is our's.*"

This wish of the illuminizing Provincial would soon have been accomplished, had the adepts been every where as zealous as those whom he mentions of the provinces of *Picinum* and *Dacia*. One adept in particular had made

\* The appellation *Jesuit* is here used by the Illuminees as a term of scurrilous reproach, as it frequently is against any person inimical to their principles, for the Abbé Beck never was a Jesuit.

thirteen novices in three months; and it is not unworthy of remark, that eleven were already Free-masons and two Lutheran ministers, who were *characterized* in the Order by the names of *Averroës* and *Theognis*. The first showed so much zeal, activity, and intelligence, and the principles of the Order appeared to have taken such deep root in his heart, that the superiors hastened his initiation into the higher degrees, that they might admit him to the council, and ease themselves of some part of their labors on him. The other *Theognis-FISCHER*, became curate of Wölfsbrück in Austria, near Lintz, by means of the intrigues of the adept *Pausanias*. In Knigge's report to the Areopagites, I find the following note on this adept:

"*Theognis*, at the time of his promotion to his curacy, received a letter from the bishop of K——, the principles of which appear to have been copied from our code. The prelate mentions a secret project of reform, and begs *Theognis* not to show his letter to any body. "The Brethren of this colony are firmly persuaded that the Bishop is one of our adepts; and to that circumstance they attribute his having given a benediction to *Theognis*; and in consequence of it they labor with redoubled zeal."

What can have induced the editor of the Original Writings to give only the initial letter of this Bishop's name? Have not the Evangelists named Judas Iscariot at full length? Why not then name the prelate HASLEIN, vice-president of the spiritual council at Munich, afterwards Lord Bishop of KHERSON for the church, and Brother *Philo of Byblos* for Weithaupt? With a little less respect for persons, mistrust would fall on those who deserve it, and who so little respect their own dignity; and the world would know the man who was foremost in the conspiracy against God, though he might wear a mitre.

Reports  
by  
Knigge.

Before I undertake to present a list to my readers, I will mention the last official reports recorded in the annals of the Sect. They are made by Knigge himself, and are dated *Thirmeh*, *Merdedmeh*, *Dimeh*, 1152, that is to say July and August 1782, and the January following. We there find, that his mission at Willemsbad did not hinder him from overlooking the provincial superiors, whose reports I have just stated. It was to him that their reports were first sent; he transmitted them to the Areo-

pagites, after making such remarks as his zeal for the propagation of the Sect might suggest. What he particularly blames in his inferiors was, a want of method. That want of regularity in their proceedings appeared to him to impede their success, and to render it less certain than he could wish. And he writes to his senate, "I cannot sufficiently repeat it; when we shall have organized the whole body, when every province shall have its Provincial, and every Inspector shall have three Provincials under his inspection; when our National Directory shall be established at *Rome* (that is to say Vienna); when our Areopagites shall be freed from all the tiresome detail, (and by that means certain of remaining unknown) and shall only have to inspect the whole, to perfect the system, and to direct the propagation of it in other countries; when the Order can give proper help to the directing Brethren, then, and not before, shall we be able to do something."

Soon after these lessons, and under the head of France, we read, "With respect to that country, I would not advise you to undertake any thing until I shall have disposed of the multiplicity of business that overpowers me at present. I have even laid aside for the present my projects on Alsace and Lorraine." Meanwhile, till that day comes, Knigge takes a view of the reports returned to him by the Provincials, and subjoins to the number of their Novices those whom he had made himself. But the grand object that absorbs all his attention is the means of consummating the intrusion into the Masonic Lodges, which is at once to enlist millions of men under the standard of his Areopage, and to effect his Illuminizing revolution.

At the period of this last report, that is, January 1783, this intrusion had made great progress; and it was to that circumstance that Weishaupt was indebted for the multitude of adepts who already had spread his conspiracy throughout Germany. Let the reader cast an eye on the map of Germany, and on the Lodges already illuminizing. It is true, that many towns are at present unintelligible, in consequence of the geographical nomenclature adopted by the Sect; but every one of these names denotes an Illuminized Lodge, a town where the conspirators had gained a hold; and hence we may observe, that scarcely a canton is to be found where this baleful Sect has not

penetrated. Let us attend only to those towns that, in spite of all their precautions, have been discovered either by the writings or habitual residence of the great adepts;—what a formidable alliance have they already formed! The first of the Provincials immediately under the direction of Weishaupt has under him alone the Lodges of Munich, of Ratisbon, of Landsberg, of Burghausen, of Straubingen, and of Freylingen.—In the Circles of Franconia and Swabia, the Baron *Mabomet* presides, at least over those at Aichtadt, his habitual residence, at Bamberg, at Nuremberg, at Augsbourg, at Mompelgard, and over those of the Dutchy of Wurtemberg.—In the Circles of the Upper Rhine and of the Palatinate of the Lower Rhine the Sect has established itself, at Deuxponts, Mannheim, Frankenthal, Heidelberg, Spire, Worms, Wetzlar, and Franckfort on the Mein.—The Electorates of Mayence, of Treves and Cologne, have, with their capitals, shared a similar fate.—In Westphalia, this distemper rages at Aix-La-Chapelle, at Neuwied, and at Hachenburg.—In Higher and Lower Saxony, at Kiel, at Bremen, at Brunswick, at Hanover, at Gottinguen, at Gotha, at Jena.—The great adepts Nicolai and Lechsering, establish Illuminism at Berlin, and the adept *Brutus* reports that the Minerval Schools are in as full activity at Vienna, in Austria, as they were at Lintz. *Hannibal*, or Weishaupt's grand commissioner the Baron Bassus, had established it at Inspruck and Botzen, and at many other towns in the Tyrol. From the bottom of his den, at Ingoldstadt, Weishaupt presides over his conspiring crew; and through their means he commands, as it were, Germany and its confines, and might be called its Emperor of Darkness. He has more towns in his conspiracy than the Chief of the Empire has in his dominions.

At this period a great revolution took place in the code of the Illuminees, which only contributed to augment the strength of the Sect, and which I hope the historian will not overlook, as it will furnish him with an answer to those who may repeat an objection that has often been made to me. “Weishaupt's Illuminism only began in Bavaria about the middle of the year 1776; the Sect chiefly attached itself to youth. It required a long noviciate, and many years for its Minerval schools to form the adepts and prepare them for the degrees where the conspiracy is entered upon. It must have required therefore

generation after generation to form that multitude of conspirators whose marshalled cohorts rise triumphant at a time when Illuminism is still in its cradle."

This objection may have appeared forcible; but at the period where we now stand it solves itself. Knigge has answered it when he enumerates that multitude of *Mafons* who have already attained the years of discretion, and did not stand in need of those long trials, and who, in the protestant countries particularly disdained the Minerval schools *only the more to show their ardor to be admitted to the higher degrees of the conspiracy.*\* *Weisshaupt* soon understood the reason of this rapid progress; and it was on that account that he dispensed with the severity of the code and the trials of the Minerval school, and that he exhorted his Insinuators to enroll, after Knigge's example, men who could be quickly advanced to the higher mysteries: Such was the new method of recruiting that was adopted at this period. When the Provincials mention the ages of their Novices, we find few that have not attained the age of manhood, generally of twenty-five, thirty, forty, and even fifty years of age, and whose occupations in life denote years of discretion. Thus then does the Sect enlist multitudes of hands that do not wait for

\* Knigge says, that in the Catholic countries the Philosophical writings, the light of the age, (the impiety of the day) had not made near so much progress as in Protestant countries. This was true with respect to Bavaria; would to God that the same thing could have been said of France! Be that as it may, "The Minerval schools, says Knigge, did not take at all in the Protestant countries; and in fact, says he, such institutions could only be of use in Catholic countries buried in darkness, and for indifferent old-fashioned beings. But the greater the aversion shewn by the Brethren for these assemblies of Novices, the more earnestly they solicited to be admitted to the higher degrees.—*Mit der Minerval classe wollte es in protestantischen l nder durchaus nicht fort, und wirklich war auch diese anstalt vorz glich nur in ferneſten catholischen provinzen, und auf mittelm ssige altag menschen anwendbar—Je weniger aber die mitglieder geneigt waren versammlungen der Pflanzschule anzulegen, um desto eifriger drangen sie in mich, ihnen endlich die h here grade mitzutheilen.*" *Pbilo endliche erkl rung*, P. 53, 53, et passim. The reader will not forget that Knigge speaks particularly of those sophisticated *Mafons* among whom he was making recruits, and who were better prepared for the mysteries than the others, because they were more accustomed to the secrets of the Lodge,

age to enable them to prepare for, or even to act when the day of revolution shall be come.

Another consideration that should not escape the historian is, the avowal (frequently repeated by the Adepts in the Original Writings) "that the great progress they made was in consequence of the facility with which they introduced themselves into the Masonic Lodges, and of the preponderance that the mysteries of Illuminism daily acquired in the Lodges." One of the Illuminees, *Lullus*, tells us, that since several Masons and some even of the most zealous Rosicrucians, have been initiated in our mysteries, *one would think that the Order had acquired new life, and a much increased force of expansion or of propagation.\** The Areopagite *Hannibal* attributes the success of his mission to the same cause. In the report he makes of his proceedings, he begins by congratulating himself on having found Masonic Lodges already established in the Tyrol. It was in them that he made his great conquests, that he recruited Counsellors of the Regency, Professors of Colleges, Counts, Excellencies, Ministers of the Emperor, Presidents, Vice-Presidents, Masters of the Post-Office, Counsellors of the Government, all enthusiasts for the new mysteries of Illuminism. At the sight of such unexpected success, he openly confesses that they are all due to the new method introduced by *Philo-Knigge*. He then informs the Areopagites "that *the experienced Masons are turning themselves on all sides in quest of light*, that scarcely had he given the slightest indication of it, before their hearts were inflamed, and their entreaties to be initiated were most pressing. That it was just the moment for making great conquests at Vienna, *where there must be more than four hundred Masons.*" If at Milan he has not so good a prospect, it is because no *Masonic Lodges* have been established there; but he will find some at Cremona, Pavia, and other parts of Italy; and he ends by requesting that the other towns he means to visit may be comprehended in the new Geography of the Sect.†

In short, how does *Knigge* himself account for that prodigious multitude of adepts recruited in so short a period for Illuminism? "When I entered the Order (he

\* *R. Lullus's Journal*, Orig. Writ. Vol. II. Sect. VI.

† Orig. Writ. Vol. I. and II. *Hannibal's* four Letters.

“ writes to *Cato-Zwack*) you were all in the dark with  
 “ respect to the *Masons of the strict Observance*. I told  
 “ you so, and was positive that among them there were  
 “ excellent men (for us). *Spartacus* believed me; and  
 “ the event has proved it. Our best adepts at Neuwied,  
 “ at Gottinguen, at Mayence, at Hanover, at Brunfwick,  
 “ and in the Palatinate, were all formerly *Free-masons of*  
 “ *the Strict Observance*.”\*

Nevertheless, these conquests on Masonry made by Illuminism do not satisfy either *Philo-Knigge* or *Spartacus-Weishaupt*. They will not even let the name of Masonry exist, but as a cloak for their Illuminism. Let us then consider of their new means and further successes in the following Chapter†

Q

\* Unsere besten leute in Neuwied, Göttinguen, Mainz, Hannover, Braunschweig, Pfaltz, sind ehemalige mitglieder der Strikten Observantz.

† For the whole of this chapter let the Reader apply to the Original Writings. Vol. II. Part I. and the Reports of the Provincials (*Provincial-Berichte*) from P. 159 to 221.

## CHAP. VI.

*New means practised, and new conquests made by Knigge and Weishaupt on Masonry.—Disputes between these two Chiefs of Illuminism.—Their designs on the German Masons consummated before Knigge's Retreat.*

NOTWITHSTANDING the immense number of Masons that had flocked to the standard of Illuminism, Weishaupt and Knigge labored under some apprehensions with respect to a new congress that had been appointed for the following year at Willemshaden. Knigge particularly dreaded that new Code and new form that was in agitation for the Lodges. He knew that some of the Brethren had been named to make a digest of laws; nor could he forget, that others had received instructions from the Congress to gain admission into, *and get themselves received members of all the secret societies, in order that they might be initiated into their mysteries,* and make their report at the following congress. Lest all the fruits of his last mission at Willemshaden should be blasted in the bud at this new meeting, Knigge sought to make himself acquainted with the dispositions, with regard to his Illuminism, of the commissaries nominated to make the new digest of laws.

*Amelius*  
*Bode.*

The chief of these commissaries was a man of the name of BODE, already famous in the annals of Masonry, and who was soon to become more so in those of Illuminism.—The son of a common soldier of Brunswick, he was brought up as fifer of a regiment, but he soon thought himself destined to act a higher part in the world than to accompany a drum with the shrill sounds of his fife. He had learned to read, and was sufficiently acquainted with the French and the English languages to undertake some translations. Those of Tristram Shandy and Yorick's Sentimental Journey gained him more credit than money; he then set up as a bookseller at Hamburg; but soon becoming the widower of a rich heiress, he abandoned trade, and was decorated by the Duke of Weimar with the title of Counsellor of Embassy. At length he was declared Privy Counsellor to the Landgrave of Hesse Cassel.



Created a *Commander* among the *Templar Masons* under the title of Knight of the Lillies of the Valley, *Eques a Lilio convallium*, Bode had brought with him all that genius necessary to give importance to the games of their Equality and Liberty, and, above all, that concern which impiety and independence manifest, to discover their mysteries in the symbols of that same Equality and Liberty. The services he had rendered to the Brethren may be appreciated by that which Knigge believed to be so much to his honor, when he says, that *nearly all the little good that is to be found in the system of the Strict Observance is to be attributed to Bode*; or, in other words, every thing that assimilated their system to that of Weisshaupt. After having closely scrutinized his man, Knigge declares him to be advanced in years, but still in quest of truth which he had not yet been able to find, though he had been forty years a Mason; he depicts him as indifferent to all systems, though petulant, fiery, and jealous of dominion, and as loving to be flattered by Princes. To this description I may add from my German Memorials, that his exterior was unpolished and almost deformed, which, however, did not hinder this old Mason from acting the part of a wit and of a man of sentiment with the Ladies. They also describe him as a pedant, with an appearance of frankness that Princes mistook for openness of character; but with which they might not have been so easily duped had they known, that though he fought their favor, he as cordially hated them as he did what he called the *Mummeries of Religion, of Jesuits, and of Priests*. Such sentiments must necessarily have endeared him to the Illuminees. Knigge more particularly courted him on account of the great influence he enjoyed over the German Masonry. These two men scrutinized each other, and Knigge at length declares, that "after many mutual explanations he had admitted him to the degree of Scotch Knight." Here Bode found all those promises to forward the views of the Order, to reveal all his discoveries on Masonry to his new Superiors, to install the Illuminees in all the principal posts of the Lodges, and to embezzle their funds. *None of these obligations appear to have given him any uneasiness*; but he feared, that in the end those unknown Superiors would turn out to be Jesuits and Priests. It was necessary, therefore, to remove such fears, and to guarantee to him that those Superiors detested Priests and

Jesuits as much as he did himself. "On this condition" (says Knigge) he promised, *1st*, To labor for us, and, "by means of the new System or Code to be formed for" Masonry, to throw the empire over the Lodges into our hands. *2dly*, To put the Directories and provincial inspections, in as much as depended on him, into the hands of the Illuminees. *3dly*, To prevail on the Brethren of the *Strict Observance* to fraternize with us. *4thly*, In the forming of the new Masonic Code, never to lose sight of the Illuminized plan for the choice of Masters or Venerables of Lodges. *5thly*, To lay before the Superiors all the knowledge he has acquired concerning the origin of Masonry and of the Rolicrucians; and to cause the *Deductions* promised for the *Strict Observance* to be printed at our presses, and to distribute them to our Brethren according to agreement."\*

Such promises from Bode were of too much consequence to be rejected by the Illuminees; he was received with open arms, and, under the characteristic of *Ame-lius*, was ushered into the higher degrees. We shall soon see how faithfully he acquitted himself of his promises.

Wei-  
shaupt's  
views on  
the Polish  
Masons.

While Knigge was making such important acquisitions from Masonry, Weishaupt was meditating another plan, that was to install him master of all the Lodges of Poland. The Areopagite Cato-Zwack received nearly at the same time both Knigge's official note relative to Bode, and the following letter from Weishaupt: "I have a mind to undertake the Polonese Confederation, not precisely to illuminate them, but merely as Free-masonry to establish the *System of Confederate Lodges*; to select the ablest persons; to get the start of the *Strict Observance*, and to destroy it. Write immediately to Warsaw, that you are acquainted with several Lodges at Munich and other towns, that are willing to confederate with them on the following conditions:—*1st*, That they should

\* Original Writings, Vol. II. *Philo's bericht uber jonien's Dimeh*. January, 1783.—If by *Deductions* the account of the contributions to be deducted for the *Grand Observance*, and afterward to be delivered over to the Illuminees, be not meant, I do not understand the meaning of them. But Bode reserves to himself the discretionary power of letting other persons participate of them; that is to say, he wishes to serve the Illuminees without appearing to have abandoned his former Brethren. (See Vol. III. of these Memoirs.)

" acknowledge but the first three degrees—2dly, That  
 " each Lodge should be at liberty to have what Superiors  
 " and as many of them as they pleased—3dly, That .ll  
 " Lodges should be independent of each other, at least as  
 " much so as the Lodges of Germany are of those of Po-  
 " land—4thly, That all their union should be carried on  
 " by the correspondence and visits of the Brethren.—If  
 " we can but gain that point, we shall have succeeded in  
 " all we want; *leave the rest to me.*"

" *Philo* has already received instructions to prepare our  
 " Lodges of the Rhine and of Lower Saxony for this  
 " plan. Don't lose a day; for both time and danger press.  
 " *John is coming*, and the confederation will take place  
 " at Vienna before that time. The Lodge \* \* appears as  
 " if it would accede. . . Send to Warsaw the manifesto  
 " that is to be immediately circulated in the Lodges on  
 " the occasion. Without doubt the federation will be  
 " numerous. *See how I can seize every occasion and turn*  
 " *every circumstance to use.* As soon as you shall get an  
 " answer send it to me; don't lose a minute. The most  
 " important business for us is, to establish an *Eclectic*  
 " Masonry; if we succeed in that, 'tis all we want. Do  
 " not mention our order at Warsaw; it is always desir-  
 " able to gain so essential a point. Send all your docu-  
 " ments on Poland to *Philo*. A multitude of Lodges  
 " would have joined us had they not dreaded to be taken  
 " for *blind Lodges*. This arrangement will raise the diffi-  
 " culty. The English Lodge of *Edeffa* (Frankfort) has  
 " already promised to accede to these conditions. Send  
 " your dispatches off immediately for Warsaw, without  
 " transmitting them to me, that they may get there the  
 " sooner; and desire an immediate answer."\*

Though persons who cannot gain admission to Wei-  
 shaupt's secret councils may not foresee why he so earn-  
 estly interests himself in this plan for the propagation of  
 his conspiracy, we may, however, remark, that Knigge  
 had conceived the full importance of the measure; when a  
 week after he writes to Zwack, "*That plan on Poland*  
 "*is a most masterly blow.* I have already sent my draft of  
 " the circular letter for the Lodges to *Spartacus.*" Ac-  
 cording to Weishaupt's plan, this circular letter was not  
 intended for the Polish Masons alone, but was to be sent

\* 11th January, 1783.

to all the Lodges of the Order. It is to be found in the second volume of the Original Writings, and is exactly that medley of artifice for the seduction of Masons which might be expected from its author. Knigge begins with a fulsome eulogy on their institution. He tells them, that their society *was intended by God and nature to reclaim the rights of humanity oppressed, of virtue persecuted, and of science degenerated.* In a story artfully intermixed with truth and falsehood, he endeavors to demonstrate how much the Order had swerved from its grand object for about twenty years past. To restore it, therefore, to its ancient splendor, he invites all Brethren fired with a true zeal to unite with those Masons who alone have remained in possession of the real mysteries, with a society formed for their preservation about the year 1762, and whose special object was to oppose the tyranny of the Brethren of the *Strict Observance*; in short, to join a society which he declares to be composed of the best heads of the Order, and of men whose science and experience would command the esteem and veneration of all that approached them.—At length, giving the plan for his new association, “In the new regimen admitted by these real Masons (says he) we invariably hold to the first three degrees.—Several Lodges unite together in the choice of one for their *Scotch Directory*, or chief place of their district, to which each sends a Deputy. This Directory decides on money matters, overlooks objects of œconomy and the raising of contributions, and grants powers for the erecting of new Lodges. Above this tribunal we have no Superiors who have a right to raise contributions; they are only entitled to an exact account every three months of the moral and political state of every Lodge. A certain number of *Scotch Directories* join to chuse a *Provincial Directory*, three of the latter elect an Inspector, and three Inspectors chuse the National Director.

“This is not the place for expatiating on what we have already done in the silent abodes of secrecy, or on what we mean to do. It will suffice to say, that we have schools to form the young men whom we afterward admit into our Order, and who are destined to labor to procure happier and more tranquil days for the rising generation. The care we bestow on these pupils is in our eyes the most honorable part of our labors. Should

“ the Lodges wish for any further particulars, they shall  
 “ receive them from the very persons who have thought  
 “ proper to propose this plan.”\*

The memorials before us are not sufficiently explicit to enable us to decide what effect Zwack's and Knigge's letters produced on the Polish Masons. In Zwack's note, however, on the *progress of the Brethren* we may observe, *that the Areopage was in treaty for a strict alliance with the National Lodge of Poland.* With respect to Germany, we are not left in the dark as to the success of these artifices; but then it is to Bode particularly that such successes are attributed. Through his means it was, that Knigge acquired powerful protectors with the Masons of high rank, and particularly with the committee that was to frame the new code. By the help of such protection he so amazingly extended the number of the adepts, that Weishaupt pretended to be alarmed, or was so in reality. The despotic founder viewed with a jealous eye the ascendant that Knigge was daily acquiring, and the great encomiums bestowed on him by the adepts in their *Quibus Licets.* Beside, his profound policy led him to conceive that his power would be too much divided by that of Knigge's, to ensure him sovereign sway over his tenebrous meetings, and to preserve that unity of object and of action which his projects required. This multitude of adepts suddenly initiated into the higher mysteries kept him in a state of continual alarm. Among these new disciples some might be found who, not having undergone the necessary trials, might expose both himself and all the conspiracies of his Sect to be discovered. Though Knigge had faithfully copied (as the reader has seen) all the profligate mysteries that Weishaupt had invented in the degree of Epopt, yet this illuminizing chief did not scruple to accuse the Baron of having weakened them; the fact was, that he could not forgive him for having participated in the glory of founding the Order. He even pretended that Knigge was privately laying the foundations of another secret society.† These reflections weighed so heavily on the mind of the despotic chief, that all on a sudden Knigge found himself deposed at the very instant when he was

Quarrels  
between  
Wei-  
shaupt and  
Knigge.

\* Extract from the Circular Letter, Original Writings, Vol. II. Part II. Sect. VI.

† Original Writings, Vol. II. Let. 20.

most elated with his successes in the service of the Order.

Weishaupt took from him the direction of his provinces, and made him subject to some of his own pupils. — The manner in which Knigge received this humbling news cannot be better described than in his own letters to Weishaupt and to Zwack. The latter had attempted to reconcile these two terrible competitors, particularly by affecting to throw the whole blame of their disagreements on *Mahomet* and another brother. "It is neither *Mahomet* nor that other brother (says Knigge to *Cato*), but "it is that *Jesuitism* of Weishaupt, that occasions all our broils and disputes. It is that despotism which he exercises over men perhaps less powerful in imagination, "art, and cunning than himself, but equal to him at least "in good-will, prudence, uprightness, and probity; over "men who have rendered the most important services, "without which his Order would still have been a pitiful medley of boys. Long since have I observed his intention of deceiving me; but I am firmly resolved "to make him feel, notwithstanding my excessive patience and obedience, that there are men who are not to "be played upon with impunity. I therefore declare, "that nothing can ever put me again on the same footing with *Spartacus* on which I was before; *but as long "as I live I will do every thing in my power for the "good of the Order; and ye (the Areopagites), my best "of friends, ye shall always find me ready to obey ye in "every thing conducive to the same object."*

After this exordium Knigge proceeds to enumerate every thing that he had done for Weishaupt, in the perfecting of the Code, the founding of Lodges, and the recruiting of Brethren. "I had actually recruited *five hundred* (he continues) when he chose to view me in the "light of an indifferent being, who was ruining his affairs by my want of reflection. Without giving me any "intimation, he began to correspond with my inferiors. "I have seen some of his letters to my pupils, in which "he treats me as a novice. — At present I am under the "direction of *Minos*, and am to send him my *Quibus "Licet* every month. Without being an ambitious man, "I see no reason why I should put up with such affronts, "and allow myself to be led like a scholar by a professor "of Ingolstadt. And certainly with respect to him I look

" upon myself as dispensed from all obedience. With regard to you, ready to obey the slightest intimation of your wishes, I consent to continue to direct the provinces of *Hesse* and *Upper Saxony*, until every thing is properly organized in those countries. I shall then retire, prompt, notwithstanding, to serve you with all my might, either by night or by day."

This letter is dated the 20th of January, 1783, and is immediately followed by another to the same adept. The latter shows how painful it was to Knigge to abandon the Brethren; but at length he writes to Zwack, " Were I to give way to an imprudent vengeance? reflect on this at least,

" It was by order of *Spartacus* (auf *Spartacus* geheiss) that I wrote against the *ci-devant Jesuits* and against the *Rosicrucians*, neither of whom had ever done me any harm. It was by his orders that I spread dissensions among the Masons of the *Strict Observance*, and seduced their ablest brethren. I instilled into them strong ideas of the antiquity, the excellence and power of our Order, of the perfection of our Superiors, of the reproachable manners of the Brethren, of the importance of our mysteries, and of the sincerity and purity of our intentions. Many of those who at present labor most efficaciously for our Order, were under constant apprehensions that we were leading them to Deism. *Little by little, however, I do what I please.* Now were I to inform the Jesuits and the Rosicrucians of their real persecutor; were I simply to let some certain persons into the secret of the insignificant novelty of the Order; were I to inform them that I composed parts of the degrees; were I to tell them how I am treated after the many services I have rendered; were I to make them acquainted with the *Jesuitism* of that man who leads us all by the nose, and sacrifices us to his ambition whenever he pleases; were I to inform the secret-hunters that they will not find that which they are in quest of; were I to let those who love religion into the secret of the founder's religious principles; were I to sound the alarm to Free-masons concerning an association set on foot by the Illuminees; were I myself to establish an Order on a more solid, clear, disinterested plan, whose object should be honesty and liberty; were I to attract the many able men whom I am acquainted with into

"this Order; were I to place certain persons in your's  
 "who would inform me in future of every thing that was  
 "transacting in it; were I to give a hint only in *Greece*  
 "(*Bavaria*) that should at once disclose the founder and  
 "his Order; were I to sound the alarm to Princes by  
 "means of *Numenius* and the *Rosicrucians* at *Rome* (*Vi-*  
 "enna):—I shudder at the idea! No, I will not carry  
 "vengeance to such lengths; but if I do not obtain satis-  
 "faction, I will take such steps as my honor requires.—  
 "Let me once more enjoy that unlimited confidence that  
 "I formerly enjoyed, and then I shall be ready to under-  
 "take great things for the Order again. I am perfectly  
 "acquainted with our people; I know what attaches each  
 "one to the Order, and what engines should be set in  
 "motion either to excite their enthusiasm or suddenly to  
 "crush it. Once more I repeat it; if I am left at liberty  
 "to act, I will answer upon my head to put the Order  
 "immediately in possession, 1st, of *most important secrets*;  
 "2dly, of a *strong preponderance over the Masons of the*  
 "*Strict Observance*, or, rather, of means absolutely to de-  
 "stroy them; 3dly, of a *great influence over the Masons*  
 "*of Zinnendorf's system*; 4thly, I promise to put the Or-  
 "der in possession of *great riches, and of great power, and*  
 "*that without making any alterations in our constitu-*  
 "*tions.*"

So far from allowing himself to befoothed by these  
 promises, or affrighted by these menaces, which Zwack  
 was to transmit to Ingolstadt, Weishaupt appeared to be-  
 come more inflexible. He knew his agents too well; he  
 was certain that Knigge could never bring himself to be-  
 tray him; and indeed he must have betrayed himself in  
 denouncing his chief. That adept, without doubt, might  
 have deserted him and carried many of the brethren with  
 him; and Weishaupt would have preferred such extre-  
 mities rather than have had rebel adepts, particularly com-  
 petitors under him. "What care I (he writes) for all  
 "that multitude of unmanageable adepts who wish to be  
 "guided by no other rule than their fancy?" . . . . At  
 other times he would write, "It is by means of those who  
 "will obey me, that I must perform most astonishing things.  
 "I answer for nothing when I meet with resistance from  
 "my adepts; I have foreseen every thing, and I have pre-  
 "pared every thing. Let my whole Order go to rack and  
 "ruin; in three years I will answer to restore it, and that



“to a more powerful state than it is in at present.—Ob-  
 “stacles only stimulate my activity. I know how to turn  
 “them to my advantage; and when people shall think  
 “that I am undone, even then shall I rise stronger than  
 “ever. Let that person leave me who thinks he can bet-  
 “ter himself elsewhere; and time will shew who is mis-  
 “taken. I know how to find men more docile. I can sa-  
 “crifice whole provinces, the desertion of a few individ-  
 “uals, therefore, will not alarm me.”\*

Thus firm and constant in his determination to enforce obedience, Weishaupt left Knigge under an interdict; he continued to transmit all orders, to him through the medium of his inferiors; he even so far set him at defiance, as to refuse to give him the watchword and the quarterly sign; so that he might almost look upon himself as expelled the Order. If he deigned to write to him, it was in a tone only calculated to add to his humiliation; and Knigge himself actually thought all his intercourse with this overbearing Despot had been broken off when he received a letter still more imperious and injurious than ever. *Philo's* answer is remarkable; and I will lay it before my readers; not that I think it important to describe all the jealousies and intestine broils that may very well be called the rogues quarrel, but because it shows how well in the midst of all their disputes these fellows knew each other, and how they drew together when the misfortunes of nations were in question; it shows also how they vied with each other, and placed all their merit in the destruction of the altar and the throne, and in having abused the confidence of Princes; such were the mighty deeds on which they grounded their rights of pre-eminence in their dark dens of rebellion.

This letter from Knigge to Weishaupt was written at successive periods during his excursion from Frankfort to Cassel, to Brunswick, and Neuterhausen. He begins it, dated at Cassel, 25th February, 1783.

“An unforeseen circumstance occasions my writing to  
 “you. Read my letter without passion, with impartiality,  
 “and as coolly as you are able. I own that, as late even  
 “as yesterday, until I had received your Excellency's let-  
 “ter I little thought we were ever to correspond togeth-  
 “er again. I am perfectly resolved to wait but for one

\* Original Writings, Vol. II. Let. 8, to *Cato*.

"more answer; and if it is in the same tone that you  
 "have lately taken with me, nothing shall hinder me  
 "from absolutely breaking off all connexion with you.  
 "Do not pretend to think that this is an idle threat. I  
 "am aware that you can do without me; but I also know,  
 "or am at least willing to think, that your conscience will  
 "rise in judgment against you, if you continue without  
 "reason to reject a man who has been your most active  
 "co-operator. What am I to understand when you say  
 "that you can begin the whole over again, and that with  
 "new agents? To be sure you may try; but were you  
 "really to undertake it, you would cease in my eyes to  
 "be that man whom I was willing to believe endowed  
 "with prudence. The points to which I wish to call  
 "your attention require a general view of our respective  
 "situations. Let us address each other freely.

"You have injured me; you know it; but you will  
 "not own it, because you are afraid of losing your con-  
 "sequence were you to say, I have really behaved shame-  
 "fully ill to that man. You wish to persuade both your-  
 "self and others that you are indifferent to my staying  
 "with you or not, for that I am not fit for so great an  
 "undertaking; though you well know, that we both have  
 "our failings; that men must be taken as they are; that  
 "no one would proceed far, if he were to change co-ope-  
 "rators every six months. To make short of the matter,  
 "you would be sorry to see me abandon you, and found  
 "another society; but you are unwilling to appear to  
 "stand in need of me.

"Now for *Me*: I have not the vanity to pretend, that  
 "a man of a superior understanding to my own should  
 "so debase himself as to ask me pardon. But I could wish  
 "you to reflect on the following circumstances:—I am  
 "certain that I have acted according to my conscience,  
 "and on a solid plan. I defy any person to point out to  
 "me those indiscretions by which I am supposed to have  
 "done the Order irreparable evil. So far from it, I have  
 "engaged men of the most transcendent merit in its ser-  
 "vice. If in many hundred recruits any are to be found  
 "who are not exactly what they ought to be, your own  
 "conduct will plead my excuse, since you have entrusted  
 "me with the government of five provinces, a *person* that  
 "you at present upbraid as a heedless giddy young fellow.  
 "In short, I have acted as I ought to have done. That

"you should acknowledge this, I do not desire; but I really wish to see you convinced of it. Our union should be grounded on a reciprocal and boundless confidence. —If you are unwilling to grant me yours, remember at least that I am not to be led like a machine. I therefore retire, not through an ill-judged delicacy, but because I can be of no use to you, and that I know persons to whom I can be of great use, and who place unbounded confidence in me.

"Now to the point: *I can inform you, that last night I brought my grand plan to a state of maturity.* Mark me, therefore: since I have quitted the government of my provinces, *great things have been the objects of my labors, letters, and conferences. For this week past I have had here (at Cassel) several private interviews with the P—C— of H—C—,*" (Prince Charles of Hesse Cassel, brother in law to the King of Denmark). *All this taken together has enabled me to fulfil the following promises, provided I am treated as I think I am entitled to be."*

These promises of Knigge are nearly the same as those already mentioned in his letter to *Cato-Zwack*. He adds, however, some few points that are essential; for example, he does not only promise to discover to the Illuminees *the real object of Masonry and of the Rosicrucians*, but to *make it a part of the higher degrees of Weishaupt's mysteries*. This addition is not an indifferent indication on the occult mysteries of Masonry. Without having been a Rosicrucian, *Philo-Knigge* had long applied to their mysteries before his admission into Illuminism. He had studied them as *Commander* and *Knight Templar*, but had not been able to dive into their last mysteries. It was reserved to Bode, to that man known by all Germany to have been one of their most zealous and learned Masons, to initiate Knigge in these mysteries; and we must hence conclude, that few of the brethren were acquainted with them; but no sooner are they discovered to *Philo*, than he conceives them to be worthy of being blended with those of Weishaupt. These occult mysteries, therefore, of the Rosicrucians can fall little short of the baneful machinations of Illuminism; and all that jealousy that still rages between the Rosicrucians and Illuminees may be said to be only a rivalry for hireling primacy. No longer do I pretend to dispute with Brother Dupe on the ex-

istence of these hideous mysteries; on the contrary, I will compliment him on his still having sufficient virtue left to be refused admission; but I will insist on the absolute necessity and duty of abandoning any association that can have nurtured the abominable and impious plots, the discovery of which is the cause of so much exultation in these arch-conspirators.

On the same conditions Knigge promises Weishaupt to discover to the Order certain secrets of Nature, secrets (says he) at once astonishing, marvellous, and productive, and all this without being miracles.\* He also specifies the means by which the Illuminees are to acquire power and wealth; it is the liberty and a licence to trade in Denmark, Holftein, and other states, with the necessary funds for the enterprize. In short, his promises against the Rosicrucians is accompanied with the promise of a powerful party against the Jesuits.†

This letter remained in his port-folio until his return from Cassel to Brunswick; he there continues it on the 10th of March: "The D— F— of B—, (Duke Ferdinand of Brunswick) has called me to this town to confer with me on different subjects. I will say more of this on a future occasion, let us revert to the most pressing business. I have already said it, and I repeat it again without any disguise, here are my conditions: If you restore me to your confidence, all will be terminated, and this whole business remains a secret between us. From this instant I not only engage to attach myself stronger than ever to the order, but I also promise and guarantee to it a power of which it can have no conception.

"Should you refuse to rely on me, from that instant our union is dissolved; I erect another society on much stronger bonds. But no threats. Think of it, and weigh it coolly."

Knigge also takes time to reflect; and on the 26th of March he continues from Neuterhausen: "I am here again. . . Once more I say, if you know your own interest the world is ours; if not, may the consequences of your scandalous proceedings fall upon you. But no; I still rely on your prudence, fate leads us admirably. I

\* Erstaunlich und einträglich, obgleich keine wunder.

† Eine mächtige parthey gegen jesuiten.

"have great things before me; I have prodigious ones in view.—It is in your power to partake of them. I have not as yet taken a single step against you. I hope your conduct will give me reason to write to *Athens*, that I had formed a wrong opinion of you."

On the 27th of the same month another postscript in the following terms: "I was just going to send my letter, when I received this Order, which you send me by F. . . Oh! you ought not to have taken such a step. You wish then to drive me to all extremities? Upon my word you will gain nothing by it. Reflect on the importance, I may venture to say, that I have given to your association. Were I now to discover to certain persons your whole history, and *your principles so dangerous for the world*, and declare that I was obliged to moderate them by every means in my power, who would not shun you? *What is your degree of Epopt in comparison with your means of attaining a good object* (that is to say in comparison to the principle, *all means are good when the end is good?*)—What is it, I say, when compared with your scandalous injustice towards Wolter and Levelling?—O! what are men?—Good God! were you a Jesuit yourself? I tremble to think of it; but should that be the case all Hell should not save you from my claws."

*Last Postscript* of the 31st: "Do not hurry yourself to answer me. *Cato* may transmit certain things to you that may make you change your mind. Take care of yourself *cave ne cadas*. Vengeance is a thing that I shall with great difficulty resist."\*

All these letters depict Knigge as an adept determined to withdraw himself at length from the despotism of the modern *Spartacus*; not indeed to abandon his plots, but in order to lay the basis of new associations of Conspirators: In the midst of all these broils, it is worthy of remark, that the injured competitor in his letters to Weishaupt and to Zwack intermixes answers and advice on every thing that can tend to propagate the Order. In his postscript of the 26th of March, forgetting on a sudden all his anger against Weishaupt, he informs him, that Brother *Accatius* solicits letters of recommendation and directions to the Brethren of Italy for another adept who

\* Orig. Writ. Vol. II. Let. 1, 2, and 3, from *Phila*.

is going to second Brother *Hannibal* in his mission to those countries. "This affair (says Knigge) is of the "highest importance to the Order; for our man is an "excellent Scrutator; and I do assure you that special good "news is come relating to the Monks of Italy." Most certainly, discontented Monks of the stamp of Dom Gerles might be found there; but before they could be enrolled an article of the Code which excludes them from the Order was to be dispensed with. As I have already observed, however, Knigge was always less scrupulous than Weishaupt on the article of exceptions. In these same letters he warns the Areopagites to pay particular attention to the affairs of the Order at Vienna; and informs them, that he has important news from that country; and with respect to Poland, though he may be acquainted with no person who could forward the federation, he had *people at least in Livonia*. And in his official reports we find that he had a missionary in that part of Russia, *who from so great a distance perhaps might not send his Quibus Licets exactly and monthly*; but who would labor for the Order perhaps with more success than any of its Apostles.\*

Such tenderness for the welfare of the Order, and zeal for the propagation of its plots, evidently demonstrates that Knigge, so far from abandoning it, expected to re-assume his former rank. It appears still clearer in the letter he wrote to *Cato* by the very same post, by which he had sent all his menaces to Weishaupt; "I have great "views indeed for our Order, and that makes me forget "all the injuries I have received from Spartacus. I do "not wish him to own that he is in the wrong, but only "that he should know that the fault lies with him." The letter ends by constituting *Cato* judge of the contest.†—Weishaupt needed no more to convince him that this warfare would terminate to his advantage. He did not wish to lose *Philo*, but still less could he bear him as a rival. "If *Philo* (Weishaupt says to Zwack) will return "to me, and confess that he is in the wrong, he will find "me such as I formerly was in his regard. But for your "part do not show the least eagerness to reclaim him. I "wish to prove to him that I can do without him; his

\* Aber er wird wirken wie noch keiner gewürkt hat.

† Worüber so, bester *Cato*! Richter seyn mögen,

“vanity must not be flattered; he wants to be entreated; and it is exactly for that reason that he should not be entreated.—If he has the good of the cause at heart, he will return of his own accord, and I will receive him with open arms.”\*

The *good of the cause*, as Weishaupt calls it (that is, the propagation and triumph of Illuminism with all its impious plots), was evidently as dear to Knigge as to himself. This mutual bias to crime reconciled them together again, at least, for a space of time sufficient to acquire for Illuminism the greater part of that authority which Knigge had promised to the Areopagites. It is true, that he tells us he had obtained his dismissal, and an honorable testimony of his services. It may be a fact that he received his dismissal, as he says, on the express conditions, that he would never undertake any thing detrimental to the interests or *plans* of the Illuminees; that he would keep a profound silence with respect to the secrets of the Brethren; that he would never do any thing that could commit the superiors, and not even so much as name them;† but certain it is, that the date coincides with the time of the discoveries made at Munich, which must have induced him to take such precautions as he judged necessary to avoid being implicated with the other chiefs of the Illuminees. He declares that he received his *congé* on the first of June, 1784, and the first decrees issued by the Elector of Bavaria against Secret Societies bear date of the twenty-second of the same month. Four months after we see *Phil-Knigge* mentioned by Weishaupt as an adept, without the least allusion to his retreat, and this may create some doubt at least as to the date. Whatever may have been the case, fourteen months elapsed from the time of their grand disputes, till that when Knigge declares he broke off all connection with the Illuminees. Hereafter we shall see what is to be understood by this pretended dereliction of his former Brethren. It is however certain, that during those fourteen months, he but too well entitled himself to the gratitude of the Sect by the new services he rendered, and more particularly by his intrigues with Bode, by means of which he consummated Wei-

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\* Original Writings, Vol. II. Letter 24.

† Seine obigen weder zu nennen noch zu compromittiren,

shaupt's plan of confederation or of intrusion in all the Lodges of Germany.

The federation of the Masons and Illuminees continued.

The grand obstacle to these plans was the jealousy of the Rosicrucians, of the Brethren of the *Strict Observance*, and of the *Philaletes*, calling themselves the Theosophical Illuminees. But the acquisition of Bode; Knigge's frequent visits to their Highnesses the Duke Ferdinand of Brunswick and the Prince Charles of Hesse-Cassel; the manner in which he imposed on these two chiefs of German Masonry; the influence acquired by *Philthro'* the means of Bode over the Commissaries who were named at Willemshaden to frame the laws, are circumstances more than sufficient to account for his success in spite of such numerous opponents. When Bode was thoroughly convinced that Illuminism, so far from being an invention of Jesuits and Priests, was no other than a most determined conspiracy against Princes and the Priesthood, which he equally hated; when he beheld the means of its developing themselves in the degrees of *Epop* and of *Regent*, he then had no other view than to perform the promise he had made to Knigge, to *dedicate his life entirely to the service of the Order, and particularly to have its interests at heart in the framing of the new Code*. Never was promise more religiously kept, nor attended with greater success. With respect to those Brethren whose antique mysteries perpetually recalled to their minds Equality and Liberty, nothing could be more seducing than Knigge's circular letter on *Elective* or *Elektive* Masonry. Many Lodges had of their own accord acceded to his federation. Bode introduced its laws into the *new Masonic Ritual*. It was on seeing these laws that the Mason who best foresaw their consequences exclaims, in the bitterness of his heart: "Oh, my Brethren! At what point shall I begin, or where shall I end, when I speak to you of that Bode known among the Illuminees by the name of *A-melius?* Judge, my Brethren, of the important, I would say disastrous services he went to render them; he, who has been in habits of intimacy with so many of our Brethren; he who had taken so great a lead in most of our general meetings; he, who, under an affectation of good nature and of German uprightness, concealed a heart replete with the most heinous impiety, and a frantic enthusiasm for Naturalism; he, again, who had taken offence at the Brethren of the *Strict Observance* by



"cause they had not satiated his ambition. What an acquisition in all respects was this man for the Illuminees!—His first efforts were directed against us. He acted where Knigge could not gain admittance. *It was through his means that the Illuminees gained their ascendancy in the new system that was to have been established at Willemshaden; that they gained admittance into our Directories; and that they succeeded in fraternizing with the greater part of our Brethren of the Strict Observance.* His Infuinator Knigge had left him no alternative but to bring over Free-masonry to this unfortunate alliance, or to crush the Brotherhood. To the astonishment and grief of every true Mason, it was by the combined efforts of Bode and Knigge, that the greater part of the Lodges throughout Germany were tainted and infected with this baneful Illuminism."\*

I often meet with similar avowals and lamentations in the different letters and memorials that I have received from German Masons, heretofore zealous for the honor of their Brotherhood, but now lamenting the intrusion of the Bavarian pest among them. Some few Lodges, however, held out against it. That of Berlin, called of the *Three Globes*, in 1783, published a circular letter, anathematizing all Brethren who should pretend to degrade Free-masonry so as to transform it into a society of men conspiring against their God and their country. Whether this Lodge had not been initiated into the last mysteries of the Rosicrucians and other conspiring degrees, or whether this anathema was but a sham, the circular letter had but little effect. The intrusion continued, and became so general, that the illuminizing Sect in its instructions to the *Directing Illuminees* makes use of the following formidable expressions: "*Of all the legitimate Lodges in Germany, there is ONLY ONE that has not coalesced with our Superiors, and this Lodge has been obliged to suspend its labors.*"†

This declaration does not imply that the greater number of the Brethren were already illuminized, but only denotes that the Superiors, whether *Masters, Wardens, or Treasurers*, of almost every Lodge had entered into the federation with Weishaupt.—But what an awful aspect

\* Discourse of a Master on the ultimate fate of Free-masonry.

† Degree of Directing Illuminee, Sect. 3, No. 5.

does this subterraneous power present!—A multitude of emissaries and agents dispersed throughout the tenebrous recesses of Masonry. The Superiors once gained over, the Lodges would make but a feeble and short resistance.

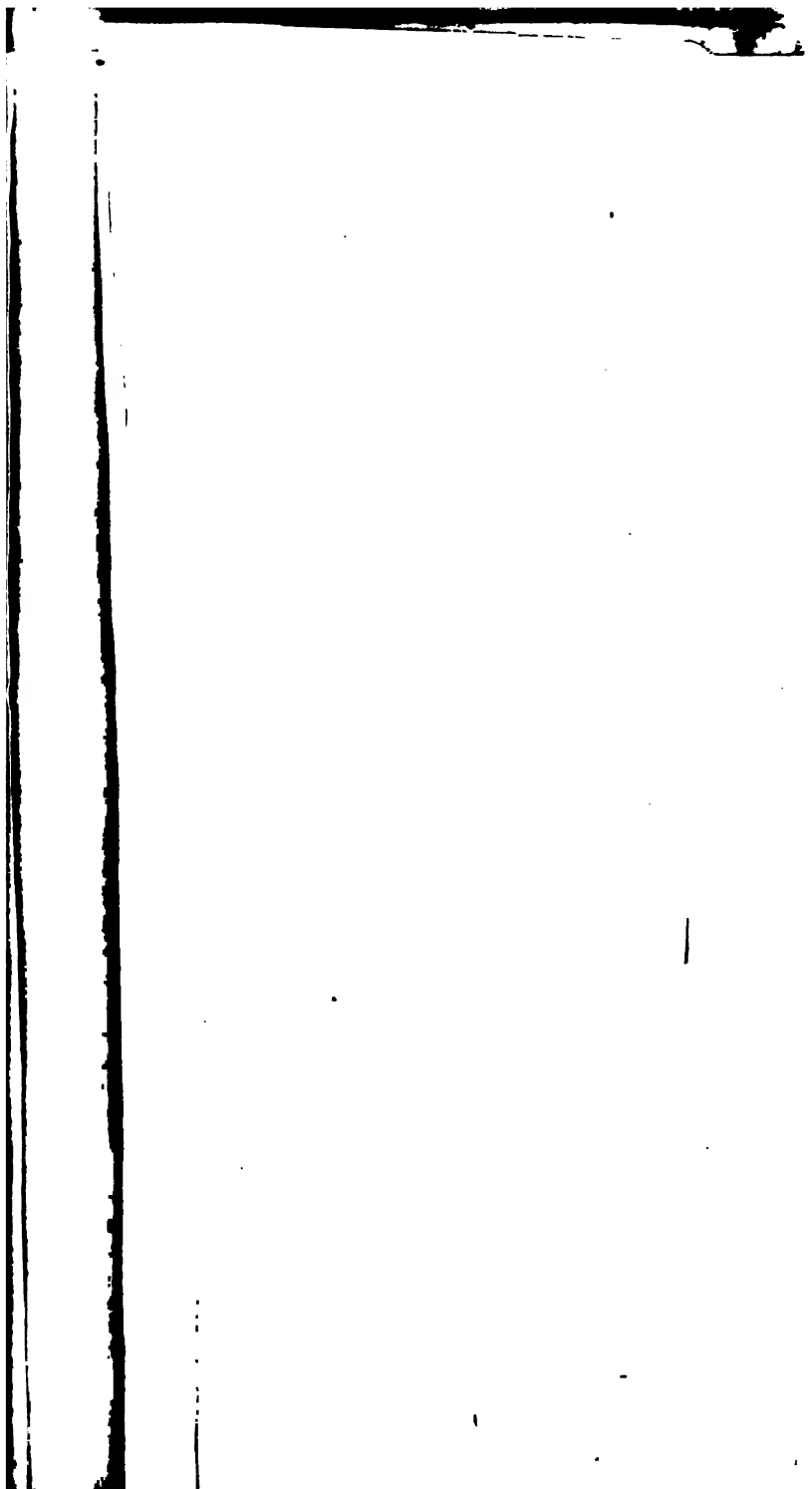
The greater part of these successes were to be attributed to *Philo-Knigge*; neither did he hide those pretensions that could indicate the rival. Weishaupt could not brook the most distant appearance of rivalry; new contests arose between the two chiefs. Knigge at length abandoned, or pretended to abandon, the Order. It does not appear that Weishaupt showed the least regret. His power seemed to be built on foundations that could not be shaken by any storm:—it was no longer confined to a corner of Germany.\* The Danube and the Rhine could no longer bound it. In the North and the East he had his emissaries, in Holland, Poland, and Livonia.† His apostles in the South had already advanced from Milan to Venice.‡ On the West he was beginning his attacks on France by the way of Strasbourg.§ But just at this period was preparing that storm which in the annals of the Sect shall be called the Third Epoch.

\* That the reader may form a clear and precise idea of the manner in which these different Lodges and Illuminees on their several missions corresponded with their chief, I think it right to subjoin the *Geographical and Political Chart* of the Sect, such as it was drawn out by Knigge in the Original Writings. I know this plate only comprehends Germany, and that without the Austrian Provinces, "because (says Knigge) *the Brethren of those Provinces have petitioned to have a separate National Director.*" But every reader can apply a similar one to any other state. To complete it, I have added Weishaupt in direct communication with the Arcopagites, and the latter with the National Directors.—A very slight inspection will suffice to show, how instructions, communications, &c. pass to and from the General, down to the Scotch Directories, and from the latter to the lowest individual of Illuminism.

† Philo's Bericht.

‡ See Juridical Depositions made at Munich.

§ Original Writings, Vol. II. Letter 23, to *Cato*, 28th January, 1783.





## CHAP. VII.

*Third Epoch of Illuminism.  
Discovery of the Sect.*

IT was not without reason that Weishaupt had expressed his apprehensions as to the precipitate manner in which Knigge had admitted so many candidates to the mysteries of the Sect: on the other hand, Knigge might with equal reason upbraid Weishaupt with want of prudence in recommending to the adepts such books as those published under the name of Boulanger; and thus disclosing his atheism previous to the last mysteries.\* But success had so emboldened Weishaupt, that he kept no farther reserve on the score of religion, even with his Minerval scholars; and so early as the year 1781, the court of Bavaria entertained some suspicions of this new Sect. It had even ordered certain inquiries to be made; but the Illuminees had art enough to baffle these inquests.†—Left, however, any enquiries should at any future time take place, Weishaupt bethought himself of making the Elector the tutelary adept of his conspiracies. “I am of opinion (would he write to his Areopagites) that in order to strengthen ourselves, you should send a deputation to the Elector, to offer him the Protectorate of the Eclectic Lodges. The Brethren *Ulysses*, *Apollo*, and some others of the most distinguished members, even *Celsus* for instance, might be deputed for this purpose. Should the Prince accept it, we shall be effectually screened from any future persecution, and nobody will then be afraid of joining you, or of frequenting your Lodges.”‡

The existence of Illuminism surmised.

Weishaupt's means for preventing any process.

The reader may easily judge how such a deputation would have been received by the Elector, when he is informed of the manner in which he had formerly received a similar proposition while residing at Manheim. One of his ministers at that time, under a far more plausible pre-

\* Original Writings, Vol. II. Let. 2, from *Philo* to *Cato*.

† Ibid. Let. 1, from *Epistetus*.

‡ Orig. Writ. Let. 1, to *Epistetus*, 7th Feb. 1783.

tence, proposed to him to call to his court the most famous Philosophers of the day, and to grant pensions to these pretended great men, after the example of Lewis XIV. who had been the protector of the learned men of his age. The glory of such an undertaking seemed at first to flatter the Prince; but on consulting men of real learning he soon perceived that such a measure would only end in multiplying a Sect equally inimical to their God and their country; and Charles Theodore would no longer hear of the Protectorship of Philosophism. This anecdote was sent to me by a person who heard it from the very minister that had made the proposition to the Elector.

It is not understood how the court of Munich acquired its first knowledge respecting Illuminism; the information it received was not sufficiently explicit indeed to describe the spirit of the Sect, but it gave a general idea of the danger of secret societies. On the 22d of June 1784, His Electoral Highness published an Edict absolutely forbidding all *secret communities, societies, and confraternities*, other than those by law established. The uncontaminated Masons shut up their Lodges; the Illuminized Masons, who had many of their adepts about the court, thought themselves strong enough to bid defiance to the Edict, and continued their meetings. A work published by Mr. Babo, a Professor at Munich, entitled *The first Warning on Free-masonry*, began to disclose more clearly the plans of the new adepts. Soon after the Count Joseph Törring made a more vigorous attack on them. The Illuminees not only wrote apologies in answer to these attacks, but set many other engines to work, the artifice of which cannot be better described than by Weishaupt's own letters to his adepts.

"Listen for a moment to my advice, (he writes on the 18th December, 1784). If any inquiry be set on foot, I am of opinion that none of the Chiefs should suffer themselves to be led into the detail and particulars of the Order; and they must positively declare, that no power on earth should force them to make any discoveries excepting to the Elector personally: the two degrees of the higher mysteries should then be submitted to him. At least such shall be the line of conduct which I will hold, if ever I am called upon. You will then see what a happy turn our affairs will take. You have read what Brother D . . . thought of the first degree.

"I am certain the Elector will view it in the same light. I place all my hopes in the goodness of my cause. Boldly and without the least apprehension, I can declare beforehand, that if I am to fall it shall be in an honorable manner, though it were to cost me my head. Deport yourselves in the same manner, and instil courage into the others. This is an admirable opportunity of shewing your magnanimity; do not let it pass by without avail. I have mentioned my plan for the Elector to Brother *Cromwell*, and he augurs fortunately from it:—but he very well knows that such a measure will only be resorted to in the last extremity."

What an extraordinary mode of defence must this appear to those who do not know that these two degrees which he intended to show to the Elector were the corrected ones, such as he had prepared for Princes and certain other candidates who would have been disgusted with them in their real state. Sometimes the whole of that part relating to the mysteries, and the discourses of the Hierophants, were retrenched, and nothing but the idle ceremonial preserved. A second letter of Weishaup's to his Areopagites dated the 2d February 1785, will more clearly explain the whole of this artifice. "My Brethren (he says), the step you are going to take is proper, and such as the circumstances require. The Memorial of our *Menelaus* (WERNER, Counsellor at Munich) is very fine and very judicious. I only wish you to add, that you will show your degrees to nobody but to the Elector; and those that may be submitted to his inspection are—1st, The *Novice*; 2dly, The *Minerval*; 3dly, The *Minor Illuminee*. [*Nota bene*, that the words *dummsster mōnch* (stupid monk) are to be changed into *dummsster mensch* (stupid men). 4thly, The *Major Illuminee* entire, except these words, which you will efface: *the Priests and bad Princes are in our way*. 5thly, The *Directing Illuminee*; but in this degree you will only show the ceremonial of the reception, and my discourse; *not a word of the rest*. 6thly, The degree of *Priest* or *Epopt*; here you will only show our instructions that relate to sciences; and you will carefully read those over, lest any allusion or reference to the rest should subsist.

"As all the packets for *Ephesus* (Ingolstadt) are opened, I plainly see that I am the person at whom they aim.

"To-morrow I will write to *Alfred* (the minister Seim-sheim); and that letter will inform the court before-hand how I mean to behave on this occasion. Openly declare to the Elector, *that the Order is a produce of his own states, and that I am the author of it.* Then the whole affair will turn upon me; but I am much mistaken if they will proceed to a personal inquest until they have further proofs, which can only be acquired by opening the letters. Show yourselves, great, firm, and undaunted. *My conduct will prove to you what I can be.* In the instruction for the degree of *Epopt* take great care of that part that *relates to History*; leave nothing that can lead to the discovery of the theft committed on the Archives."

He is discovered and dismissed.

All this artifice, however, proved useless. The court had acquired sufficient proofs to take such steps against the hero of the Sect as prudence might require. A few days after he had written these instructions to his *Areopagites*, he was dismissed from his chair, of Professor of Laws in the University of Ingolstadt; only, however, as a famous *Master of Lodges*, and as disobedient to the Edict suppressing all secret societies. The mysteries of his Lodge had not yet transpired; it was only known, that several members of his Illuminism, disgusted with his doctrines or his plans, had abandoned his Lodges as early as 1783. Among others were to be found *COSANDEY* a Priest, and the *Abbé RENNER*, both of them Professors of the *Litteræ humaniores* at Munich. But, great as might be the horror which they had conceived of what they had seen of the Sect without having attained the grand mysteries, it does not appear that they had as yet taken any steps against it; at least they had not given such details as might direct the arm of the law. On the 30th March 1785, however, they received a summons from His Electoral Highness, and from the Bishop of Freysingen, to appear before the Tribunal of the Ordinar-y, and there to declare whatever they might have observed in the Sect of Illuminees contrary to religion and good morals. Nobody, even then, had the least idea that the conspiracy was pointedly directed against the government. Messrs. Cosandey and Renner made their depositions, the one on the 3d the other on the 7th of April following. I must give extracts from both, though perfectly agreeing with each other. That made by Mr. Cosandey

Juridical depositions of two Illuminees.



is more ample on the principles of the Illuminees, while Mr. Renner descends more particularly into their constitution and the education of their pupils. I shall therefore begin by an extract from the latter; and then revert to that made by Mr. Cosandey.

*Juridical Deposition made by the Professor RENNER on the Illuminees.*

After having stated the orders he had received to appear before the Tribunal, and the subject on which he was to give evidence, Mr. Renner begins by declaring that

“The Order of the Illuminees must be distinguished from that of the Free-masons. But this distinction is a secret to mere Masons, as well as to Illuminees of the Minerval degree. I was myself in the dark respecting it, until, after a long trial, they thought proper to advance me to the degree of *Minor Illuminee*, the first degree in which they take the name of *Illuminee*. I was even constituted Superior over a small number of the Brethren.”

Here the deponent, who thought he was to become a Mason on his first entrance into the Sect, learns that he is not yet one; and tells us, that many of the Brethren had complained heavily that they had not been admitted as yet to the *Intermediary Degrees*. He himself is admitted to them, and does not find them satisfactory: but he adds, “The advantage I reaped from them was, that I discovered the benefits which the Order derived from Free-masonry. The Illuminees fear nothing so much as to be known under that name. They assume the cloak of Masonry, only because they believe themselves more secure when masked under the appearance of an association that is looked upon as insignificant.—The Masonic Lodges, according to their expression, only contain the *drofs of the people* (der trofs von leuten) or the bulk of the army, among whom a few persons may be found, that may look upon themselves as very happy, after long and severe trials, to be secretly admitted into the sanctuary of the Order. All the other Free-masons, Apprentices, Fellow-crafts, and Masons, are to content themselves with idle ceremonies, and remain under the yoke, either because their

“ eyes are not strong enough to bear the light, or because  
 “ their love for the Order, and their secrecy, two essential  
 “ requisites in every adept, cannot be sufficiently depend-  
 “ ed on. When once they are condemned to linger in  
 “ obscurity, they can never have hopes of rising to the  
 “ mysteries; and this is expressed by the superiors in the  
 “ following sentence, *Ex inferno nulla est Redemptio*.

“ Meantime these Masons, without knowing it, are  
 “ under the direction of the Illuminees, who reap great  
 “ advantages from their reputation and their riches.—  
 “ These men (say the Superiors) are sufficiently recom-  
 “ pensed by being admitted to converse with the adepts of  
 “ light, and to learn enough from such conversations to  
 “ appear enlightened to the prophane.

“ The Illuminees, who at first only show themselves  
 “ under the appearance of a literary society, gave them-  
 “ selves the following constitution: Their Order is sub-  
 “ divided into different classes, called *degrees*, because the  
 “ light expands itself according to these classes.—The first  
 “ degree is a sort of Noviciate, though every person re-  
 “ ported as *infiltrated*, and recommended by some mem-  
 “ ber of the Order as worthy of being admitted, must  
 “ have been prepared and instructed to a certain point by  
 “ his Infiltrator or Recruiter. It is a constant rule in the  
 “ Order, that every Candidate should undergo a year’s  
 “ trial, that his Infiltrator may observe him accurately,  
 “ according to the regulations of the Order, and in a *Qui-  
 “ bus Licet* draw an exact picture of his person, his cha-  
 “ racter, his talents, and his conduct. If the Candidate  
 “ is judged to be worthy, he is admitted into the class of  
 “ *Preparations*.—In my time there were two of this na-  
 “ ture, called *Churches*. Each was directed by four men,  
 “ forming what was called the *Magistracy*. They were  
 “ the *Superior*, the *Censor*, the *Treasurer*, and the *Secre-  
 “ tary*; and all these were adepts of higher degrees.—  
 “ We held at least one meeting every month, at which  
 “ all the members of the same *Church* were to attend, to  
 “ give their Superiors a sealed letter directed *Quibus Li-  
 “ cet*, *Soli*, or *Primo*, containing an exact statement of the  
 “ conduct, discourse, &c. of those whom they had observed  
 “ during the month.

“ No member is dispensed from these *Quibus Licet*,  
 “ which ascend from Degree to Degree, and are only open-  
 “ ed by those who have a right to read them. The other

“ occupations of the meeting were, after some ceremonies,  
 “ to read the statutes, a few passages from the ancient Philosophers, and a discourse on various subjects, composed  
 “ by the different members in rotation. As the Brethren  
 “ in general do not like religion, the greater liberty the  
 “ writer uses on that subject, he is the more applauded,  
 “ and acquires a higher reputation of being enlightened.  
 “ Sometimes, however, the presence of certain brethren,  
 “ either feeble as yet, or not to be entirely depended upon,  
 “ cause the Superiors at such lectures to give signs of apparent dissatisfaction. It would be a violent breach of  
 “ their policy to give way to intemperate language, and  
 “ to express the principles of the Order too openly, as  
 “ each member might look upon such talk as a part of  
 “ their system.

“ To avoid suspicion, and to attain their ends more certainly, they hold weekly meetings, whence all ceremony  
 “ and constraint is discarded. Here the pupils hold disputations among themselves on all sorts of subjects. It  
 “ is on these occasions that the superiors, and those who  
 “ have imbibed the true principles of the Order, sneer at  
 “ what they call *Religious Prejudices*; for in their language every thing that can obstruct their views are *prejudices*. It is then that by means of the most seducing  
 “ subterfuges they represent their principles in such poignant language, that the most timid, encouraged by their  
 “ example, and purified from all dross and religious prejudice, become perfectly like the rest. He that can  
 “ withstand such artifice is a man lost in the eyes of the  
 “ Order.

“ That which made the greatest impression on me, among the Illuminees, was certainly their method of  
 “ binding down their adepts and subduing their minds.—  
 “ They extoll the greatness and power of the Order; they  
 “ speak of its dignity with the utmost respect; they stun  
 “ you with the most magnificent promises, and assure you  
 “ of the protection of great personages ready to do every  
 “ thing for the advancement of its members at the recommendation of the Order; till at length each pupil  
 “ really considers, or appears to consider, the interest of  
 “ Illuminism as his own, and views all the propositions  
 “ and orders he receives from his superiors as duties which  
 “ he has to fulfill. Should a pupil under this idea have  
 “ the misfortune to declare, in a *Quibus Licet*, a *Primo*,

“ or a *Soli*, some misconduct of his own, or some secret  
 “ that he has been entrusted with or that he has extorted  
 “ from any body; the unhappy confident is lost to him-  
 “ self, for he thenceforth belongs wholly to the Sect.—  
 “ When once they have thus tied him down, they assume  
 “ a very different tone with him. They care very little  
 “ about him; ‘ He may abandon us (they say), we stand in  
 “ no farther need of him.’—I do not think that any one has  
 “ yet dared or will ever dare to show the least discontent,  
 “ much less a desire to quit the Order; especially if he  
 “ reflects on the dictatorial threat, *It shall be in vain for*  
 “ *any prince to pretend to save him who shall dare to be-*  
 “ *tray us.\**”

“ They select their pupils with great caution; and only  
 “ entice into their Order those whom they think can be  
 “ useful to the attainment of their ends. Statesmen, per-  
 “ sons distinguished by rank or fortune, archivists, coun-  
 “ sellors, secretaries, clerks, professors; abbés, preceptors,  
 “ physicians, and apothecaries, are always welcome candi-  
 “ dates to the Order.

“ The degree of *Major Illuminee* is, if I may make use  
 “ of such an expression, a school in which the candidate is  
 “ trained like a true *Bloodhound*.”†

Here the deponent relates their method of watching  
 their adepts, and of describing both them and the pro-  
 phane. He also mentions some few of the thousand or  
 fifteen hundred questions that are to be answered on the  
 character, the habits, &c. of any person whom an adept is  
 ordered to scrutinize. He then continues:

“ This method of enlightening the pupils always goes  
 “ on increasing in every degree. A brother may know  
 “ those of his class and those of an inferior one; but, un-  
 “ less his Superiors have conferred on him the commission  
 “ of Director, Visitor, or Spy, all other adepts are, in their  
 “ language, *invisible* to him. This, without doubt, is the  
 “ point that constitutes the great strength of the Order.  
 “ The chiefs, by this method, watch an inferior without be-  
 “ ing known; they know how far he is devoted to the Or-  
 “ der and true to his secrecy; and a point of still greater  
 “ importance is, that in case of any explosion, (of which  
 “ they have been long apprehensive), and on all occasions,

\* Kein Fürst Kann den schützen der uns verräth.

† Wie die wahren spürhunde abgerichtet werden.

“ they can support the brethren without any one entering the least suspicion of their being connected with the system, since they are unknown even to the Brethren, and of course to the profane.

“ *There are men, and they may be easily discerned, who defend the Order (of Illuminism) with great warmth, though they do not declare themselves to belong to it.*—Such conduct certainly deserves a little animadversion. Either these defenders belong to the Order, or they do not; if they do not, can they pretend to defend that which they neither know nor have any possibility of knowing. If they belong to the Order, that very circumstance renders them unworthy of belief, though they should adduce as proofs some few works thrown out to baffle any attempt to investigate the plan of the Order, or should protest on their words of honor when they speak so highly in its praise. When a person comes seriously to consider the impossibility of knowing any thing of Illuminism but by being a member of it, and when we compare the many advantages derived from their *invisibility*; if we should be tempted to draw any conclusions on these defenders, we might (and that without reasoning ill) suppose they belonged themselves to the Order, and to that particular species of adepts which the Illuminees term *invisible*.”\*

After having thus given as much of the general plan of the Illuminees as he could know without having been admitted to the higher degrees, the Deponent comes to the principles which the Superiors wish to inculcate in their pupils; and in the first place he mentions the following, of which they have made a sort of proverb :

\* Und zwar von iener art der verschwundenen, wie man sie in der ordens sprache nennt.—Were I to request certain English reviewers, and particularly Dr. Griffiths, or his assistants in the *Monthly Review*, to read and weigh this observation of the German deponent, those gentlemen might perhaps wish to retort it on me; but let them recollect, that when men who have associated with robbers are seen to depose against them, or when the writings of conspirators are produced in evidence, a person may easily prove their criminality without being an accomplice. But you, Gentlemen, who were not with them, yet pretend to prove their innocence, will your assertion invalidate the evidence of eye and ear witnesses?—If you are of their party, all that can be concluded from your denials is, that you are still very faithful and much devoted to them, since in their defence you resist the demonstration of evidence.

Tous les Rois et tous les Pretres  
Sont des Fripons et des traitres.\*

With regard to *Suicide*, the Superiors preach it to their brethren to prepare them for more tempestuous times.—

"They have the art of representing suicide as so easy, and so advantageous in certain circumstances, that I should not be surprized (says Mr. Renner) to see some adept carried away by the lure of a certain voluptuousness which they pretend to be peculiar to suicide; and they even pretend to prove their assertions by examples.

"But of all their detestable principles the most dangerous in my judgment is this: *The end justifies the means*. In consequence of this morality, and ACCORDING TO THEIR CONSTANT PRACTICE, the mere suspicion that a man will at any future period be in a position to obstruct the views of the Order will be a sufficient reason to calumniate him, however virtuous he may be. They will cabal to drive one man out of his place; they will poison another; a third they will assassinate; in short, they will do any thing to attain their ends. Suppose the crime of the Illuminee should be discovered, he always has the *Patet-exitus* as a resource. *It is only a ball through the head*, and he escapes the rigor and ignominy of the law."

Mr. Renner next alludes to what the Sect calls its *Moral Government* or *Commission of Morals*, or its *Fiscal*. This commission is a college formed of the most able and honest men, that is in their language, of men chiefly belonging to the class of *Invisibles*, and who, enjoying the confidence of the sovereign, would, according to the vices of their commission, inform him of the morals and honesty of each of his subjects; but as probity is necessary to fulfil the divers stations of the state, each person should be prepared beforehand for the office he is to occupy. An admirable plan! But should they ever accomplish it, should their rule ever be adopted, what would become of all those men who did not belong to Illuminism? Happily, the plan is discovered in time; otherwise they might have verified what a Superior just returned from visiting a Superior of a higher degree had foretold; *All the Posts once properly filled in suc-*

\* All kings and all priests are rascals and traitors.

"cession to each other, should the Order be composed of but six hundred members, no power on earth could resist them."

Mr. Renner finishes by declaring, that he is unacquainted with the ultimate object of the Order; that the Superiors were perpetually talking of that object, but never mentioned what it was. He believes it to be of the utmost consequence; but he leaves every one free to conceive, after what he has said, how that object can accord with the civil and religious duties. He affirms on oath the particulars contained in the above declaration, and which he leaves written and signed by his own hand.

*Juridical Depositions of Mr. COSANDEY, 3d April, 1785.*

My reason for placing Mr. Renner's deposition first, was, because he is more explicit on the government of Illuminism; while Mr. Cosandey chiefly dwells on the principles of the Sect. After having shown in a few words how Free-masonry serves as a cloak to the Sect, how the candidate is gradually fettered in the bonds of the Superiors, and how dangerous must be a servitude to men who from principle wish to appear idlers though in the most active pursuits; he proceeds with the unfortunate *Minerval* to the degrees of *Minor* and *Major Illuminee*. "It is here (says he) that the pupil is a little further initiated into the systems of the Order. Light, however, is imparted to him but slowly, and with all possible precautions. He is here made acquainted with a greater number of Adepts and Under-Superiors; but the Chiefs always remain *invisible*."

"In order to be advanced to the higher degrees the candidate must, in the language of the Sect, have got rid of all religious prejudices, or at least he must assume the appearance of one who has so done in the presence of his Superiors; as no *religionist* (such is their expression) can be admitted to the higher degrees.\*

"The most excellent Superiors are the persons that give the ton in all these degrees. Their orders, their maxims, their opinions, their doctrines, are the soul, the standard, the spirit, the main spring of this institution.

\* Dann kein *Religionär* (es ist ihr ausdrück) wird in die höhere grad aufgenommen.

"The lower class of Superiors and Chiefs, are cunning knaves, and black and systematic villains, or sometimes misled enthusiasts, spurred on and abominably deluded by the others. As a proof, I will relate some of their principles in the form of proverbs, which are never given in writing, but are perpetually inculcated in the adepts by these Superiors.

"I. *When nature lays too heavy a burthen upon us, it is to suicide that we are to apply for relief.* PATET EXITUS. An Illuminee, they would tell us, should make away with himself rather than betray his Order; and they also represent a secret voluptuousness to be inherent to suicide.

"II. *Nothing through reason, every thing through passion,* is their second maxim. The end, the propagation, and the advantage of their Order, supplies in the minds of the adepts the place of God, country, and conscience. Every thing that obstructs the progress of the Order is the blackest treason.

"III. *The end sanctifies the means.* Thus calumny, poison, assassination, treason, revolt, wickedness, and any thing that can lead to this end, is laudable.

"IV. *No Prince can save the man who dares to betray us.* Things then are carried on in this Order that are adverse to the interests of Princes; things that from their importance might be discovered to Princes; such a discovery (in the language of the Sect) would be the blackest treason; and the traitor is beforehand threatened with vengeance. They must also have means of destroying their accusers with impunity; and such means are easily furnished.

"V. *All Kings and all Priests are rascals and traitors;* and in another place, *All Priests are knaves.*—The total annihilation of religion, of the love of the country, and of princes, enters into the plans of the Illuminees; because (say they) religion as well as love of the country, and of princes, restrains the affections of men to particular states, and diverts them from the more extensive views of Illuminism.

"Among their plans I observed one which they called their *moral Empire or Government.* This government, which would throw the whole force of every state into the hands of their college or council of Illuminism, would, without any appeal to the prince, name to all promote



" tions, and grant or refuse all the favors of the state.—  
 " By these means they would be entrusted with the abso-  
 " lute right of definitively pronouncing on the honesty or  
 " the capability of each individual. By these means too  
 " all the prophane would be discarded from the court and  
 " other employments; and, to use their expression, a holy  
 " legion would surround the prince, master him, and dic-  
 " tate his edicts according to their own will and pleasure.  
 " This Regimen or Moral College, also called the Com-  
 " mission of Morals, or the *Fiscal* (being a sort of exche-  
 " quer chamber for the government of the people), would  
 " invest the Sect with a most formidable despotic power  
 " over the four quarters of the globe, and would reduce  
 " sovereigns to the despicable state of mere phantoms, or  
 " of crowned slaves."

This College, or *Moral Regimen*, will occur again in another juridical deposition; and I will then explain how it served to veil the future projects of the Sect for the disorganization and absolute destruction of all society whatever. Mr. Cofandey concludes with saying that he is ready to affirm on oath the truth of all that is contained in the above declaration.

These depositions, notwithstanding their importance, seemed to make but little impression. Whether the tribunals were beset by, or in great part composed of Illuminees, or not, I cannot know; but they affected to treat these declarations as containing nothing either very serious or menacing; or whether the removal of Weishaupt had made them view the Sect as destroyed, and the conspiracy as counteracted, I do not pretend to say; but certain it is, that at length Heaven by its thunderbolts warns nations and their rulers of the plots contriving against them, of the extent of which plots they were ignorant; neither had they surmised the baneful activity of the conspirators. Dismissed from his public functions at Ingolstadt, Weishaupt had taken refuge at Ratisbon. This town becomes his new *Eleusis*, his center of mysteries; all his plots had followed him thither; and so far was he from looking upon them as baffled, that he pursued them with redoubled ardor. Vengeance had rendered him more terrible from the recesses of his new retreat; and now entirely liberated from all public duties, he gives up his whole time to the preparation and drilling of emissaries, and to teaching them the means of sapping, when on their

Wei-  
shaupt  
continues  
his plots  
at Ratis-  
bon.

An adept  
struck  
with  
lighten-  
ing.

different missions, the foundations of the altar and the throne, of civil society, and of all governments whatever.

Among his adepts was one LANZ, an apostate priest. Weishaupt designed him as the person to carry his mysteries and conspiracies into Silesia. His mission was already fixed, and Weishaupt was giving him his last instructions, when a thunderbolt from heaven struck the apostate dead, and that *by the side of Weishaupt*.\* The Brethren, in their first fright had not recourse to their ordinary means for diverting the papers of the deceased adept from the inspection of the magistrates. The perusal of some of his papers furnished new proofs; and being transmitted to the court of Bavaria, induced it to take the determination of following up the discoveries made in the depositions of Messrs. Cofandey and Renner.

The enquiries made, chiefly related to those who were known to have had connections with Weishaupt at Ingolstadt. The adept FISCHER, first judge and Burgo-master of that town, and the Librarian DREXL, were banished. The Baron FRAUENBERG and fifteen other of Weishaupt's pupils were expelled the university. But neither their punishment, nor the circumstance of the adept being struck by lightning, could raise any symptoms of remorse in the mind of their master. The following letter to Fischer may serve as a specimen of the manner in which he wished to support their courage, stimulate their enthusiasm, and infuse all the rage and vengeance of his plots into their minds.

"*I salute you, my dear martyr;*" it is thus he begins his letter. He then reminds his pretended martyr of that passage in Seneca where the just man struggling with adversity is represented as the light most worthy of Heaven: He then continues: "Am I to congratulate you, or am I to condole with you on your misfortunes? I know you too well to indulge in the latter sentiment—Receive then my most sincere congratulations on seeing you among those to whom posterity will render justice, and whose constancy in the defence of truth it cannot fail to admire—You are triply and quadruply more dear to me, now that you share my fate and that of so many other magnanimous persons. I leave it to your prudence to decide whether you will commence a prosecu-

\* See the Apology of the Illuminees, P. 62.

"tion against those who have been guilty of such abominable injustice against you; or whether submitting to your exile without murmur or complaint, you will wait for better times. You shall not want; I and the Brethren will provide for your expenses. *The public papers also shall represent the whole of this business in its proper light.* Drexel in the mean time will retire to Brunn. *Let the laughers laugh, and our enemies rejoice. Their joy ere long shall be converted into tears. Look upon yourself as happy to suffer with the better part of the nation.* If I have the power of giving my benediction to any body, I give you mine with both my hands.—*O be thou blessed, most worthy and most constant of my Heroes. . . .* I am sorry that all this has happened just at the time when I am setting out for the banks of the Rhine. I depart next month and shall not return till a few months hence. *In the mean time I shall not be idle; and it is not without a reason that I go to that country. Acquaint the Brethren of it.* Be always firm and constant. No dishonor can attach to you; continue as you have begun, and your very enemies will be obliged to admire you. Adieu, learn to appreciate and feel your own greatness. Your enemies are little indeed in their triumph.—(*Ratisbon this 9th April 1785*).

"P. S. If you want money I will have proper measures taken at Munich to supply you."

This letter was either intercepted or fell into the Elector's hands by some other means;\* and he there saw how dangerous a man this must be who could thus infuse his enthusiasm into the minds of his Conspirators. A secret commission was named to receive further depositions.—The aulic counsellor UTZSCHNEIDER and Mr. GRÜNBERGER of the Academy of Sciences, who were known to have abandoned the Order of the Illuminees about two years before, were summoned to make their depositions. The Priest Cofandey was called upon once more. The declaration made in common by these three Gentlemen will recall to the minds of the readers many of the particulars already stated in the foregoing declarations, and in the Code of the Illuminees, with respect to the means employed by the Sect, for making themselves masters of the Masonic Lodges; for appropriating to themselves their

\* See Original Writings, Vol. II. last Letter and Note.

funds, to provide for the expense of their travellers; and for multiplying the number of their adepts.—The same method for the scrutators is observable, the same oaths, almanacks, and cypher for the first degrees. The deponents had abandoned the Order before they were admitted to the higher degrees. The principles that had been laid down to them are on that account the more remarkable. I shall, therefore, translate that part of their evidence as being of the utmost consequence. Some persons may be of opinion, that to have simply stated the perfect coincidence of this new declaration with those already seen would have sufficed; but they should consider that repetitions of objects of such importance may be insisted on by many readers, because the proofs are strengthened by the number, the character, and concordance of the witnesses.

*The Juridical Deposition made in common by the Aulic Counsellor UTZSCHNEIDER, the Priest COSANDEY, and the Academician GRÜNBERGER, on the 9th of Sept. 1785.*

“ The object of the first degrees of Illuminism is at once to train their young men, and to be informed of every thing that is going forward by a system of espionage.\* The Superiors aim at procuring from their inferiors diplomatic acts, documents, and original writings. With pleasure they see them commit any treasons or treacherous acts, because they not only turn the secrets betrayed to their own advantage, but thereby have it in their power to keep the traitors in a perpetual dread, lest, if they ever showed any signs of stubbornness, their malefactions should be made known.—*Oderint dum metuant*, let them hate, provided they fear, is the principle of their government.

“ The Illuminees from these first degrees are educated in the following principles:

I. “ The Illuminee who wishes to rise to the highest degrees must be free from all religion;† for a religionist

\* Und zu gleich zur auskundschaftung aller sachen.

† Der Illuminat, der in die höhern grade kommen will, muß von aller religion frey seyn.

“ (as they call every man who has any religion) will never be admitted to the highest degrees.

II. The *Patet Exitus*, or the doctrine on Suicide, is expressed in the same terms as in the preceding deposition.

III. “ *The end sanctifies the means.* The welfare of the Order will be a justification for calumnies, poisonings, assassinations, perjuries, treasons, rebellions; in short, for all that the *prejudices* of men lead them to call crimes.

IV. “ One must be more submissive to the Superiors of Illuminism, than to the sovereigns or magistrates who govern the people; and he that gives the preference to sovereigns or governors of the people is useless to us.\* Honor, life, and fortune, all are to be sacrificed to the Superiors. The governors of nations are despots when they are not directed by us. They can have no authority over us, who are free men.”†

The Marquis of Constanza used to say, “ that there ought to be but two Princes in Germany—These Princes should be Illuminees, and so surrounded and led by our adepts, that none of the prophane could approach their persons. The greater and lesser offices of the state should be solely entrusted to members of our Order; and the advantages of the Order should be attended to, tho’ in direct opposition to the interests of the Prince.‡ Sovereigns should also pass through the lower degrees of the Order, and they should only be admitted to the higher degrees when they properly apprehend the holy designs of the Order—which are no other than to deliver the people from the bondage of their Princes, Nobles, and Priests; to establish an equality of stations and of religion; and to render men both free and happy.—Should we ever have six hundred Illuminees in Bavaria, nothing could resist us.”

I promised to make a few reflections on this article, and to those persons I address them, who would immediately lay hold of it to prove that the Illuminees, so far from wishing to annihilate every government and civil society itself, had no other view than to re-unite Germany under

\* Völte jemand den Regenten mehr anhängen, so taugt er nicht für uns.

† Sie haben kein Recht über uns freye Menschen.

‡ Alles was das beste des Ordens befördert, muß man thun, wenn es gleich dem besten der Regenten zuwider lauft.

one and the same government.\* Most undoubtedly such views were held out to the deponents in their lower classes; but let it be remembered, that none of them had been admitted to the higher mysteries. It is in the degree of *Epoet* that the designs of the Order for the total destruction of *Civil Society* are manifested. There the illuminizing Hierophant no longer says, that Germany ought to be under the government of *one Prince*; but he says **THAT NATIONS AND PRINCES SHALL DISAPPEAR FROM THE FACE OF THE EARTH; that every father shall, like Abraham, be at once the priest and sovereign of his family; and REASON shall be the sole Code of Man.** The Hierophant there declares, that **SECRET SOCIETIES** are the agents that are to produce this revolution, and *that it is one of the grand secrets of Illuminism.* There, in short, is clearly to be seen the plan of bringing men back to the pretended *Patriarchal nomade* and *savage* life; and it is even expressly asserted, that the original cause of the fall of man was their *re-union in civil society!* The depositions, therefore, of Messrs. Utzschneider, Costandey, and Grünberger, are perfectly correct so far as they relate to their degrees; for such was the doctrine taught in the degrees of *Major* and *Minor Illuminee*.—Another remark may also be true, that as a preparatory step the Illuminees only seek to destroy all the lesser powers in order to form one or two great states in Germany; but that will not change the fate decreed in the higher mysteries for these greater Princes of the German nation, or for all Princes and nations in general. This single Potentate will then share the same fate as *Religion*. We have heard them talk of reducing the world to the *unity of Religion*, as well as to the unity or equality of *stations*. But has not the Sect already declared, that in order to be admitted to the last secret one must begin by *getting rid of all Religion?* This plan, therefore, for reducing Ger-

\* This is precisely what has been lately attempted to divert the eyes of the public from their monstrous and Antisocial plots; and even in England this plea has been set up, in hopes of invalidating the proofs adduced in such Memoirs. I know not who is the *invisible* writer of these paragraphs; but though even the *Sieur Boettiger* himself, famous among the German Illuminees, were the author of them, I should little fear his arguments. Let my readers compare his proofs with mine: & ask no more.

many under the dominion of one Prince, is evidently nothing more than a preliminary step, in like manner as their plan of subjecting Princes to the government of their Order. When the proper time comes, all these plans are changed, in the lessons of the adepts, to the total annihilation of every state, prince, and civil government on earth.

The Reader may easily perceive how the Sect, even so early as the degrees in which the three deponents had been admitted, prepares them for the last secrets; especially when he sees immediately following the pretended union of Germany, that maxim which has already appeared in the first deposition.

V. "The love of one's prince and of one's country are incompatible with views of an immense extent, with *the ultimate ends of the Order*, and one must glow with ardor for the attainment of that end."\*

In the Degrees also to which the deponents had been admitted we see the Superiors incessantly declaiming on that end; but they never mention what it really was.—They even confess that they are not in the secret; they say that the knowledge of it is reserved to the higher degrees; their own declaration, therefore, proves that it cannot be this unity of Religion or of government to be established in Germany, as they are not strangers to that plan. Besides, how can it appear, that the love of one's country, or national love, is incompatible with the wish of uniting a great nation under the dominion of one Prince. On the other hand, we see these maxims in perfect accord with the views of Illuminism, when, advancing toward the higher degrees, we hear the Sect pouring forth its blasphemies against Princes and Nations, and positively declaring, as one of their mysteries, that SECRET SOCIETIES were only contrived to sweep Nations and Princes from the face of the earth. Such are the plots to be discovered to nations; such have been the tricks employed by the Illuminees to lull nations to sleep on their dangers; and, English Reviewers having hearkened to such insinuations, I am obliged to have recourse to repetitions in the midst of a nation whose ruin is now become

\* Fürsten und vaterlands liebe widersprechen den weitaussehenden gesichts puncten des Orders—Man muß glühen für den zweck.

one of the chief objects of the Sect.—But let us return to the depositions of our witnesses.

“ The Superiors of Illuminism are to be looked upon as the most perfect and the most enlightened of men ; no doubts are to be entertained even of their infallibility.\*

“ It is in these moral and political principles that the Illuminees are educated in the lower degrees ; and it is according to the manner in which they imbibe them and show their devotion to the Order, or are able to second its views, that they are earlier or later admitted to the higher degrees.

“ They use every possible artifice to get the different post-offices in all countries entrusted to the care of their adepts only. They also boast that they are in possession of the secret of opening and reclosing letters without the circumstance being perceived.

“ They made us give answers in writing to the following questions : How would it be possible to devise one single system of morals and one common government for all Europe, and what means should be employed to effectuate it ? Would the Christian Religion be a necessary requisite ? Should revolt be employed to accomplish it ? &c. &c.

“ We were also asked, in which Brethren we should place the most confidence if there were any important plan to be undertaken ; and whether we were willing to recognize the right of life and death as vested in the Order ; and also the right of the sword, *Jus Gladii*.

“ In consequence of our acquaintance with this doctrine of the Illuminees, with their conduct, their manners, and their incitements to treason, and being fully convinced of the dangers of the Sect, we the Aulic Counsellor Utichneider and the Priest Dillis left the Order. The Professor Grünberger, the Priest Cofandey, Renner, and Zaupfer, did the same a week after, though the Illuminees sought to impose upon us shamefully, by assuring us that his Electoral Highness was a member of their Order. We clearly saw that a Prince knowing his own interests, and wholly attending to the paternal care of his subjects, would never countenance a Sect, spreading through almost every province under

\* An deren untrüglichkeit man nie zweifeln dürfe. . .



" the cloak of Free-masonry; because it sows division  
 " and discord between parents and their children, between  
 " Princes and their subjects, and among the most sincere  
 " friends; because on all important occasions it would  
 " install partiality on the seats of justice and in the coun-  
 " cils, as it always prefers the welfare of the Order to that  
 " of the state, and the interests of its adepts to those of the  
 " prophane. Experience had convinced us, that they would  
 " soon succeed in perverting all the Bavarian youth. The  
 " leading feature in the generality of their adepts were irre-  
 " ligious, depravity of morals, disobedience to their prince  
 " and to their parents, and the neglect of all useful studies.  
 " We saw that the fatal consequence of Illuminism would  
 " be, to create a general distrust between the prince and his  
 " subjects, the father and his children, the minister and his  
 " secretaries, and between the different tribunals and coun-  
 " cils. We were not to be deterred by that threat so often  
 " repeated, *That no Prince can save him that betrays us.*  
 " We have abandoned, one after the other, this Sect, which,  
 " under different names, as we have been informed by se-  
 " veral of our former Brethren, has already spread itself  
 " in Italy, and particularly at Venice, in Austria, in Hol-  
 " land, in Saxony on the Rhine, particularly at Frank-  
 " fort, and even as far as America.—The Illuminees  
 " meddle as much as possible in state affairs, and excite  
 " troubles wherever their Order can be benefitted by  
 " them."

Here followed a list of a great many *invisibles*, of several superiors, and of some of the most active members. A second list contained persons who, though as yet unacquainted with the ultimate views of the Order, were zealous and active Recruiters, but the government thought fit to keep these two lists secret. The deponents then proceed :

" We are not unacquainted with the other *invisibles*,  
 " who in all probability are chiefs of a higher degree.

" After we had retired from the Order, the Illuminees  
 " calumniated us on all sides in the most infamous man-  
 " ner. Their cabal made us fail in every request we pre-  
 " sented; succeeding in rendering us hateful and odious  
 " to our superiors, they even carried their calumnies so  
 " far as to pretend that one of us had committed murder.  
 " After a year's persecution, an Illuminee came to repre-  
 " sent to the Aulic Counsellor Utzschneider, that from ex-

“ perience he must have learned that he was every where  
“ persecuted by the Order; that unless he could contrive  
“ to regain its protection, he would never succeed in any  
“ of his demands; and that he could still regain admis-  
“ sion.”

• Here ends the deposition signed by the three deponents.  
After their signature follows the attestation, that each of  
the deponents had been called in separately in presence of  
the Commissary, and their respective declarations read to  
them; and that each had affirmed the truth of the contents  
on oath, as witnesses, the 10th of September, 1785. I  
leave the reader to make his reflections on the strength  
and nature of these first proofs acquired against Illuminism;  
and proceed immediately to the circumstances which dis-  
closed the ulterior projects of the Sect.

## CHAP. VIII.

*Continuation of the Discoveries made in Bavaria as to the Illuminees.—Proceedings of the Court with respect to the Chiefs of the Sect.—A few Remarks on and a List of the principal Adepts.*

NOTWITHSTANDING the important discoveries made by the court of Bavaria, proofs were still wanting of the plans and of the ultimate views of Illuminism, which the Sect concealed with so much care, and of which none of the witnesses could give any satisfactory account. The court had neglected to seize Weisshaupt's papers at the time; and it was clear that the adepts had taken every precaution to put theirs beyond the power of the most diligent search. The court even appeared to pay little or no attention to the proper steps that should be taken, and only watched the motions of those adepts who still kept up a correspondence with their chiefs. If we are to credit the apology published by the Illuminees, it was for no other reason that DELLING, municipal officer of Munich, and KRENNER, professor at Ingolstadt, were dismissed from their employments. On the same account, they tell us, were the Count Savioli and the Marquis Constanza exiled from Bavaria, and the Baron Maggenhoff condemned to a month's imprisonment in a monastery. Punishment of some of the adepts.

This apologist also pretends, that the Canon Hertel was deprived of his benefice, because he would not give in an account of the funds belonging to the Illuminees.—But after the different parts that we have seen these adepts perform, it appears that the court was pretty well informed; and it certainly gave a great proof of its clemency when it allowed *Brutus*-Savioli and *Diomedes*-Constanza a pension which they were at liberty to expend wherever they chose, excepting in Bavaria. Light, however, as these punishments were for conspirators of their stamp, the Illuminees filled all Germany with their reclamations, crying out against a persecution which they represented as the height of despotism, oppression, and injustice. The

depositions that had been made were published, and the authors of them were immediately assailed with a torrent of abuse, sophistry, and calumny; nor was the court spared. The whole business appeared to be changed into a literary war, in which the impudence of the apologists had very nigh succeeded in casting doubts on the wisdom and justice of his Electoral Highness;\* and it was high time to have recourse to such measures as could incontestibly prove the guilt of the Sect.

The archives of the Sect discovered.

At length, on the 11th of October, 1786, the magistrates, by order of the Elector, made a visit at *Cato-Zwack's* house, at a time when he least expected it. Others went on the same commission to the castle of *Sanderdorf*, belonging to *Hannibal* Baron *Bassus*. The result of these visitations was, the discovery of a multitude of letters, discourses, rules, plans, and statutes, which may be looked upon as the archives of the conspirators, and have been published under the title of *Original Writings of the Order and of the Sect of the Illuminees*. The conspiracy of which *Weilhaupt* was the chief, now appeared in such horrid colors, that one could scarcely believe human wickedness to have been able to devise it. But at the head of each of these two volumes is an advertisement, informing all readers, that orders have been given by the Elector to the keeper of his archives to show the originals to whoever might wish to verify them. The only resource now left to the conspirators was to complain of the violation of domestic secrecy. Pretended justifications swarmed again from the adepts; and they had the impudence to assert, that these letters, so far from containing any thing militating against society or religion, only contained views for the happiness and amelioration of mankind. They made every attempt possible to give plausible interpretations to their letters; but they never dared assert that any of these writings had been forged. Their own avowals are to be found in their apologies; and the proofs of their antireligious and antisocial conspiracy rest

\* For the whole of this literary war, see the *Apologie der Illuminaten*, and the addition *Nachtracht zu der Apologie*, &c. also the answer of the deponents *Grosse absechten des Ordens der Illuminaten*; the addition to these answers *Nachtrach*, &c. No. 1, 2, 3.

upon such incontestible grounds, that their sophisms can never invalidate them.\*

The court of Bavaria, when it gave so great a publicity to the proofs it had thus acquired, was not actuated solely by a view of justifying its own conduct; but it was desirous also to warn every state of the dangers with which it was threatened. The Elector, therefore, sent a copy of these Original Writings to all the powers of Europe; and the answers of the different ministers proved, that they had all received these documents of a most monstrous conspiracy against every church and state. The historian will naturally ask, how it came to pass that the knowledge of these proofs of a conspiracy, at once so evident and so threatening to every state in the world, should have been so long confined to Germany. And how it happened, that these Original Writings did not become the daily lectures of every family. Should not every father have read it to his children, and explained to them the horrid machinations that were contriving against their God, their country, and their property? Universal indignation must have seized every mind, and crushed these illuminating monsters in their cradle. Such at least were the fears which the conspirators themselves had conceived of seeing their plans and means discovered. Unable to destroy the proofs, they did every thing in their power to hinder their circulation. On the other hand, few ministers were aware of the immense influence and power of secret societies; and the Bavarian association appeared to them more despicable than dangerous; the very excess of their conspiracy gave it a more chimerical appearance; and the policy of some statesmen might have made them believe that the publication of the archives of these conspirators would only serve to accredit their sophisms, and add to the danger by divulging their principles.

Lastly, the language in which they were written was little known in the other parts of Europe; and it was thought best to leave them in a profound oblivion. Such

\* For these avowals see the Apology of Cato-Zwack; the Preface of Weishaupt's *Illuminism corrected*; the Baron Bassus's Defence; and particularly the *Last Observations* by Knigge.—*Philo*, in this latter work, very frankly acknowledges all the letters that are attributed to him in the Original Writings, and he frequently quotes Weishaupt's letters as being equally authentic with his own.

may be the explanation of this species of phenomenon, or of this total ignorance in which the rest of the world were, with respect to the nature and views of the Illuminees, when I announced to the public the use I intended to make of them in these Memoirs.

Even in  
Germany.

A mystery still more astonishing, and which could not have been believed, had not the progress of the Illuminees proved it, is that inactivity or somnolency in which all the German courts appeared to be buried in the midst of the dangers that had been so clearly pointed out to them by the court of Bavaria. Unfortunately for the Empire, Frederic II. of Prussia died a little before these last proofs were acquired against the Illuminees. No sooner did this Prince hear of the conspiracy, than he immediately traced all those principles of sedition and anarchy which he had already been obliged to divulge as the tenets of the Sophisters; the Illuminees even pretend it to have been at his instigation that the court of Munich prosecuted their chief and the first adepts who were discovered.\* What would he not have done himself against this Sect, if he had but seen in the Original Writings the progress that it was making in his own states! Ministers, under a Prince so tenacious as he was of the authority necessary to support his Government, and so justly offended as he was against the Sophisters of Rebellion, would not have sneered or replied sarcastically to those letters which the court of Bavaria transmitted as introductory and explanatory, together with the proofs acquired against the Sect. But the archives of Illuminism were not discovered till the 11th and 12th October, 1786, and Frederic had died on the 17th of August of that year. His successor was a prey to adepts of another species, almost as great knaves as those of Bavaria. The Emperor Joseph had not yet been undeceived with respect to the Lodges that surrounded him. Many other Princes were either seduced, or so fettered by the Illuminees that they could not act. This may serve to account for their apparent indifference; and it also explains the circumstance of several of them having viewed the proceedings of the court of Munich in the light of an absolute persecution of their own Brethren.— The Prince Bishop of Ratisbon was the only one who

\* See Memorial inserted in No. 12 of the *Weltkunde*, the *Tubingen Gazette*.

seemed to know his danger, and who published edicts in support of those issued by the Elector.

Nevertheless, the proofs published by the court of Bavaria are those whence the most evident demonstration of the plots of Illuminism have been deduced in these Memoirs. The very scraps of paper found among the archives indicate the most consummate villany. Among these were, chiefly in *Ajax-Massenhausen's* hand, and in the cypher of the Order, receipts for making the *aqua toffana*, the most acute of all poisons; for procuring abortion in women; and for poisoning the air of an apartment: also a collection of one hundred and thirty seals of Princes, Noblemen, and Bankers, with the secret of taking off and imitating all those for which the Order might, according to circumstances, have occasion. The description of a lock, of which the adepts only should have the secret, was likewise contained in these papers; also the model of a coffer wherein to preserve their papers, and which should take fire immediately if any of the prophane attempted to open it. On other detached papers were to be seen the plan for placing some adepts in the suite of an ambassador, who should then carry on some commerce as fraudulent as it was lucrative for the Sect. Also the secret intimation, that all the Superiors of Illuminism should know how to write with both hands. A manuscript also was found entirely in Zwack's hand writing, and looked upon as very precious by the Order, because, under the title *Better than Horus*, it contained all the blasphemies of Atheism.\*

Other secrets found with the Original Writings.

Notwithstanding the little impression the publication of these discoveries had made on the other Princes of Germany, the court of Bavaria continued its prosecutions against the Sect. About twenty of the adepts were cited to appear; some were dismissed from their employments, others condemned to a few years imprisonment; and some, particularly Zwack, saved themselves by flight. The Elector's Tribunal could not by any calumny be accused of being sanguinary, as not one of the adepts was condemned to death. This punishment seemed to be reserved for Weithaupt alone, and a price was set upon his head. The Regency of Ratisbon, which, in the first instance, had refused to drive him from their territories, no

More adepts punished.

Why they  
are receiv-  
ed at other  
courts.

longer dared to support him, at least not openly; and he took refuge under His Highness the Duke of Saxe-Gotha. The reason why the Founder of Illuminism, and a number of his proscribed adepts, found protection and still continue in favor at so many courts, may be explained by the numerous disciples who enjoyed places of high importance in the different courts, and some of whom, indeed, were the Princes themselves. The list of these latter, were it accurately made out, would astonish posterity; more particularly, should the art with which Weishaupt seduced them, by truncating the mysteries, have escaped the notice of the historian; or should the means have remained a secret by which he blinded them and bound them to the Order, by surrounding them with adepts who know how to seize on the ministry, on the *Decasseres*, or councils, and occupied all the places of consequence by themselves or their creatures,

Illuminized Princes

I will not pretend to say, that these artifices of Illuminism can excuse those Princes for becoming disciples of Weishaupt. But most certainly they were rendered the dupes of his impiety before they became the sport of his conspiracies; and undoubtedly the latter was but the just punishment of the former. However this may be, we find LEWIS ERNEST OF SAXE GOTHA at the head of these adepts under the characteristic of *Timoleon*. According to all the letters that I have received from Germany, this Prince is at length conscious of his error. He, at present, pays much greater attention to the happiness of his subjects than to the mysteries of the Sect. Weishaupt is not even allowed to appear in his presence; but the goodness of his heart will not allow the Prince to withdraw his benefactions even from those who have incurred his displeasure. It is thus, at least, that the pension he allows to the Founder of Illuminism is explained.\* But on the other hand, Weishaupt is far from being excluded from the presence of Maria Charlotte Meinungen, the wife of His Highness; and thus is explained the asylum which the

\* I am also informed, that this pension is not taken from the *public treasury*, (as I said in my third volume, page 2,) but from the Duke's private purse. Those indeed who look upon the superfluities of this purse as foreign to the duties that a Prince owes to the public, to decency, or to his own honor and reputation, may make the distinction. I, for one, at least, shall never adopt it.



contriver of such horrid plots still finds at that court, notwithstanding the conversion of the Prince.

I will not pretend to pronounce whether AUGUSTUS of SAXE GOTHA has imbibed a similar disgust for Illuminism, as has his Brother the reigning Prince. At the time of Weishaupt's arrival, however, he was also an adept under the characteristic of *Prince Walter*.

CHARLES AUGUSTUS DUKE of SAXE WEIMAR was also initiated under the title of *Eschylus*; but he renounced the mysteries of the Sect.

The late PRINCE FERDINAND OF BRUNSWICK, at once the martial hero of Minden, and the Masonic leader at Willemshaden, fell a prey to all sorts of Illuminism.—Wilhermots had begun by initiating him in the Illuminism of Swedenborg, and of the Martinists. His frequent conferences with Knigge seduced him into that of Weishaupt, who created him his Brother or his High Priest *Aaron*, and His Highness died during his Priesthood.

As to the late PRINCE OF NEUWIED, I know not what name was given him in recompense for his devotion to the Sect; but at his court it might with truth be said, the Illuminees had acquired such an ascendancy, that if they had gained a similar one in other parts, the world must have been theirs. This unfortunate Prince little thought that his own son would be deprived of all power in his own states, and that he would be reduced humbly to solicit the Comitia of the Empire for leave to assert his own rights, and to drive out from his states those adepts that had been protected by his Father, and his Uncle, the Count Stolberg; or at least for leave to dismiss them from the employments they occupied, even from that of the education of his children, which they had seized upon in spite of him.\*

### Y

\* This law-suit between the Prince and Illuminism is of a most extraordinary nature indeed. The reader shall hear him state his case himself to the Diet of Ratisbon in the year 1794;

“Every one is acquainted with what this Sect has done in France. We have also seen extraordinary instances of its power at Neuwied: It has a Lodge here called the *Three Peacocks*. My Father and my first Wife greatly favored these adepts, and my present one in particular is the great protectrix of several of them; of that Pastor WINZ for example, who, notwithstanding the great service I rendered him in sitting a prosecution against him for Socinianism, is now one

Another species of adept is My Lord the **BARON OF DALBERG**, Coadjutor to the Sees of Mentz, Worms, and Constanx, and Governor of the town and country of Erfurt. We are led to shrink back in astonishment, and examine whether our eyes do not impose upon us, at the sight of a Bishop, intended to occupy the first Ecclesiastical and Electoral See in Germany, ranked among this Illuminized Brotherhood. Moreover, persons who had often been in company with His Lordship insisted on my effacing his name from these Memoirs. They assured me, that he held the principles of the modern Philosophers in the utmost detestation, and that to them he attributed the French Revolution. I then produced a pamphlet published by His Lordship, with all his titles and his name at the head of it, entitled, *Of the Influence of Science and of the Polite Arts on the Public Tranquillity—At Erfurt, 1793*. They then saw that the object of this pamphlet was to *stifle in the germs* what His Lordship calls *noxious prejudices of some short-sighted good people*, by proving to them that neither the Philosophers nor the Sophisters of the age had given rise to the French Revolution, and that *Condorcet himself had but little contributed*

“ of my greatest enemies. She was also very closely connected  
 “ with the Aulic Counsellor KRÖBER (the adept *Agis*). One  
 “ SCHWARTZ, from Brunswick, and a titular major of Weimar;  
 “ to whom my Father entrusted the education of one of my  
 “ children, and who, to my great grief, has still two of them  
 “ under his care, is also a great favorite of the Princess’s; she  
 “ has placed her whole confidence in him, and sees him very  
 “ often, although letters from Brunswick depict him in the light  
 “ of a most detestable intriguer. Several Counsellors and various  
 “ officers and other inhabitants of Neuwied are, like him,  
 “ members of the Sect, and are in an agreement with the Princesses.  
 “ It is notorious, that they are all bound by oath mutually to support each other. They have also gained over various  
 “ other persons who do not belong to their Order; and thus an  
 “ association has been formed for my destruction.”

In fact, the Illuminees had succeeded in getting this Prince placed under an interdict in his own states; he accused several of his first judges as being adepts: It cost them little to declare on their oaths that they were not, and some indeed no longer continued attached to the Sect. This incident occasioned him much unpleasant trouble; but at length he was reinstated in his possessions after a very long law-suit, which must have taught the German Princes how well Illuminism can take advantage of its power when once it has succeeded in surrounding them.

*towards it.* This pamphlet also abounded in those arguments of Illuminized Philosophism which the Sect set forth to dupe nations as to the tendency of their conspiracy; I did not therefore efface the name of his Lordship; I, on the contrary, subjoined that of *Crescens*, his characteristic among the Illuminees. How is it possible that at such a name he could refrain from shuddering with horror! and what services could the Order expect from him under such a characteristic?—The name of *Crescens* has only been transmitted to posterity by his addiction to the infamous debauchery of the Cynic Philosophers, and by his calumnies against the Christians, which obliged St. Justin to write his Second apology for Christianity. A protestant who is eager to see that of His Lordship tells us, that it will most certainly appear in its proper time, and we impatiently wait for it!\* We shall there find, I hope, that His Lordship had not been initiated into all the secrets of the Sect. They must at least have concealed from him their designs upon the Sees of Mentz, Worms, and Constanx, to which His Lordship was Coadjutor.—In all probability, these were not the secrets of which his Secretary *Crysippus*-KOLBORN informed him, who admitted to the degree of Epop, *was already become a half-naturalist without knowing it*, and from whom Knigge expected the greatest services.† But can this characteristic of *Crescens* denote any other view than that of seducing His Lordship into an apostacy similar to that of his Secretary? We can only repeat, that it is with great anxiety we wait for His Lordship's Apology.

But what other Apology, than a clear and public profession of faith, and an abjuration of Illuminism, can re-instate the honor of the Prelate HASLEIN, known in the Sect as the Brother *Philo of Byblos*! The Original Writings describe this adept prelate as overloaded with work. It is an unfortunate circumstance for him to have been able to find time to pen letters and plans that could have placed him in such great estimation with the chiefs of these conspirators.‡

\* See the Eudemonia, Vol. IV. No 5, Letter of Doctor J. H. Jung.

† Original Writings, Vol. II. Letter 1, from *Philo*.

‡ Original Writings, Vol. I. Let. from *Diomedes*, and Vol. II. Letter 1, from *Philo*.

Among the higher class of adepts may be ranked *Alexander*, or the general Count of PAPPENHEIM, Governor of Ingolstadt, and *Alfred* the Count of SEINSHEIM, Minister and Vice-President of the Council at Munich. At getting possession of this latter Minister, Weishaupt exults, and on giving him the characteristic of *Alfred* he thus writes to *Cato*:—"What great men we daily gain over to our party at *Athens* (Munich), and that without its being perceived! Men much considered, ready formed, and perfect models!" Weishaupt does not wish to see this adept in *leading strings*, and therefore dispenses with his noviciate. He also hopes, with a little care on the part of the recruiters, to see his Excellency become one of his greatest enthusiasts; and he soon found that he had judged accurately of his pupil. The adept Minister goes of his own accord to Ingolstadt to be present at the inauguration of an illuminized church, where Weishaupt does the honors in a new discourse prepared for the occasion. Full of admiration at the lessons of the Chief, the illuminized Minister becomes the carrier of this discourse to the Brethren at Munich; and all the town of Ingolstadt were surprised at seeing the Minister, with so many other of the Brethren, come to visit Weishaupt.\* At length the day arrives when the object of this visit ceases to be a mystery, and the adept Minister is condemned to a short exile: but it still remains to be known, whether it is a sincere repentance for his past enthusiasm, or some new intrigue or secret influence of the Brethren, that has recalled him and reinstated him in his former dignities at the Court of Munich. All that I can gather from my correspondence at Bavaria is, that Illuminism is very far from having lost its influence in that country.

Another adept, dear to the Sect, is the Count KOLLOWRATH, the *Numenius* of Knigge, and whom Weishaupt wished to cure of his theosophical ideas. He was, however, entrusted to the care of *Brutus* Count SAVIOLI, who, observing him pass too suddenly to doubts on *the immortality of the soul*, began to suspect that his sudden conversions to the systems of Illuminism was only pretended, in order that he might gain admission to the secrets of the Order. If he ever attained the higher degrees, it was not at least with the enthusiasm of *Alfred*.†

\* Original Writings, Vol. II. Letter 7, 9, 18.

† Original Writings, Vol. II. Letter from *Brutus*.

Weishaupt also classed *Chabrias*, the Baron WALDENFELS, at Cologne, among the adepts of high rank: He was the Minister of the Elector; but no sooner had he discovered the knavery of the higher mysteries than he abandoned the Order. *Ptolemaeus Lagus*, or that same Baron RIEDSEL, who, in *Minos-Dittfurt's* plan, was to have had the direction of the Illuminized Sisterhood, imitated this example. We cannot hope, however, to tear the mask from all those conspirators whom Weishaupt has encompassed with darkness, and who should rank among the higher class of adepts. The List that was published soon after the Original Writings, contains chiefly those whom my reader have already seen in the course of this work. I shall, however, subjoin it here with such observations as time has since enabled me to make. There will appear adepts scattered throughout the Councils, the Magistracy, the Army, and the houses for public Education; and this general view will better enable the reader to judge of the care with which the Conspirators sought to occupy the most important posts of society while they planned its ruin.

*List of the principal Illuminees from the Foundation of the Sect in 1776, till the Discovery of the Original Writings in 1786.*

Characteristics.	Real Names of the Adepts.
<i>Spartacus</i> -	WEISHAUP, Professor of Laws at Ingolstadt, and Founder of the Sect.
<i>Agrippa</i> -	WILL, Professor at Ingolstadt.
<i>Ajax</i> -	MASSENHAUSEN, Counsellor at Munich.
<i>Alcibiades</i> -	HOHENEICHER, Councillor at Munich.
<i>Alexander</i> -	COUNT PAPPENHEIM, General and Governor of Ingolstadt.
<i>Alfred</i> -	COUNT SEINSHEIM, Vice-President at Munich, first exiled as an Illuminee, then sent from Deux-Ponts to Ratisbon, and at length returned to, and in place at Munich.
<i>Arrian</i> -	COUNT COBENZEL, Treasurer at Aichstadt.
<i>Attila</i> -	SAUER, Chancellor at Ratisbon.

Characteristics.	Real Names of the Adepts.
<i>Brutus</i> -	COUNT SAVIOLI, Counsellor at Munich.
<i>Cato</i> -	XAVERIUS-ZWACK, Aulic Counsellor, and Counsellor of the Regency.
(also <i>Danaus</i> and <i>Philip-Strozzi</i> )	Exiled as an adept.
<i>Celsus</i> -	BAADER, Physician to the Electress-Dowager.
<i>Claudius</i> -	SIMON-ZWACK.
<i>Confucius</i> -	BAIERHAMMER, Judge at Diefen.
(at first <i>Zoroaster</i> )	
<i>Coriolanus</i> -	TROPONERO, Counsellor at Munich.
<i>Diomedes</i> -	Marquis of COSTANZA, Counsellor at Munich.
<i>Epictetus</i> -	MIEG, Counsellor at Heidelberg.
<i>Epimenides</i> -	FALK, Counsellor and Burgomaster at Hanover.
<i>Euclid</i> -	RIEDL, Counsellor at Munich.
<i>Hannibal</i> -	Baron BASSUS, a Swiss from the Grisons.
<i>Hermes Trifmegistus</i>	SOLCHER, Curate at Haching.
<i>Livius</i> -	RUDORGER, Secretary of the States at Munich.
<i>Ludovicus</i>	
<i>Bavarus</i> -	LORI, dismissed from the Order.
<i>Mahomet</i> -	Baron SCHROEKENSTEIN.
<i>Marius</i> -	HERTEL, Canon of, and exiled from Munich.
<i>Menelaus</i> -	WERNER, Counsellor at Munich.
<i>Minos</i> -	Baron DITTFURT, Assessor to the Imperial Chamber of Wetzlar.
<i>Moenius</i> -	DUFRESNE, Commissary at Munich.
<i>Musee</i> -	Baron MONJELLAY, exiled from Munich, received and placed at Deux-Ponts.
<i>Numa</i> -	SONNENSELS, Counsellor at Vienna, and Censor.
<i>Numa Pompilius</i>	COUNT LODRON, Counsellor at Munich.
<i>Pericles</i> -	Baron PECKER, Judge at Amberg.
<i>Philo</i> -	Baron KNIGGE, in the service of Bremen.

Characteristics.	Real Names of the Adepts.
<i>Philo of Byblos</i>	The Prelate HASLEIN, Vice-President of the Spiritual Council at Munich, and Bishop <i>In Partibus</i> .
<i>Pythagoras</i> -	DREXL, Librarian at Munich.
<i>Raimond de Lulle</i>	FRONHOWER, Counsellor at Munich.
<i>Simonides</i> -	RULING, Counsellor at Hanover.
<i>Solon</i> -	MICHT, an Ecclesiastic at Freydingen.
<i>Spinosa</i> -	MÜNTER, Attorney at Hanover.
<i>Sylla</i> -	Baron MAGGENHOFF, Captain in the Bavarian service.
<i>Tamerlane</i> -	LANG, Counsellor at Aichstadt.
<i>Thales</i> -	KAPFINGER, Secretary to Count Tattenbach.
<i>Tiberius</i> -	MERZ, exiled from Bavaria, since Secretary to the Ambassador of the Empire at Copenhagen.
<i>Vespasian</i> -	Baron HORNSTEIN, of Munich.*

This List appears to have been chiefly compiled for the Bavarian adepts in the first volume of the Original Writings. The second volume might furnish us with the following additions, besides a multitude of other adepts whose true names have not been discovered. Those whose names are not followed by the page quoted from the Original Writings in this list, have been sent to me in Private Memorials and Letters, or are extracted from Public Journals.

Characteristics.	Real Names of the Adepts.
<i>Aaron</i> -	This adept is only mentioned under the initials P. F. V. B. ( <i>Prince Ferdinand von Brunswick</i> ), both when he sends for Knigge, and when he promises his protection to the adept who is to <i>Illuminize ENGLAND</i> , (P. 122 and 184.)
<i>Accacius</i> -	Doctor KOPPE, Superintendant first at Gotha, afterwards at Hanover, (P. 123.)

\* This List is taken from that published in the German Journals.

Characteristics.	Real Names of the Adepts.
<i>Agathocles</i> -	SCHMERBER, Merchant at Frankfurt on the Mein, (P. 10.)
<i>Agis</i> -	KROBER, Governor of the Prince of Stolberg's children at Neuweid, (P. 181.)
<i>Alberoni</i> -	BLEUBETREU, formerly a Jew, afterwards a Counsellor of the Chamber at Neuweid, (P. 181.)
<i>Amelius</i> -	BODE, Privy Counsellor at Weimar, (P. 213 and 221, &c.)
<i>Archelaus</i> -	DE BARRES, formerly a Major in the French service, (P. 183.)
<i>Aristodemes</i> -	COMPE, High Bailiff at Weinburg in the Electorate of Hanover.
<i>Bayard</i> -	Baron BUSCHE, a Hanoverian in the Dutch service, (P. 195.)
<i>Belisarius</i> -	PETERSON, at Worms.
<i>Campanella</i> -	Count STOLBERG, the maternal uncle of the Prince of Neuweid; and with him may be comprised the whole court, the favorites, secretaries, and council without exception, (P. 69 and 189.)
<i>Cornelius Scipio</i>	BERGER, a Lecturer at Munich, (P. 220.)
<i>Crescens</i> -	Baron DALBERG, Coadjutor of Mentz, ( <i>from Memorials, Letters, and German Journals.</i> )
<i>Chrysippus</i> -	KOLBORN, Secretary to the Baron Dalberg, (P. 73 and 100.)
<i>Cyril</i> -	SCHWEICKART, at Worms.
<i>Gotescalc</i> -	MOLDENHAUER, Protestant Professor of Divinity at Keil in Holstein, (P. 198.)
<i>Hegeflas</i> -	Baron GREIFENCLAU, of Mentz, (P. 196.)
<i>Leveller</i> -	LEUCHSENBRING, an Alsatian, and Preceptor to the Princes of Hesse Darmstadt; driven from Berlin, he took refuge at Paris.
<i>Lucian</i> -	NICOLAI, Bookseller and Journalist at Berlin (P. 28.)



Characteristics.	Real Names of the Adepts.
<i>Manethon</i> -	SCHMELZER, Ecclesiastical Counsellor at Mentz, (P. 196.)
<i>Marcus Aurelius</i> -	FEDER,* Professor at Gottinguen, (P. 81.)
————— -	MÜNTER, Professor of Divinity at Copenhagen, (P. 123.)
<i>Numenius</i> -	COUNT KOLLOWRATH, at Vienna, (P. 199.)
<i>Peter Cotton</i> -	VOLGER, Physician at Neuweid, (P. 188.)
<i>Pic de la Mirandole</i> -	BRUNNER, Priest at Tiefenback in the Bishoprick of Spire, (P. 174.)
<i>Theognis</i> -	FISCHER, Lutheran Minister in Austria, (P. 204.)
————— -	RONTGEN, Protestant Minister at Petkam, in East Friesland, and the ENGLISH APOSTLE of <i>Illuminism</i> .
<i>Timoleon</i> -	ERNEST LEWIS, Duke of Saxe Gotha, ( <i>Private Memorials</i> .)
<i>Prince Walter</i> -	AUGUSTUS of Saxe Gotha, ( <i>Ibid.</i> )

We do not add to this List *Eschylus*, or Charles Augustus of Saxe Weimar, as he has declined the honor of continuing one of Weishaupt's disciples. The late Prince of Neuweid might be subjoined for many reasons, and he would make the fifth Prince well known to have been connected with the Sect; but he is no more, and we have not sufficient proofs to inscribe on the list several others of that class who in Germany are supposed to belong to the Sect,

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\* It was on seeing the strong illusion of his degree of *Epopt* (so strangely impious) on the Doctors Feder and Koppe, and some others of the University of Gottinguen, that Weishaupt wrote to *Cato*, "You cannot conceive how much my degree of *Priest* or *Epopt* is admired by our people; but what is the most extraordinary is, that several great Protestant and Reformed Divines, who are of our Order, really believe that that part of the discourse which alludes to religion contains the true spirit and real sense of Christianity. Poor mortals, what could I not make you believe!" Orig. Writ, Vol. II. Let. 18.

## CHAP. IX.

*New Chiefs and new Means of the Illuminees—Device of the Jesuits Masonry and Success of that Imposture.*

State and  
dispositions  
of the Sect  
after their  
discovery.

AMONG the secret writings that the Sect had in vain sought to conceal from the eyes of justice, was one on which was found in *Cato-Zwack's* hand-writing, this remarkable marginal note: "In order to re-establish our affairs, let some of the ablest of those brethren who have avoided our misfortunes take the places of our founders; let them get rid of the discontented, and, in concert with the new elect, labor to restore our society to its primitive vigor."\* *Weishaupt* had scarcely left *Ingolstadt* when he threatened those who dismissed him, that ere long *their joy should be converted into sorrow*;† and it was evident that the Illuminees were far from having abandoned their conspiracy. Notwithstanding, however, the awful and menacing aspect which it presented, the different powers, it would seem, affected to leave the conspirators in possession of means to prosecute their illuminizing plans with greater activity.

If we except *Weishaupt*, no adept in *Bavaria* had been condemned to a severer punishment than exile or a short imprisonment. In other parts, from *Livonia* to *Straßbourg*, and from *Holstein* to *Venice*, not a single inquiry had been made concerning their lodges. Many of those adepts who had been convicted of the deepest guilt had met with protection instead of indignation in the different courts. Notwithstanding the clearest proofs of his guilt had been adduced, we see *Zwack*, a very few days after, producing certificates of his probity and fidelity to his prince, which had more the appearance of having been issued by his accomplices than by the *Aulic Council*;‡ and the *Prince of Salm Kyrbourg* calls him to his court, in all probability to be served with a similar sort of fidelity!! The

\* Original Writings, Vol. I. last pages.

† His Letter to *Fischer*.

‡ See his Appendix to the Original Writings, P. 35 and 36.

conspirators *Brutus-Savioli* and *Diomedes-Constanza* might continue to recruit for the Sect, provided it was not in Bavaria, and that at the expense of the Prince who had discovered their plots. *Tiberius-Merz*, whose infamous morals are recorded in the Original Writings, barefacedly escorted them in the retinue of the ambassador of the empire to Copenhagen. *Alfred-Seinheim* merely bartered the favor of his Prince for that of the Duke de Deux-Ponts, and an intrigue was immediately set on foot to reinstate him at Munich. *Spartacus* himself tranquilly enjoyed his asylum and a pension at court, though he had conspired to annihilate every Prince. Never had so monstrous a conspiracy been discovered or so publicly denounced; yet never were conspirators so amply supplied with the means of continuing their plots by those even against whom they were conspiring. Thus plainly did every thing denote that the flight of Weishaupt would be to Illuminism, what the *Hegira* of Mahomet had formerly been to Moslemism, only the prelude to a greater and more splendid success. Experience now taught Weishaupt to combine new means according to his favorite maxim of *appearing idle in the midst of the greatest activity*. Perhaps also, content with having laid the foundations of his conspiracy, and with having arrived at that day which he had long since foretold, when he could defy the powers of the earth to destroy his fabric; or, perhaps, satisfied at seeing he had now formed men able to preside over his Arcopage; he simply gave his advice on important occasions, leaving the common details, the functions of an ordinary chief, to other adepts. However that may be, though it were proved that he had given up the dignity of chief, though the archives of the Sect were more deeply concealed than they are, yet proofs of the plots which they are now prosecuting would not be wanting. Their public actions shall in future depose against them in default of their secret archives. The adepts were known; it was therefore easy to watch their labors and compare their devices. The German writers have had the start of us in that career; history, therefore, will not be destitute of demonstrative proofs.

The grand object of the Illuminees, after the discovery of their secret papers, was to persuade Germany that their Order was extinct; that the adepts had not only renounced all their illuminizing mysteries, but even all intercourse  
 They attempt to conceal their existence.

among themselves as members of a secret society. There are not the first Brigands or the first Sectaries on record that have wished to make the world believe the idea of their existence to be chimerical, even at the very time when they were most actively promoting their plots and propagating their principles. But here error has belied itself even in the mouths of its most zealous advocates. On the first appearance of those works that denounced to the British nation at large the conspiracy of the Illuminees, and shewed how they were prosecuting their plots in the occult Lodges of Masonry, the zealous brethren inhabiting the banks of the Thames called on their German allies for succor, in order to destroy those ill impressions which the *Life of Zimmerman*, *Mr. Robison's Proofs*, and these *Memoirs*, were making. The complaints of the English fraternity, and the answer of their auxiliary Brother Boetiger, are inserted in the German Mercury, No. 11, page 267. Nearly the same answer has crossed the seas, in order to inform the English, thro' the channel of the *Monthly Magazine* of January 1798, page 3, that whoever should turn his researches toward Illuminism would be in pursuit of a chimera, "as from the beginning of the year 1790, EVERY CONCERN OF THE ILLUMINATI HAS CEASED, and no Lodge of Free-masons in Germany has, since that period, taken the least notice of them. Evident proofs of this assertion are to be found among the papers of Mr. Bode, late Privy Counsellor at Weimar, who was at the head of the Order in this part of Germany, and who died in 1794."

Strange  
avowal re-  
lating to  
the Sect.

The foregoing passage, written by Mr. Boetiger, may be observed to include a very singular avowal, which has already been noticed in Germany to the great confusion of the adepts. Some zealous writers have told them:— You now own then, that the mysteries of Illuminism had become those of the Masonic Lodges, and that they had continued to be so till the year 1790; those journalists and other authors, therefore, who incessantly called the attention of sovereigns to the Illuminees, were not mistaken; and Zimmerman, Hoffman, and Dr. Stark, with so many other writers whose works the Sect wished to suppress, were correct in publicly proclaiming that this disastrous Sect had not been annihilated when its plots were discovered in 1786, and much less so in 1785, as the adept

Writers of the Brotherhood or their hirelings had attempted to persuade the world.\* Now the conspirators think that it would suffice for their purpose to make the world believe that the idea of their existence *since the year 1790* is chimerical. This artifice also shall be unmasked, and nations shall be convinced that though this Sect may have changed its form, yet that in so doing it has only invigorated itself, and acquired new means of corruption.

The *Sieur Boetiger*, the Quixotte of the Illuminees, Bode the and of the Brother Bode in particular, also makes another chief avowal, viz. That his hero Bode really became the chief of the Illuminees in his part of Germany.† No Brother before him had ever made this avowal; but it

\* See *Eudemonia*, Vol. VI. No. 2.

† The *Sieur Boetiger*, Director of the Gymnasium at Weimar, and the auxiliary adept so famous for his Eulogy on Bode, which was only laughed at in Germany, has many other claims to ridicule beside those recorded in his writings. The English may overlook the numerous demands of this kind that he has upon us in about half a dozen Magazines and Reviews in which he co-operates, for his dissertations on the *Roman Ladies*, on their *toilets*, and on their *funs*; on *America*, and on *China*; on the *Etruscan Vases*, on the *Acting of a Player*, and, in short, on many other subjects. But what it most concerns the English people to know is, that the man, whose authority is set up in favor of the Brotherhood, is as well known in Germany for his talents as a leader of faction, as he is for his treatises on toilets and fans. Nor did he on the news of the immortal victory of Admiral Duncan restrain his Jacobin rage in his journals, or blush at saying that it was doubtful whether the English had gained this victory by the interference of heaven or of hell, whether it came from above or below (*von oben oder von unten*); and that it was the opinion of many, that it would have been a greater happiness for the English to have lost the battle than to have gained it. Such, nevertheless, is the man whom we find placed in competition with, and even set up as an authority against the patriotism of Mr. Robison.

This very same man moreover writes to inform the English that he is no Illuminee. He may gain credit in England; but in Germany he is asked what business he had with the *Minerval Lodges of Weimar*?—In what quality could he pretend to inherit the papers of a chief of Illuminism, which, according to the laws of the Sect, could only be entrusted to brethren? Or for what reason, after having been so intimately connected with Bode, does he still continue to be the laborious co-operator of the adept WIELAND in the *New German Mercury*?

This auxiliary adept also writes to the English, that the Duke of Saxe Gotha, on application to him for that purpose, would, doubtless, permit the inspection of these papers of Bode's. But no such invitation is made to the Germans; to them he talks of a

perfectly coincides with the information that I had received concerning this infamous Illuminee. It is under the direction of this adept, therefore, whose talents for conspiracy were so much admired by *Philo-Knigge*, that we are now to trace the labors and progress of the Sect.

Fable of  
the Jesuits  
Masonry,  
and its  
object.

To avert the public attention by means of fabulous plots, and to conceal their own that they might prosecute their conquests in the masonic Lodges; to ensnare that class called men of letters, and at length taint the whole mass of the people with their principles; were the objects of *Amelius-BODE*, and of the new Arcopagites who presided over Illuminism after Weishaupt's flight and the dispersion of the Bavarian adepts. Among the various means devised, *one* might appear singularly ridiculous but for the astonishing advantages drawn from it by the Sect: I mean the fable of *the Jesuits Masonry*. A prodigious number of volumes have been written in Germany, both by those who invented the fable, and by others who tho't it incumbent on them to warn the public of this new artifice of Illuminism. I will not wander into useless detail, but will simply lay before my reader the leading points by which he may trace the Sect until it attains the period of its power in our revolutions.

As an act of homage to the despot Weishaupt, *Philo-Knigge* was the first who, in the year 1781, and under

*Prince* being in possession of all Bode's papers, but does not venture to name the prince. He knew too well that persons on the spot might attempt to gain that admittance to inspect the papers, if Boetiger's word could be a sufficient incitement to those, who think they have acquired a certainty that the prince possessor has powerful reasons for *not showing the two trunks* full of papers that he bought at such an immense rate, and for *not giving* an invitation to the public similar to that which the court of Bavaria ordered to be inserted at the head of the Original Writings.

I, in my turn, invite the Author of the *Monthly Magazine* to insert these reflections in his publication, as he did Boetiger's letter in opposition to Mr. Robison in that of January, 1798. My reason for making this invitation is, because I have been informed that some persons have been duped by that letter, and really thought that the existence of this Sect, and of its plots, the most monstrous and most subtle that ever existed, was chimerical.

I can also inform my readers, that all the Secret Writings of Bode are not at Gotha. Many of his letters are at this moment printing; and my correspondents inform me, that they perfectly accord with the statements in my Memoirs.

the name of ALOYSIUS MAYER, published this idea of the Jesuits Masonry. He took it up again in the *circular letter* written by order of Spartacus to the Masonic Lodges; he again insists on it in his *Additions to the History of Free-Masonry*.\* The adepts OSTERTAG at Ratisbon, NICOLAI and BIESTER at Berlin, and a swarm of other Illuminees, fought to give sanction to this Fable by their writings. As yet, however, it was difficult to form a precise idea of this story of the Jesuits Masonry, or whether it was true or false. Bode at length made a collection of every thing that could be said on the subject, and sent the whole of these materials to the Brother BONNEVILLE at Paris.† He soon published his work, entitled *The Jesuits expelled from Free-masonry*; and this production, sent to all the *regular* Lodges, was supposed to be the death-blow to this terrible phantom.

On investigating these different productions, we observe, that their drift was to make the Free-masons believe that all their Lodges were secretly under the direction of the Jesuits; that the whole of their mysteries, their secrets and their laws, were but an invention of the Jesuits; that each Mason, without suspecting it, was but the slave and instrument of that society which had long since been looked upon as extinct, but whose members, though dispersed, still preserved an ascendancy disgraceful to Masonry, and dangerous to nations and their rulers. The result of all this tended to persuade the brethren, that true Masonry was not to be sought for either among the Rosicrucians or the Scotch Knights, and still less among the English Masons, or those of the Strict Observance; but solely among the *Eclectic Lodges* that were under the direction of the Illuminees.‡

The name of Jesuit is certainly a formidable bug-bear to many people, especially to those who could never pardon their zeal for the Roman Catholic faith; and it cannot be denied, that if constancy in the cause of that religion was hateful, they were well entitled to the hatred of the enemies of the Catholic faith. It is observable, that it was in those very parts of Germany where the

\* See these works and the Original Writings, Vol. II. Let. 22, from Weishaupt, and Let. 1. from *Philo*.—Also the Circular Letter, Part II. Sect VI.

† Endliche Schickfal, Page 38.

‡ See *Philo's* Circular Letter and his conclusion.

**Its success.** Lodges were chiefly composed of Protestant brethren, that this fable made the most astonishing impression, nothing being talked of but Jesuits under the cloak of Masonry, and their great conspiracy. One might have thought that the conspiracy of the Illuminees was entirely forgotten; but that was not their only object. The Masonic Brethren of the ordinary Lodges heard so much of their being the dupes of the Jesuits, that they abandoned the Strict Observance and the Rosicrucians, and flocked to the Eclectic Masons, then under the direction of the Illuminees. The Masonic Revolution was so complete and so fatal to ancient Masonry, that its zealous Masters and Venerables declared this fiction of Jesuits Masonry to be a conspiracy truly worthy of a Danton or a Robespierre.\* In vain did the more clear-sighted Masons point out the snare, to vindicate their reputation and put a stop to the general desertion. Their demonstrations came too late; beside, they were written by Protestants, who were strongly prejudiced against the Jesuits or knew but little about them.† But, unfortunately, when Germany really discovered the drift of the fable, the greater part of the Masons had united with the Illuminees for fear of falling a prey to the Jesuits, and many others had entirely abandoned the Lodges, chusing to be neither Illuminees nor Jesuits. Thus was that threat of Weishaupt accomplished, that he would either conquer the Strict Observance and the Rosicrucians, or destroy them.

Were it not that prejudice often deprives men of the use of their reason, one should be astonished to see the Masons fall into such a paltry snare. Supposing that I were to go to the Mother Lodge of Edinburgh, the Grand Lodge of York or that of London, and say to their Directories and Grand Masters, you thought that you presided over the Masonic World; you looked upon yourselves as the guardians of the grand secrets of Masonry, and as the granters of the diplomas; but all this time you were mistaken, and little suspected that you were, and still continue to be nothing more than puppets put in motion by the Jesuits,

\* Wahrlich ein project eines Dantons oder Robespierre Wurdig (*Endliche Schicksal*, Page 32.)

† See on this subject the *Endliche Schicksal*, the works entitled, *Der Aufgezogene Vorhang der Frey Maurery*, &c.—And particularly the last hundred pages of the work *Über die Alten und Neuen Mythen*, Chap. XVI. &c.



Could one, I ask, invent any thing more degrading either to the human mind, or to that common sense which must, I suppose, be granted to the heroes of Masonry! Such, however, was the whole fable of the Jesuits Masonry.—When speaking of the *English Masons*, the authors and abettors of this fable say, “*It is true, there are some (of those English Masons) who suspect that they are led by the nose, but these are few. . . . It is more common among them than any where else, for certain members to renew from time to time the idea of unknown Superiors; and those unknown Superiors who lead the English by the nose are always the Jesuits.\**”

Ere long the reproach becomes general; all that multitude of degrees invented in France, in Sweden, and in Germany, becomes an invention of the Jesuits, as well as the English and Scotch degrees;† and a sort of epidemical stupidity alone hinders the Brotherhood from feeling their bondage; at least such must be the natural consequence of this fable. How could the German Masons possibly avoid perceiving the absurdity of it? Their profound adepts and the Elect of all nations flocked to Willemshaden, and in the space of thirty years they held five or six general assemblies; how came it to pass that all these brethren combining their secrets, their government, and their laws, revising, meditating, and correcting, not only their mysteries but their whole code, were purblind enough not to surmise at least that of which they were afterwards so fully persuaded when they returned to their Lodges, viz. “that they were but the vile instruments and slaves of the Jesuits?” There can be no medium; either the Masons must be the offspring of the grossest stupidity and folly (and then what becomes of their great lights and their science of sciences so much extolled), or, the invention of the Jesuits’ Masonry must be a most absurd fable (and in that case why do they flock to the Lodges of the Illuminees for fear of meeting a bugbear in their own)?

This fable too appears still more absurd when we reflect that such men as Philippe D’Orleans, Condorcet, Syeyes, or Mirabeau, with so many other Deists, Atheists,

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\* See the *Jesuits expelled Masonry*, Part I. P. 31 and 32.

† *Philo’s Circular Letter*.

and most inveterate enemies and assassins of the Jesuits, and of all those who preached the same doctrines, *were at the head of Masonry!*

It may also be worthy of remark, at what period these Religious are transformed into the Grand Masters and Directors of that multitude of Lodges spread from East to West? It is after they have been abolished; it is when, forbidden to form a community, they are dispersed thro'out the different dioceses acting the part of private missionaries under the inspection of their Bishops: this is the period chosen for installing them governors and directors of a vast confraternity of Maçons? It is when stripped of every thing, driven from their habitations, having scarcely wherewith to procure the necessaries of life, that they are supposed to command all the funds of the Masonic Lodges! It is when, under the yoke of persecution, they continue to preach the doctrines of the Gospel, that they are accused of a supposed secret impiety and of a profound policy! If they are impious, at least we must allow them to be as awkward in their impiety and as imbecile as those who could suppose them to have possessed some ingenuity; for in the midst of their supposed impiety, of their Deistical and Atheistical, their rebellious and anarchical principles, they have been awkward enough always to have for their greatest enemies not only the Deists and Atheists of Masonry but those of every other class! On the other hand, they are supposed to be the authors of the new mysteries of Masonry, and they are artful enough to introduce them by means of protestant leaders, such as a Baron HUND or a ZINNENDORFF; beside, these mysteries are only multiplied in the divers Lodges in order to create intestine jealousies, hatreds, &c. which all the general meetings of the Sect could not repress! This also must be the work of a body profoundly politic! Did these terrible Jesuits then think to add to their power by thus destroying the Masonic puppets which they had so long governed, in place of uniting those millions of brethren or slaves under one law, who might have formed an impenetrable phalanx against their enemies?

Certainly we must be astonished at the absurdity of this fable of the Jesuits' Masonry; but our astonishment increases on examining the proofs whereon it is grounded.\*

\* Some readers may perhaps tax me with treating this fable, and the proofs adduced by the Illuminees, as absurd and incom-

Let us suppose that Nicolai, Knigge, Bode and the other writers of the Brotherhood, had made a compila-

ceivable, only that I might be dispensed from trouble of refusing demonstrations perhaps difficult to be answered. Should any such be found among my readers, let them turn to those writings which some of the most famous adepts, such for example as *Mirabeau*, or rather his initiator and recruiter *Mauvillon*, extol in the highest terms; and which are not (he says) to be looked upon as a mere system, but as a complete digest and exact statement of the principal facts that led in Germany to the discovery of this Masonry of the Jesuits. (See *Mirabeau's Prussian Monarchy*, Vol. V. Book VIII. Page 77.) This famous book is entitled, *The Jesuits expelled from Masonry, and their poignard broken by the Masons*. In the very first page we see engraven on a plate this poignard with the compass, the square, the triangles, the eagles, stars, and every thing that he supposes to be the emblems of Scotch Masonry. Should it be asked where this poignard was found, no answer is given; but in the following very ingenious manner the writer pretends to demonstrate that the great authors and directors of Scotch Masonry were Jesuits:

1st. Bonneville declares this Masonry to consist of four degrees, the Apprentice, the Fellow-Craft, the Master, and the Scotch Master. The pass-words in these degrees are *Boaz* and *Tubal-cain* for the first; *Shiboleth*, *Chiblim*, *Notuma*, for the others. *Boaz* seems to have puzzled him; he therefore rejects it, and only takes the four initials, T. S. C. N.

The Jesuits also had four degrees, the Lay Brothers, (that is to say) those who, as in all religious Orders, were only admitted as servants, such as the cooks, gardeners, &c. These the Jesuits called *Temporal Coadjutors*. Bonneville overlooks *Coadjutor*, but takes the initial of *Temporal*; and he thus gets T, which demonstrates that the Lay Brother Jesuit is the same as the Apprentice Mason, also denoted by T. The second degree among the Jesuits is that of the young students, and these were called *Scolastici*, or Scholars; but when they had finished their studies, and taught in their turn, they became *Magistri*, or Masters. The S in *Scolastici* is convenient for Bonneville's demonstration, and it becomes the S of the *Shiboleth* of the Fellow-Craft. The third degree of the Jesuits is that of *Spiritual Coadjutor*, who took the three common religious vows; here the C initial of *Coadjutor* is the C of *Chiblim*, and Bonneville has not the slightest doubt but the *Spiritual Coadjutor* of the Jesuits is the *Master* in Free-masonry. At length comes the fourth degree, or the professed Jesuits, that is, those who to the three first vows have added that of going to preach the Gospel in whatever part of the world the Pope chose to send them.—These were called the *professed* Jesuits; but the word *professed* would not serve Bonneville's purpose, he wanted an N; he says, therefore, that these *professed* were called *Nesiri*, he then gets an N, the evident *Notuma* of the Scotch Master in Masonry. Thus it is that by comparing the T. S. C. N. of Masonry

tion of every thing that was odious in Masonry, and had substituted the word *Jesuit* for that of *Free-mason* or *Rose-crucian*, we shall then have a pretty accurate idea of the general course followed by the illuminizing Masons. It would be exactly as if any historian were to take it into his head, when treating of Weishaupt's Code, to substitute the word *Jesuit* in lieu of *Illuminee*, and that without being able to name a single *Jesuit* against whom the accusation could be preferred, notwithstanding the ardent desire of these barefaced calumniators to mention some one at least of the culprit *Jesuits*. It is a long series of contradictions. Neither do they agree as to the time, the degrees, or the mysteries of this Masonry of the *Jesuits*.—The sole fact that might deserve to be investigated, had

with the *T. S. C. N.* that he had discovered among the *Jesuits*, he proves that the degrees of Scotch Masonry are the same as those of the *Jesuits*. (*See the Jesuits expelled Masonry, Vol. II. Page 5 and 6.*)

Should the reader desire to know how the word *Mason* precisely answers to the *perfect degree* of the *Jesuits*, or to their *Professed*, Bonneville will tell him, that the letters A. B. C. &c. stand for numbers 1, 2, 3, &c. Suppose the *Jesuits* have adopted this easy cypher, and then the four letters M. A. S. O. will give  $12 + 1 + 18 + 14 = 45$ , and then remains N, the very initial letter of the *NOSTER the perfect degree of the Jesuits*, to which they could only be admitted at the age of forty-five! (*Ibid. Page 9.*) What a pity (exclaims Bonneville) that this *Noster* should be the *professed Jesuit, professus quatuor votorum* (*Ibid. Page 6*); and a still greater pity (say I) for his position, that, according to the constitutions of the *Jesuits*, at the age of twenty-five they might be admitted to take the fourth vow, provided they had finished their course of divinity. (*Constit. Societ. Jes. Part I. Chap. II. No. 12, de Admittendis.*) Another misfortune was, that even those *Jesuits* who had taught in their colleges had generally terminated their course of divinity and taken their last vow by the age of *thirty-three*.

Were I to go on to show, that the G, or the *God*, of the *Masons* becomes the *General* of the *Jesuits*, because *General* begins with a G.—that the *Jubal*, or the musician of the *Masons*, is a *Jesuit*, because *Jubal* and *Jesuit* both begin with a J.—that the *Hiram Abif* also of the mysteries is a *Jesuit*, because  $H=8$  and  $A=1$  and the total  $9=J$ ; in short, were I to proceed to enumerate five or six hundred follies of the same nature, all given as proofs of the *Jesuits'* Masonry, my reader would be almost tempted to believe that I was traducing Bonneville. I must, therefore, refer him to the author himself; and let that man read and study him who is not disgusted at the reading of the first pages, and at the impudence with which this author wishes to impose upon the public.

any proof been adduced in confirmation of it, was that of the Jesuits converting Masonry into a conspiracy for the reinstatement of the Stuarts on the English Throne. But of what consequence could their reinstatement on the throne, or a secret of that nature, be to the Swedish, Russian, Polonese, or Dutch Masons; and how could one pretend to persuade the English and Scotch Masons that their Masonry, Code, and Emblems, long anterior to the catastrophe of the Stuarts, were only mysteries invented to reinstate the Stuarts on the throne? Should an historian ever undertake to write the history of the extraordinary reveries of the human mind, let him not forget those set forth by the Illuminees on this occasion; and were it not for the eminent use it was of to them for the propagation of their plots, I should never have thought of troubling my reader with it, or of seriously refuting so incoherent a fable. We must next turn our attention to a coalition more real and far more disastrous, I mean that known under the name of the Germanic Union.

## [CHAP. X.

*The Germanic Union—Its principal Actors, and the Conquests it prepared for the Illuminees.*

AFTER having described so many plots, unmasked so much artifice, and disclosed such various means of delusion and seduction, all issuing from the dens of impiety, why am I forbidden to lay down my pen; and abandoning these dark haunts of vice, to assume the pleasing task of describing the habits of the virtuous man, or of a nation happy, and enjoying the sweets of peace beneath the shadow of its laws, and that under a beloved monarch, revered still more as the father than as the sovereign of his peaceful empire? Alas! the sight of such a nation has vanished from the face of the earth; thrones totter and disappear; states weep over the ruins of their religion and of their laws, or are yet painfully struggling with the devouring monster. Danger stalks on every spot; and if happier days are mentioned, it can only stimulate us to denounce the too long concealed causes of our misfortunes, in hopes of seeing once again those nearly forgotten days return. Though the mind revolts at the idea, yet for the public good we will pursue that tribe of Weishaupt; and so far from giving repose to our thoughts, we shall be once more hurried into new plots and machinations invented by the most profound adepts of Illuminism, and horribly famous in Germany under the name of the *German Union*. To understand perfectly the object of this Union, the historian must revert to conspiracies anterior to those of Weishaupt.

The Germanic Union; its origin.

We have often seen Voltaire boasting of the progress that Infidelity was making in the north of the German Empire. This progress was not solely to be attributed to his labors, nor had he the least suspicion of the many co-operators that were seconding his views.

In the very heart of Protestantism and of its schools, a Conspiracy had been formed against the Protestant and every branch of revealed religion, inveterate in its means

and agents as that formed by Holbach's club. The Parisian Sophisters openly attacked Jesus Christ and all Christianity. The clubs, or rather schools, of the North of Germany, under pretence of *purifying the Protestant Religion*, and of restoring it to the principles of true Christianity, stripped it of all the mysteries of the Gospel, reduced it to that species of Deism which they decorate with the name of *Natural Religion*, and thus hoped to lead their adepts to a negation of all Religion. These new lawgivers did not absolutely proscribe revelation; but revelation was to be subjected to the judgment of their reason.

The Antichristian Conspiracy had originated in France with those men who styled themselves Philosophers, and who professed to be strangers to all theological erudition. In Germany it took rise in the heart of the Universities, and among their Doctors of Divinity. In France the Sophisters conspiring against all Religion cried up the toleration of the Protestants, in hopes of destroying the Catholic faith; in Germany the Protestant Doctors abused that toleration in order to substitute Philosophism to the tenets of their church.

The first of these German Doctors who, under the mask of Theological disquisitions, engaged in this Antichristian Conspiracy, was SEMLER, professor of Divinity in the University of Halle, in Upper Saxony. The only use he appears to have made of his knowledge would lead us to suppose that he imbibed his principles from Bayle, rather than from the true sources of Theology. Like Bayle, we may observe him here and there scattering a few useful truths, but equally inclining toward paradox and scepticism. Rapid as Voltaire, but destitute of his elegance, he can only be compared to that Antichristian Chief for the multitude of contradictions into which he stumbles at every step. "*It is not uncommon to see him begin a sentence with an opinion that he contradicts before he concludes it.*" His predominant system, and the only one that can be gathered from his numerous reveries, is, "that the symbols of Christianity and of all other Sects are objects of no consequence; that the Christian Religion contains but few truths of any importance; and that every person may select these truths and decide upon them as he pleases. His scepticism has never permitted him to fix upon any religious opinion for him-

"self, unless it be when he clearly professes, that Protestantism is not founded on better grounds than any of the other Sects; *that it still stands in need of a very great reform*; and that this reform should be effected "by his Brethren the Doctors of the Universities."\*

This new reformer began to propagate his doctrines as early as the year 1754, and continued to circulate them, in German and in Latin, in a thousand different shapes. At one time in an *Historical and Critical Collection*; at another, in *Free Disquisitions on the Canons or Ecclesiastical Laws*; then in an *Institution of the Christian Doctrine*; and, above all, in an *Essay on the Art and School of a Free Theology*. Soon after a new Doctor appears, attempting to make this desired reform, or to suppress the remaining mysteries that Luther and Calvin had not thought proper to reject. This was WILLIAM ABRAHAM TELLER, at first Professor at Helmstadt in the Dutchy of Brunswick, afterwards Chief of the Consistory and Provost of a Church at Berlin. He made his first essay for destroying the mysteries by publishing a *Catechism*, in which, scoffing at the divinity of Christ, he reduces his religion to Socinianism. Soon after this, his pretended *Dictionary of the Bible* was to teach the Germans "methods to be followed in explaining the Scriptures; by which they were to see no other doctrine in "the whole of Christianity than true Naturalism, under "the cloak and symbols of Judaism."†

About the same time appeared two other Protestant Doctors, who carried their new-fangled Theology *still nearer to the state* of a degraded and Antichristian Philosophy. These were the Doctors DAMM and BAHRDT; the former the Rector of a College at Berlin, the latter a Doctor of Divinity at Halle, but a man of such infamous morals, that even *Philo-Knigge* was ashamed to see his name among Weishaupt's elect, and did not even dare to pronounce it.‡ LOFFLER, the superintendent of the Church of Gotha, ran the same career of impiety, as well as many others whose writings might have been taken for the compositions of the Illuminizing Epos. The fashion of investigating religion merely to overturn its mysteries

\* See *News of a Secret Coalition against Religion and Monarchy*. The Appendix, No. 9.

† Ibid. Appendix, No. 10. ‡ Endliche erklärung, P. 132.



became so common in the German provinces, that the Protestant Religion seemed to be doomed to fall by the hands of its own Doctors, when at length a few of those Ministers who were still fired with zeal for their tenets raised their voices to denounce this conspiracy.

The Doctor DESMAREES, superintendant of the Church of Dessau, in the principality of Anhalt, and the Doctor STARK, famous for his erudition and his conflicts with Illuminism, first called the attention of the public to this rising Sect; the former in his *Letters on the New Pastors of the Protestant Church*, and the latter in his Appendix to the pretended *Crypto-Catholicism and Jesuitism*. Nothing can better probe the wound which the Protestant Church had just received, than the summary view taken of the doctrine of these new pastors, by the superintendant of Dessau in the following terms:

“ Our Protestant Divines successively attack all the fundamental articles of Christianity. They do not let one single article of the general symbol of faith subsist. From the Creation of Heaven and Earth to the Resurrection of the Body, they combat every single article.”\*

While these theological adepts were perverting their science to inundate Germany with their crafty Philosophism, a second confederation was forming at Berlin for the propagation of these works, extolling them as the only productions worthy of the public attention. At the head of this league was one NICOLAI, a Bookseller. Before this man's time we have often seen Booksellers who, actuated by avarice, indiscriminately sold books of the most impious and seditious, and others of the most pious tendency; but a phenomenon that had never been seen before, was a Bookseller whose impiety overcame his love of gain, and who would rather sacrifice the profits to be acquired by the sale of religious works, than allow them to be dispersed among the people. Nicolai was a Bookseller of such a stamp as D'Alembert wished to find, and such as he would have been himself had it been his pro-

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\* Protestantische Gottesgelehrten greifen einen grund artikel des Christenthums nach dem andern an; lassen in ganzen Allgemeinen Glaubens-bekentniß vom Schöpfer himmels und der erde, bis zur auferstehung des fleisches nicht unan gefochten.—(*Ueber die neuen wächter der Protestantischen Kirche; erstes heft, S. 10.*)

cession. It was exclusively to the propagation of Impiety that he had dedicated his commerce and his literary talents, for he would also be a sophisticated writer. He was not even initiated into the mysteries of Weishaupt, when he had actually formed the plan for overturning the Christian Religion in Germany by one of those means which governments have never yet sufficiently attended to, or been aware of. At the head of his business as a Bookseller, he also undertook to be the compiler of a sort of weekly Encyclopædia, which he entitled *The Universal German Library*.<sup>\*</sup> At once the compiler and salesman of Impiety, he engaged several Sophisters to co-operate with him. He also leagued with many men of great learning and merit, whose articles being inserted in his Journal were to serve as a cloak for the more impious ones, whence the readers were to imbibe his baneful principles. The most dangerous articles of this sort were those written by himself, by the famous Jew MENDELSON, by BIESTER, Librarian to the King, and by GEDIKE, Counsellor to the Consistory of Berlin. It was not long, however, before the tendency of this Journal was discovered. It was observed, that all their praises were lavished on those very men whose doctrines were levelled at the total overthrow of those mysteries of Christianity which had been preserved by Luther and Calvin. The man who so well seconded the views of Weishaupt without knowing it could not long escape the notice of the Scrutators. The Sect had one in particular whose name will hereafter become famous; this was the Brother *Leuchsenring*, who had been Preceptor to the Princes at Berlin, and afterward to those of Hesse Darmstadt. A fanatical recruiter, and though loquacious, very reserved on the mysteries, this Leuchsenring was then travelling as an Insinuator. Hanover and Neuwied already

<sup>\*</sup> I have quoted his *Essay on the Templars*; and I thought myself bound to do so, because I found that his researches perfectly coincided with those which I had made on the accusations preferred against those Knights, and on the proofs that appeared on the face of the most authentic documents relating to their judgment. I was not, however, on that account less concerned to see the Impiety with which these researches are replete. I also observed all that ridiculous display of erudition on the *Bassinet* of the Templars; but I cannot deny that his quotations are perfectly exact.

bore testimony of his zeal. He had attempted in vain to insinuate the Chevalier Zimmerman; but Nicolai afforded an easy conquest. It was soon complete; Gedike and Bießer, following his example, only combined their conspiracy with Weishaupt's mysteries. The Doctor BAHRDT had fallen as easy a prey to the Assessor *Minos*; but the Doctor viewed what had been done by his new Brethren, to second his views and writings against Christianity, as of little avail—He thought he could surpass all the artifices of Weishaupt, Knigge, and Nicolai; and his evil genius afforded him the means.

The plan that he had conceived was nothing less than *Its plan.* to reduce all Germany, and by process of time the whole world, to the impossibility of receiving any other lessons, or of reading any other productions than those of the Illuminees. The means of reducing the literary world to this new species of slavery are all contained in the laws laid down by this strange adept for a coalition famous in Germany under the title of the Germanic Union, *Die Deutsche Union*.\*

\* The *Sieur Boettiger* writes from Germany, and his letter is inserted in the *Monthly Magazine for January*, 1798, that this plan, and the whole confederation of Dr. Bahrdt, are only known to Mr. Robison through the medium of the *obscure and despicable Journal of Geissen*. This journal of Geissen was never despicable in any one's eyes but those of the Illuminees, or of their votaries. They had their reasons for crying it down; and those very reasons must enhance its value in the eyes of every honest man. In the next place, how can this Boettiger presume to assert that this Journal was the only source whence Mr. Robison had derived his information? The great number of works quoted by Mr. Robison must evidently belie such an assertion, and I willingly declare that it was difficult to procure more. Had he been in possession of no other than that famous work known in Germany under the title of *Mebr Noten als Text, oder, die Deutsche Union der Zwei und Zwanziger*,—(More Notes than Text; or, the German Union of the Twenty-Two,) that work which, according to Boettiger, alone sufficed to open the eyes of the public, is that only known by the *Journal of Geissen*? With a similar assurance does this champion of Illuminism assert this work to have been written by Bode, as if there could be the least probability that Bode, who had taken so active a part in this conspiracy, would be very forward in laying it open to the public, and exposing the *Baronne de Recke, Countess of Medem*, the daughter of *Wandern* (the *Stroller*), to public ridicule, a woman whose charms he so much admired, and with whose writings he was so well acquainted. If Bode

This confederacy was to be governed by twenty-two adepts chosen from among that species of men, who by their functions, their knowledge, or their labors, had acquired a greater facility in directing the public opinion toward all the errors of the Sect. The other brethren, dispersed through the different towns, were to contribute by different means toward the grand object under the direction of the *twenty-two*, each of whom had his department assigned to him, as in Weishaupt's Areopage.

The persons who were chiefly to be sought after were authors, post-masters, and booksellers. Princes and their ministers were absolutely excepted against; and people in favor at court, or in the different public offices, were not to be chosen.

These confederates were divided into *simple associates* and *active Brethren*; and the latter alone were initiated into the secret, means, and object, of the coalition. The instructions imparted to the brethren were drawn up in the same style and method that had long since been adopted by Bahrdt, and other apostates from the protestant universities, to reduce Christianity to their pretended natural religion, by declaring Moses, the Prophets, and even Christ, to have been men distinguished, it is true, by their wisdom, but who had nothing divine either in their doctrines or their works. "To root out superstition, to restore mankind to liberty by enlightening them, to con-

was the writer of this publication, which so well displays the knavery of the German Union, how comes it to pass that Mr. Götschen, a Bookseller of Leipzig, has avowed himself the author of it, and is universally acknowledged as such? My readers must perceive, that by entering into these digressions, I only design to warn the public against the different publications which the Illuminees are daily dispersing to persuade nations that their plots are chimerical, while they are pursuing them with redoubled ardor.

I shall also follow nearly the same documents that Mr. Robison has adopted, as they perfectly coincide with the memorials that I have received from Germany. All that I shall lay before my readers in this chapter may be said to be extracts from the following German writings: *News of a great and invisible confederation against the Christian religion and monarchy*—*The System of the Cosmopolitans discovered*.—*The Vienna Journal by Hoffman*.—*Notice given before it is too late*, by the same.—*More Notes than Text*, &c.—*The Knowledge of the World and of Men*, &c. besides many other private letters and memorials on the Illuminees.

“summate the views of the founder even of Christianity  
 “without violent means, such is our object, (would they  
 “say to the Brethren). It is for that purpose that we have  
 “formed a secret society, to which we invite all those who  
 “are actuated by the same views, and are properly sensi-  
 “ble of their importance.”

As a means of accomplishing these objects, and of propagating their pretended light, these active brethren were to establish in every town certain *literary societies*, or *reading clubs* (*Lesgesellschaften*), which were to become the resort of all those who had not the means of procuring the daily publications. These were to attract as many associates as possible to these reading-rooms; watch their opinions, imbue them with the principles of the Order, leave those whose zeal and talents gave but little hopes, among the common brethren; but initiate after certain preliminary oaths, those who could be of any real service, and who entered fully into the views and plans of the Order.

The society was to have its gazettes and journals, which were to be under the direction of those adepts whose talents were the most conspicuous; and no pains were to be spared to destroy all other periodical prints.

The libraries of these literary societies were to be composed of books all according with the views of the Order. The choice of these books and the care of furnishing them were to be left to the secretaries, and particularly to booksellers who were initiated in the mysteries of the coalition.

The hopes conceived by the man who had planned this association were held out to the elect as an incitement to the founding of new ones. What advantages (would he say) shall we not gain over superstition by thus directing the lectures in our museums? What will we not do for men who, zealous in our cause, and dispersed in all parts, circulate every where, even in the cottages, the productions of our choice? should we ever be masters of the public opinion, how easy will it be for us to cover with contempt, and bury in oblivion, every fanatical work that may be announced in the other journals, and on the contrary extol those works that are written according to our views. By degrees we shall become masters of the whole trade of bookselling. Then will it be in vain for fanatics to write in defence of superstition and despots, as they will neither find sellers, buyers, nor readers.

Left booksellers themselves should protest against an

instituted of this nature, they were to be drawn into it by advantages proposed to them, and by the fears of being ruined should they not accede to the views of the coalition. They were to be assured, that the brethren would employ every possible means to encourage the sale of works that met with the approbation of the union; but would also impede the circulation of, and discredit by their journals all such as were hostile to their views. Neither had they to fear a diminution in their trade; the association could encourage writers to multiply their productions by ensuring their sale; indeed, funds were to be established to indemnify any bookseller who, in place of selling such works as were inimical to the views of the Union, would leave them concealed in his shop, pretend that he had never heard of such works, or flatly refuse to sell them, thus abusing by every possible means the confidence of authors and of the public.

Such was the plan of the *Germanic Union*, or Dr. Bahrdt's master-piece. Never had the desire of tyrannically governing the public opinion invented a more perfidious plan. One might be led to think it the reverie of some evil genius who had sworn to extirpate from the minds of the people all ideas of any social or religious doctrine. There do, however, exist crimes which in the eyes of the honest man are almost chimerical, but which present little difficulty when undertaken by a villain. He that had conceived the plan was with mischievous propriety placed at the head of the association. The dissoluteness and infamy of his morals had not left him where-with to subsist in any decent way, when on a sudden he purchased, near Halle, a large mansion which he called after his own name *Bahrdt's-rube*. This was soon converted into the head-quarters of the new Union. But it could never have acquired any great consistency had it not been for Nicolai, who had long been laboring according to Bahrdt's views. The immense correspondence that he had by means of his commerce with the other booksellers of Germany; the sort of dominion that he enjoyed over the literary world by means of his *Universal Library*; the court paid to him by different authors whose fortunes depended on the rank he chose to assign them in his *Library*, or in the *Berlin Journal*, the *Monatsschrift*; and more particularly the art with which he contrived to gain over a great number of booksellers, gave him a pow-

er that no sovereign could ever pretend to. His illumined co-operators, Bießer, Gedike, and Leuchsenring, became more ardent, daring and impious, than ever in the journals which they compiled. Bode likewise would have one at Weimar under the title of *the Universal Literary Gazette*. Another of the same nature was set on foot at Saltzbourg, by HUBNER, who was also an Illuminee.—The offspring of Weishaupt were all warned of the stress which they were to lay on these publications, and they soon became a most terrible scourge on all writers who would not sacrifice their principles to impiety. The fable of the Jesuits Masonry was now improved by a new fiction that spread dismay in the mind of every writer who wished to oppose the progress of Illuminism.

Those very Jesuits who have just been seen represented as the most artful infidels, and as secretly presiding over the Masonic lodges, were now become most zealous Catholics, who had secretly mingled among the Protestants, in order to bring these provinces back to the Roman Catholic religion and subject them to the dominion of the Pope. Every man who dared defend any one of those mysteries that can only be known either to Catholic or Protestant through Revelation, every man who preached submission to sovereigns and the laws of the state, was immediately proclaimed a *Jesuit*, or the servile slave of Jesuitism. One might have thought that all the protestant provinces were filled with these Jesuits, secretly conspiring against the protestant religion; and my readers will easily conceive what an impression such a charge must have made to the disadvantage of any writer in those provinces. Neither the office of minister nor of superintendent of a church could screen a person from so terrible an imputation. Even that man was not proof against it, who out of zeal for Luther and Calvin, had given full vent to all his hatred and prejudices against the Jesuits; I mean Dr. Stark. In his work on *The Ancient and Modern Mysteries* he had declared, "that sovereigns had, by the destruction of the Jesuits, rendered an ever memorable service to religion, to virtue, and to humanity." Nevertheless M. Stark, at that time, as he still continues to be, a preacher and doctor of the Lutheran church, and also counsellor of a Consistory at Darmstadt, was obliged to employ many pages of his apology in proving that he was neither a Roman Catholic nor a Jesuit, and particu-

larly that he was not one of the professed Jesuits, who, having taken the four vows, were obliged at the command of the Pope to go and preach the catholic faith wherever he chose to send them.\*

The Chevalier Zimmerman met with a similar fate, merely because he had laid open the plots of the Illuminees, and dared to ridicule the adept *Leveller*-Leuchsenring, who had proposed to initiate him into the Brotherhood that was soon to reform and govern the world.†—That celebrated man, an ornament to the Royal Society of London, is nevertheless represented by the journalists of the Sect as an ignorant fellow, wallowing in superstition, and an enemy of Light.‡

The Professor Hoffman, notwithstanding the high encomiums that had been lavished on him by these very journals, no sooner gave proofs of his zeal for religion and social order, than he was represented in similar colors. Never had the disciples of Weishaupt so well practised that law laid down by their teacher, "Discredit by all means possible every man of talents that you cannot bring over to your party." Nicolai gave the signal in his *German Library*, or in the *Berlin Monatschrift*. The Brethren of Jena, of Weimar, of Gotha, of Brunswick, and of Slewick, immediately obeyed the signal, and repeated the same calumnies, "Shortly there were no means of screening oneself from a swarm of periodical writers, who had leagued with the modern *Lucian*; they praised what he had praised; they condemned what he had condemned; the same turn in their phrases, even the same terms are to be observed when they praise or when they blame an author, and particularly the same sarcasms and grossness of abuse."§ Scarcely could there be found in all Germany above two or three journals that were not in the hands of the united brethren, or persons of the same cast.

Meantime the adept writers, together with Bahrde, Schultz, Riem, and even *Phila-Knigge*, who in abandoning the Illuminees had not renounced their plots, with hundreds of other writers of the Sect inundated the pub-

\* See his Apology, Page 52 to 59.

† Life of Zimmerman, by Tissot. ‡ Ibid.

In § The ultimate fate of Masonry, Page 30; and News of an visible Association, Appendix, No. 11.



lic with their libels in verse or prose, under the forms of comedies, romances, songs, and dissertations. All the tenets of religion, Catholic and Protestant, were attacked with the most bare-faced impudence. Now the scene began to change; it was no longer to defend the Protestants against the attacks of the Catholics; but the obliteration of every religious tenet became their obvious design. The most pompous eulogiums were pronounced by the journalists of the Sect on all those productions of the brethren that openly disseminated every principle of Impiety and Sedition.\* But what must appear a still more astonishing contradiction, though perfectly coinciding with the views of the Sect, is, that these very men who wished so despotically to sway the public opinion, and crush every writer that had not imbibed their principles, would pretend to persuade Sovereigns that their sole object was to obtain that right inherent to them from nature, 'to publish their opinions and systems without danger or constraint.' Bahrdr in particular vindicated this pretended right, in his publication *On the Liberty of the Press*. It contained the sentiments of a rank Atheist, who wished to imbue his reader with all the most abominable principles of Anarchy and Impiety; the author, nevertheless, was extolled by the hebdomadary adepts, and, notwithstanding Bahrdr's vindication of the liberty of the press, they united all their efforts to crush every writer that dared to assert an opinion contrary to theirs.

The use which the brotherhood made of this liberty at length roused the attention of some few sovereigns.—Frederic William, King of Prussia, alarmed at the progress which these impious and seditious writings were making, thought it necessary to put a curb on them. He published some new regulations, called the *Edicts for Religion*. This was received by the Illuminees with an audacity which seemed to denote that they had acquired a strength sufficient to bid defiance to sovereigns, and both the Prince and the Edict became the object of their sarcasms and most violent declamations. At length appeared a work attributed to Bahrdr, that was the acme of insolence, and, through derision, was also called the *Edict for Religion*. The magistrates ordered to take cogni-  
Its discovery.

C c

\* Ibid.

zance of this insult seized on the person and papers of Bahrdt, and all the necessary proofs of this coalition and of its object were acquired. It might seem that the court of Berlin would have done well to have imitated the example of that of Bavaria by making them public; but the adepts had too powerful agents about the ministry; and numerous arguments were invented for condemning to oblivion these archives of a new species of conspiracy.— All that transpired was, that the plan had been really formed, and that a number of authors, booksellers, and persons even who could scarcely have been suspected, had entered into the association. It is not known how far Weishaupt had contributed personally to it; but it appears that he twice attended at the head-quarters of the united brethren; that he spent several days with Bahrdt; and that the most zealous and active of the united brethren were also disciples of Weishaupt. If we are to believe Bahrdt, his secret was betrayed by two associates well worthy of their master. These were two young libertines, nearly beggars, but who had the talents and meanness necessary to become the clerks of his impiety. Notwithstanding the proofs adduced against him, he got off with a slight imprisonment, and spent the remainder of his existence in distress, but without atoning for his vices. He was reduced to keep a coffee-house at Bassendorff near Halle, where he ended his days as miserably as he had lived.— The Illuminees have thought fit to abandon his memory to that contempt which his vicious life had entailed upon him; but though they affected to blush at his name, they nevertheless continued to prosecute his plans.

Its continuation and its success.

Indeed, at the time of the discovery of this monstrous conspiracy, it had gained too much ground to be crushed by the fall of its first contriver; and Prussia, and all Germany, soon became infected with those literary societies which were nothing more than a modification of Weishaupt's *Minerval* schools. Nor was there in a short time a town or a large village more free from this species of literary societies than from the Illuminized Lodges; and they were all under the direction of the followers of the modern *Spartacus*.

Bahrdt's great object was, to place the associates and other readers under a sort of impossibility of procuring any other writings, or of applying to any other studies, than those of the Sect; and the precaution it had taken

to initiate so many booksellers proved a powerful support. The conspiracy might have assumed a new form; but it still continued active, and its effects became more perceptible after its discovery. It was then that the coalition appeared between the booksellers and the journalists of the Sect to suppress all books that counteracted the progress of Sedition and Impiety. It was in vain for virtuous and pious men to attempt to open the eyes of the people; they could scarcely find a bookseller or a printer who would sell or print their works; or if any had consented they would endeavor to disgust the author by delays, and a hundred other pretexts. Did the author undertake to print it at his own expense, the work was then thrown by in some obscure corner of the shop and never exposed to sale, nor would any bookseller attempt to sell it; and the whole work would be sent back to the author under pretence that nobody would buy it. The very existence of such works was not mentioned at the fairs held in Germany for the sale of books. At other times the author was strangely betrayed, the printer giving up his manuscript to the writers of the Sect, and the refutation (if the most scurrilous abuse can deserve that name) was advertised on the back of the book as soon as the first edition made its appearance. Many authors might have brought actions against their printers of a similar nature to that which Doctor Stark was obliged to bring, and demonstrate a similar connivance with the Sect and breach of trust. "At least it is an undeniable fact, that many learned writers made fruitless applications to different booksellers for publications that had been suppressed solely because they gave umbrage to the Illuminees. Their letters were never so much as answered; and the very booksellers who refused to send these books to those who applied for them, affected to defer the sale till the next fairs, as no buyers were to be found." Many others of these works had scarcely been delivered to the booksellers when they were sent back under the most opprobrious pretences; and what may surprise the reader is, that no persons were to certain of receiving such refusals as those who most openly defended their Princes. In the very states of the King of Prussia it was found impossible to get this sovereign's *Apology* and his *Edict for Religion* sold in the common way.—Scarcely had the author sent a few copies to the booksellers when they were all returned to him. But did the

writers of the Sect wish to publish the most scandalous disputations and the most scurrilous abuse against sovereigns and religion, or against men in office or of high respectability, the bookfellers were alert in selling them, the journalists extolled their excellence, and sought numerous readers for the author.\*

On one hand, the great trade in these productions carried on by the Sect, with the certainty of selling them to the literary clubs; and on the other the great pecuniary contributions made by the rich brethren, formed large funds for the coalition. To these if we add the sums contributed by the brethren whom the Sect had stationed at different courts, in the church and the councils, either out of their own emoluments, or the revenues of the church and state, the reader will easily conceive how well these funds sufficed for indemnifying those bookfellers who had suffered losses by restraining their commerce to works approved of by the Areopage. A particular fund was established for this purpose. At the appointed time the bookfeller had but to produce the list of the works he had suppressed or refused to sell with the proper proofs, and he received a sum of money sufficient to indemnify him for such losses. The memorials which I have received from Germany, as well as several letters, inform me that this fund still exists in that country; and the French Revolution has only furnished it with many others means of enriching itself.

Among the great advantages reaped by the Sect from this plan which had been so well concerted, we may first observe the impossibility under which authors lay of warning the public against the artifices of Illuminism. In the next place it drew over to their interest that swarm of writers who, more hungry than honest, are regardless of truth or falsehood, provided they obtain a good price. In short, it emboldened that multitude of Sophisters, more numerous still in Germany than they were in France; Poets, Historians, and Dramatists, nearly all of whom courted the united brotherhood by assuming the tone of impiety and anarchy. The most dangerous device practised by the adepts against society was the great care with which

\* See Nachrichten von einem grossen aber unsichtbaren Bunde, the Appendix, Nos. 8 and 13, and the Journal of Vienna, by Hoffman.

they initiated the different professors of the Protestant universities, the school-masters, and the tutors of princes.— It is a painful truth, but we must declare it, and on the authority of those who are best acquainted with the history and progress of Illuminism, that the greater part of the universities of the north of Germany were at that time, and still continue to be, the haunts of Illuminism, whence its baneful poisons are circulated throughout the neighboring states by the writings and lectures of such men as the Professors FREDERIC CRAMER, EHLERS, and KOPPE.\*

Let not the reader think that the writers of the Catholic states were exempt from the infection. Vienna was overrun with zealots who sought to diffuse the principles of the Sect. The Chevalier DE BORN, who should have contented himself with the high rank which he held in chymistry, degraded himself in that town by becoming a leader of the adepts; and when the Sect was discovered in Bavaria he was so zealous in the cause, that he sent back his letters of Associate of the Academy of Munich, protesting that he would have no intercourse with men who had been so little able to judge of Weisshaupt's merits.

Next on the Vienna list we find the Sieur SONNENFELD, one of those writers who in this age are called wits, though destitute of common sense. He also was one of the propagators of Illuminism under the mask of literary societies. I am informed by persons who attended his clubs, and whom he wished to initiate, that these meetings began and were held as common academies hold theirs: but at the time appointed the sittings broke up, when, only the adepts remaining behind, a secret council was held, in which every thing was concerted and planned according to the laws of the united brethren.

A man whose name would have given great weight to the united brethren, had he hearkened to the praises lavished on him by the Illuminees at that time,† is the

\* See Hoffman's Admonition, Sect. XVI, XVII, and XVIII.

† It is really laughable to compare the contempt which the Illuminees affect for Mr. Hoffman at present, with the high encomiums which they pronounced on him before he undertook to lay open their imposture, or even with those letters (full of compliment on his wit, style, and talents) which they wrote to him so lately as the year 1790, in hopes of enticing him into their party.

Professor Hoffman, he who so nobly joined with Zimmermann to tear the mask from these impostors, and has ever since, with his worthy co-adjutor, been the object of their most virulent declamations. In the account given by Mr. Hoffman himself, we find that the Illuminizing recruiters followed him as far as Pest in Hungary. On the 26th of June, 1788, he received from the *twenty-two chiefs* an invitation to become a fellow of the literary society which they had already established in that town. "My answer (says he) was, that I hoped they would give me some further information respecting these societies, and then my duty and my prudence would dictate the answer that I should make. . . . On divers occasions afterward, they gave me distant hints as to the spirit of their system. They also sent me several times a list of the new members; and the signature of the twenty-two authenticated these various documents; but it was this very authentication which made me conceive the horrid plot that was concealed under this association."

The reader will easily conceive, that for a man of his merit and probity, this was more than sufficient to make him reject the offers of such a brotherhood. They had already inscribed his name on their registers, and they were obliged to erase it. As a proof that he had judged rightly of them, he quotes the letter of a virtuous and clear-sighted statesman, who, after having *officially* examined the whole plan of the German Union and its mysteries, pronounces them to be *abominations that would make one's hair stand on end!* Such are his expressions!

These abominations, however, were far from making a similar impression on the other apostles of the Germanic Union. Meanwhile Weishaupt, a tranquil spectator of the progress of his Illuminism, seemed to take no part in it. The most active adepts lived round about him at Götting, at Weimar, at Jena, and at Berlin; but one might have thought him quite indifferent as to their success. If we except the visits he received from the brethren, a few journeys that he took, and particularly those which he had made to see the founder of the Germanic Union, nothing could dispose against him as the founder or chief who continued to direct the plots of the Sect. But let the reader never lose sight of his precepts on the art of appearing perfectly idle in the midst of the greatest activity; let him reflect on those menaces which he issued six months after

his flight from Munich: *Let our enemies rejoice. Their joy shall soon be changed into sorrow. Don't think that even in my banishment I shall remain idle.*\* After this, it is easy to judge of his supposed nullity in the progress of his conspiracy. However secret he may have been in the part he was acting, he could observe but too well the approaching accomplishment of the prediction he had made so early as the second year of his Illuminism, when he wrote to his first adepts, "The great obstacles are overcome; you will now see us proceed with gigantic strides." The Sect had not been in existence twelve years when Germany was overrun with an immense number of adepts and demi-adepts. It was assuming a menacing aspect in Holland, in Hungary, and in Italy. One of the adepts called ZIMMERMAN, who began by being the chief of a Lodge at Mannheim, and who soon became as zealous for the propagation of the Sect, as the *Famous ZIMMERMAN* had been to counteract their dark designs, would often brag that he had founded more than a hundred of those conspiring clubs known under the name of literary societies, or of Masonic Lodges, during his career thro' Italy, Hungary, and Switzerland. To give the fatal impulse to the world, it now only remained for the Sect to carry its mysteries into a nation powerful and active indeed, but unfortunately more susceptible of that effervescence which bereaves man of the power of thinking, than of that judgment which foresees disasters; to a nation which in its ardor and enthusiasm, too easily forgets that true greatness is not that courage which bids defiance to danger (for the vandals and barbarians can boast of such heroes;) to a nation, in short, that has ever been a prey to illusions, and which, before it would hearken to the councils of wisdom, might in its first fury overturn the altar and shiver the scepter, returning to reason only in time to weep over the ruins, and lament the devastation of which it had been the cause.

This description unfortunately was too applicable to France, which in many respects might claim the primacy among nations, but was too easily led away by illusions. The scrutinizing Areopage had fixed its eyes on her, and now judged it a convenient time for sending its emissaries to the banks of the Seine. This will be the proper

\* Letter to Fisher, 9th August, 1785.

commencement of the fourth Epoch of Illuminism.—  
Now let the reader prepare to contemplate states convul-  
fed, citizens butchered, in a word, to ponder over all the  
crimes and disasters inherent in the very nature of Revolu-  
tions.



## CHAP. XI.

*Fourth Epoch of Illuminism.*

*The Deputation from Weishaupt's Illuminees to the Free  
Masons of Paris.—State of French Masonry at that  
period.—Labors and Successes of the Deputies.—Co-  
alition of the Conspiring Sophisters, Masons, and Illu-  
minees, generating the Jacobins.*

AS early as the year 1782, *Philo* and *Spartacus* had formed the plan of converting the French nation to their System of Illuminism; but the vivacity and capricious temper of the people, so difficult to be restrained, made it seem prudent for the two Chiefs at that time not to extend their attempts beyond Strasbourg. The explosion in France might be premature; its too volatile and impetuous people might be unwilling to wait till other nations were properly prepared for the grand object; and Weishaupt, in particular, was not a man to be satisfied with partial or local insurrections, which might only serve to put other Sovereigns on their guard. The Reader has already seen him in secret, preparing his Adepts, and contriving the concatenation of his correspondence, in such a manner, that he had but to give the signal when the favorable moment should come. On the fatal day of revolution, and at the appointed hour, legions of brethren were to spring forth on all sides from their secret recesses, whether Lodges, Academies, or under what other denomination soever, from the North to the South, and from the East to the West. All Europe in short was to be revolutionized at the same instant; all nations were to be hurried into a 14th of July; and all kings were, like Lewis the Sixteenth, to awake prisoners in the hands of their own subjects. Altars and thrones were simultaneously to vanish from the earth. According to this plan, as has just been observed, the French were to be the last people initiated in the mysteries, as the Chiefs took it for granted, that with their natural impatience they would never

Projects  
on France.

be brought to wait till the explosion could be universally prepared.

hastened  
by Mira-  
beau.

Already, however, there existed some adepts in the very heart of the kingdom. Some few had been initiated by Knigge at the time of the meeting at Willemshaden.—During that very year, we find on the list of brethren; DIETRICH, that Mayor of Straßbourg who has since in Alsace rivalled Robespierre by his cruelties.\* Another adept of vast importance to the Sect was the Marquis DE MIRABEAU, who was afterwards to become so famous in the revolutionary annals of his country. What strange infatuation possessed the ministers of the most honest man that ever swayed a sceptre, to entrust this Marquis with the interests of their master at the court of Berlin, well knowing (as they did) the monstrous immorality of his private life, is more than I shall attempt to explain. One might be led to think that it was not deemed sufficient that Lewis XVI. had saved him from the scaffold, but his villany was to be recompensed by a secret mission which seemed to denote the utmost confidence of his sovereign. Mirabeau at Berlin conducted the King's affairs just as he had formerly done those of his father and mother, fully ready to sacrifice all parties and to sell himself to the highest bidder. With such a disposition, he could not long avoid the notice of the Prussian Illuminees; and Nicolai Bießer, Gedike, and Leuchsenring soon became his constant companions. At Brunswick he met with MAUVILLON, the worthy disciple of Knigge, and at that time a Professor in the Caroline College. This was the man who initiated the profligate Marquis in the last mysteries of Illuminism.†

Long before his initiation Mirabeau had been acquainted with all the revolutionary powers of the Masonic Lodges; nor did he, when initiated, undervalue those which flowed or might flow from Weishaupt's inventive genius. On his return to France he began to introduce the new mysteries among some of his Masonic brethren.—His first associate was the Abbe TALLEYRAND DE PERIGORD, who had already begun to act the part of Judas

\* Welt un menschen Kenntniss, P. 110.

† See the Discourse of a Master of a Lodge on the ultimate fate of Masonry; Appendix to this Discourse—Important Admonition by Huffman, Vol. II. Sect. VII. &c. &c.

in the first order of the church. But to have only introduced the mysteries was not sufficient for the Marquis; he would have teachers come from Germany, who were better versed than he was in the illuminizing arts. Well acquainted with the reasons that had induced the chiefs of the Order to defer the conversion of France, he found means to convince them, that the time was now come for the accomplishment of their views; that the whole nation only waited for their new revolutionary means, to burst into an open rebellion, for which they had been so long prepared by other conspirators; and that the Illuminees might most certainly turn the scales. A private correspondence then took place between him and Mauvillon;\* but of this a sufficiency has not transpired to enable the historian to describe the intrigues that took place on the occasion; certain it is, however, that Mirabeau's plan was adopted by the Areopage; and by a plurality of votes it was decided, that France should be immediately illuminized. This was an undertaking of too great importance to be entrusted to a common adept.—The man who, since the retreat of *Spartacus*, had been looked upon as the Chief of the Order, offered himself; and *Amelius-BODE*, the worthy successor of both Knigge and Weishaupt, was deputed to the French Lodges, in which the illuminization was to commence. Bode received as an associate in this mission *Bayard* that other pupil of Knigge's whose real name was *WILLIAM BARON DE BUSCHE*, a Captain in the Dutch service, heir

Deputation of the Illuminees from Germany.

\* It is to this same Mauvillon that the German writers attribute the greater part of those two works published by Mirabeau, under the titles of *The Prussian Monarchy*, and *An Essay on the Illuminees*. Hence the high encomiums passed on Weishaupt in the former, (Vol. V. Book VII.) and all the cunning artifice that is observable in the latter, which was written with no other view than to mislead the public, by professing to betray the secrets of the Sect, without, in truth, saying a single word that could expose its views; and by leading astray the reader's attention to far different objects. This device made the French believe that they were thoroughly acquainted with Illuminism, though they were so perfectly ignorant on the subject as to have confounded Weishaupt's Illuminees with the Swedenborgians. The artifice also served as a cloak under which Mirabeau introduced Illuminism into France, at the time when he pretended to write against it. The very appellation of *Philalete* which he gave to his adepts was a trick, as it denoted the Theosophical Illuminees, quite another species.

to a large fortune, a man of talents, and well versed in all that artifice and low cunning which the Insinulators were wont to style prudence and wisdom. This Baron had been formerly employed to propagate the plots of the Sect in those very provinces which had a right to expect from him even the sacrifice of his life in defence of its laws.\* The zeal with which he had fulfilled his first mission seemed to give him an indisputable title to the honor of attending on the Chief of the Order in his journey to Paris.

State of  
Masonry  
in France  
at that pe-  
riod.

Circumstances could not have been more favorable than they were at that time for the deputies, nor more disastrous for France. The Philosophism of the age had operated on the Lodges as fully as could be expected, to prepare the reign of that Equality and Liberty taught by Voltaire and Rousseau, and which only needed the last mysteries of Weisshaupt to convert them into the most abominable impiety and most absolute anarchy. A line had been drawn between the degrees of ancient and of modern Masonry. The former with the puerile pastimes, and obscure symbols, were left to the commonalty of the Brethren. The latter, styled *philosophical*, comprehended those which I have described under the titles of *Knights of the Sun*, the higher *Rosicrucians*, and the *Knights Kadish*. At the head of all these societies (whether ancient or modern) were three Lodges at Paris, particularly remarkable for the authority which they exercised over the rest of the Order, and for the influence that they possessed over the opinions of the Brethren.

The  
GRAND  
ORIENT  
of Paris.

The first of these, *The Grand Orient*, was rather a *re-union of all the regular Lodges of the kingdom (represented by their deputies)* than a Lodge. It might be called a sort of Masonic Parliament subdivided into four Committees, which, when united, formed the Grand Council or Lodge, where all the affairs of the Order *were definitively determined*. The Committees were subdivided into that of *Administration of Paris, of the Provinces, and of the Degrees*. Of all these, the latter was the mainpring and the most impenetrable; for no visitors were admitted to it, as they were to the three others, to the ordinary meetings of which all Masters or *Venerables* of Lodges had free access.

\* Original Writings, and Philo's Berichte, 6.

Three great Officers of the order were attached to this Masonic Parliament; to wit, *the Grand Master, the General Administrator, and the Great Conservator*. His most Serene Highness *Brother-Philip* of Orleans, first Prince of the blood, was Grand Master at the time when the Illuminees arrived in Paris. The two other offices were filled by persons of the first distinction; but their characters are such, that they will ever stand incontestable proofs of what I have already asserted, that even in the very highest degrees of the Order, there were modified mysteries for those who, by their rank, were to serve as a protection for its plots without even furnishing their tendency.\*

Such, however, was not the case with Philip of Orleans. His rank of Grand Master, his impiety, and insatiable thirst for vengeance, sufficiently demonstrated to the Illuminizing Missionaries how well he was qualified and how far prepared to second their designs in the multitude of Lodges that recognized him as Grand Master. So early as the year 1787 we find that France contained (as may be seen in the statement of its correspondence) two hundred and eighty-two towns, in which were to be found regular Lodges under the direction of the Grand Master. In Paris alone there existed eighty-one; sixteen at Lyons, seven at Bourdeaux, five at Nantes, six at Marseilles, ten at Montpellier, ten at Toulouse; in short, in almost every town the Lodges were in pretty just ratio to the population. Indeed it would seem that even this vast empire over French Masonry was not sufficient for the Grand Orient, as by the same statement we find the Grand Master issuing out his instructions to the Lodges of Chambery in Savoy, of Locle in Switzerland, of Bruxelles in Brabant, of Cologne, Liege and Spa in Westphalia, of Leopold and Warsaw in Poland, of Moscow in Russia, of Portsmouth in Virginia, of Fort Royal in Grenada, and in short to Lodges in all the French Colonies. Thus did Philip of Orleans and his *Grand Orient* ensure to the Illuminees as powerful an alliance as that formerly made by Knigge with the German Lodges under the direction of Weishaupt.†

\* See the Alphabetical Statement of the Correspondence of the Lodges of the G. O. of France.

† Ibid. Art. Foreign States.

The  
Lodge of  
the AMIS  
RÉUNIS.

Subject to the Grand Orient we next find at Paris a Lodge called *Les Amis Réunis* (or United Friends), which was more particularly charged with all Foreign Correspondence. The famous Revolutionist SAVALETTE de Lange, was one of its leading members. This adept held under government the office of *Garde du Trésor Royal*; that is to say, he enjoyed that confidence to which none but the most faithful subject could be entitled; yet at that very time was he engaged in the various plots and mysteries of all the different Sects. In order to form an union of them all, he had introduced into his Lodge the different systems of the Sophisters, of the Martinists and of the other Masons; and, the more to impose on the Public, he also introduced all the luxuries and amusements of the Great. Concerts and balls made Brethren of high rank flock to his Lodge, and they came with the most brilliant equipages. Soldiers stood sentry in the avenues, that the multitude of carriages might not occasion disorder; indeed a stranger might have thought that it was under the auspices of the King himself that these balls were given. The Lodge was resplendent, as the more wealthy Masons contributed to the expenses of the Orchestra, lights, refreshments, and, in short, of all those diversions which appeared to be the sole object of their union. But while the Brethren were dancing with their female adepts, or were chaunting in the common Lodge-room the sweets of Equality and Liberty, they little suspected that a *Secret Committee* held its sittings over their heads, and were employed in preparing the means for diffusing that Equality and Liberty over all ranks and conditions, from the palace to the cot.

It was actually over the common Lodge-room that the Committee held its sittings under the title of *the Secret Committee of United Friends*, whose grand adepts were two men equally famous in the mysteries at Lyons and at Paris.—These were WILLERMOZ and CHAPPELAIN HENRIERE. During the whole time of the festivity two tylers, with drawn swords, stood, one at the bottom of the stair-case, the other near the upper door, to defend the entrance of the new Sanctuary, where were kept the archives of the Secret Correspondence. Even the man to whom all the packets from the Brethren of Germany or Italy were directed, was not permitted to pass beyond the threshold of the door. He was unacquainted with the cypher of the

Correspondence; his duty was merely to carry the packets to the door of the Committee;\* Savalette de Lange came to receive them, and the secret never transpired beyond the walls of the Committee. The Reader may easily conceive the nature of this Correspondence, and of the Councils held in consequence of it, when he is informed, that to gain admittance into this Secret Committee, it was not sufficient to have been initiated in all the degrees of ancient Masonry, but it was necessary to be a *Master of all the Philosophical Degrees*; that is to say, to have sworn *hatred to Christianity* with the Knights of the Sun, and *hatred to every worship, and to all Kings* with the Knights Kadofsch.

There existed other lurking haunts of rebellion, less known, but still more formidable; such as that in the *Rue de la Sourdiere*, where the Brethren of Avignon, pupils of Swedenborg and St. Martin, came to mingle their mysteries with those of the Rosicrucians and other Masons both ancient and sophisticated. In public, under the disguise of quacks and visionary ghost-raisers, these new adepts spoke of nothing but their powers of evoking spirits, raising and interrogating the dead, and a hundred other phenomena of a similar nature. But in the dark recesses of their Lodges, these new law-givers were fostering plots nearly of the same tendency as those of Weishaupt, but more atrocious in their construction. I have already exposed their disorganizing mysteries in treating of Swedenborg and St. Martin. I scarcely dared to credit the horrid trials and abominable oaths said by several writers to be exacted from the adepts. I could wish to have spoken of them on the authority only of the adepts them-

The  
Lodge in  
the *Rue de  
la SOUR-  
DIERE*.

\* I was informed by one of the Brethren who for a long time was the carrier of these dispatches, that, after some time, wishing to become a Member of the Committee, he was induced to get himself initiated in these degrees; but that he forbore doing it, because *an engagement for life was required, and also an annual contribution of six hundred livres, (25l.)* He also informed me, that each Brother paid a similar contribution, and that the whole management of these Funds was left to the Brother Savalette, who never gave in any accounts. This was a Fund to be added to the many means of corruption already in the possession of the adepts of the Occult Lodges. Who can say how far these resources were extended in the hands of a man who had the care of the *Treasure Royal*? The Conspirators very well knew how to chuse both their men and their places.

selves or of the Code; but those with whom I have as yet been acquainted, had only been initiated in part of the mysteries; yet by what they had learned, it will not be difficult for the reader to form a judgment of the remainder.

It is an incontestible fact to begin with, that Swedenborg's Illuminees, styled in France the Martinists, and also calling themselves the *beneficent Knights*, had their travelling adepts after the manner of the Illuminees of Weishaupt. It is also certain that the pretended *Philaletes*, or lovers of truth, had formed a code of laws for themselves, had organized societies, and, like Weishaupt, had intruded them into the Masonic Lodges, there to search after men who might be disposed to receive their mysteries, and adopt their new degrees. Among the latter was one called the *Knights of the Phoenix*. A Knight of this degree giving himself out for a Saxon, and a Baron of the Holy Roman Empire, possessed of the most pompous certificates from several Princes of Germany, came to exercise his Apostleship in France a very few years before the late Revolution.\* After having spent some time in a *central* town, visited the Lodges, and observed the Brethren, he thought that he had discovered three worthy of being initiated in the higher sciences.—The *Venerable* or Master of the Lodge, in whose words we shall relate the story, was one of these worthies. "All things agreed on, (said the Venerable) we three waited on our Illuminee, ardent to be initiated in the new mysteries which he had promised.

"As he could not subject us to the ordinary trials, he dispensed with them as much as lay in his power. In the middle of his apartment he had prepared a chaffing-dish and a brasier full of fire; on his table were various symbols, and among others a Phoenix encompassed by a Serpent with its tail in its mouth, forming a circle.—The explanation of the mysteries began by that of the brasier and other symbols. 'This brasier (said he) is here to teach you, that *fire is the principle of all things*; that it is the great agent of nature, and imparts action

\* I could have named this man, as he is mentioned in my manuscript Memoirs as a *Philalete* Illuminee very famous in Prussia. But the person whom the reader will observe so indignant at these mysteries is at present in France; prudence, therefore, on his account, forbids me to mention names.



“ to bodies. That man receives from that agent life,  
 “ with the power of thinking and of acting.’ Such was  
 “ the tenor of his first lesson. Our Illuminee then pro-  
 “ ceeded to explain the other symbols.—‘ This serpent  
 “ forming a circle (says he) is the emblem of *the Eterni-*  
 “ *ty of the World*, which, like this serpent, has neither  
 “ *beginning nor end*. The serpent, you may also know,  
 “ has the property of annually renovating its skin; this  
 “ will figure to you the revolutions of the universe, and  
 “ of nature, which appears to weaken and even to perish  
 “ at certain epochs, but which, in the immensity of ages,  
 “ only grows old to become young again, and to prepare  
 “ for new revolutions. This Phoenix is a still more na-  
 “ tural exposition of the succession and perpetuation of  
 “ these phenomena. Mythology has represented this bird  
 “ as re-vivifying from its own ashes, only to show how  
 “ the universe is reproduced, and will continue to be so,  
 “ from itself.’

“ Thus far the Illuminizing Baron had taught us, un-  
 “ der the common promise of secrecy, when on a sudden  
 “ he stopped and informed us, that he could not proceed  
 “ any farther without previously exacting an oath, the  
 “ formula of which he read to us to see whether we were  
 “ disposed to take it. We all shuddered at hearing it.—  
 “ The exact words I do not pretend to state; but it was  
 “ a promise, in the most execrable terms, to obey the  
 “ chiefs of his Illuminism. We endeavored to conceal our  
 “ indignation, that we might hear to what lengths he  
 “ would proceed; he then came to the promise of *renoun-*  
 “ *cing and abjuring the most sacred ties, those of citizen,*  
 “ *of subject, of one’s family, of father, mother, friend, chil-*  
 “ *dren, husband*. At these words one of the three, unable  
 “ to endure it any longer, sallied forth from the room, re-  
 “ turned with a drawn sword in his hand, and ran at  
 “ the Illuminizing Baron in a most violent rage. We  
 “ were happy enough to stop and hold him until he had  
 “ recovered his senses a little. Then, however, our col-  
 “ league burst into the most violent passion, abusing the  
 “ Baron for a rascal, and telling him, that if he were not  
 “ out of the town in twenty-four hours he would have  
 “ him taken up and hanged.” The reader will readily  
 suppose that the Baron made the best of his way out of the  
 place.

Another affair that will throw some light on this mon-

trous Sect took place at Vienna. A young man of high birth, and who has signalized himself by his bravery during this war, felt an impulse, like many others of his age, to become a Free-mason. His Lodge, though he knew it not, was one of those under the direction of the same species of Illuminees. He had often been made the bearer of letters which he strongly suspected. At length he determined not to deliver them, under pretence that he had not found the persons at home to whom they were directed, but in fact because he did not wish to be made the instrument of treason. Curiosity, however, getting the better of him, he still continued to solicit admission to the higher degrees. At length his initiation was fixed for the next day, when he received a letter demanding an immediate interview, and written in the most pressing style.—When he came to the place appointed he found an adept the former friend of his father. “I am now taking such a step (said he), that the least indiscretion on your part will certainly cost me my life; but I thought myself bound to it in consequence of the friendship which your father always shewed me and the regard that I have personally for yourself. I am a lost man if you do not keep my secret; but on the other hand, you are forever undone if you present yourself at the Lodge to receive the degree for which you have been soliciting. I know you too well to think that you would take the oath which will be proposed to you: You cannot dissemble; and still less will you be able to think or act as they would wish to make you. Horror will betray you, and then all will be over with you. You are already on the BLACK LIST as suspected. Knowing you as I do, I can assure you that you will soon be on the Red, or BLOOD LIST (*blode list*); and then never flatter yourself with a hope to escape the poisons or the assassins of the Sect.” This youth’s resolution was not to be subdued by fear. Before he would acquiesce, he wished at least to be made acquainted with some of those terrible engagements in which he was to bind himself, and which he would not be able to keep. His friend then explained the oath that would be required, and he found it to be no other than the utter renunciation of all the most sacred ties of Religion, of society, and of nature; and a vow to recognize no other law than the commands of his Illuminizing Superiors. He shuddered at hearing of such bonds; he found means of

deferring his initiation, and abandoned the Lodges entirely before it was too late. Since the Revolution, circumstances have induced this Gentleman to leave the Austrian service and engage in the English; but it was from his own mouth that I learned how much he feared that his friend had been put on the *Red List* for the friendly service he had rendered him. Certain it is, that he heard of his death a short time after this interview had taken place.

The reader will naturally wish to return to our Bavarian Illuminees; but that he may better understand what was and what ought to be the effect of their mission, I must first describe the composition of the Lodge in which they were to be received; and for that purpose, I must again insist on those Illuminees so well known in France under the name of *Theosophes*. Let us compare the above-mentioned *black list* and *BLOOD LIST* with an anecdote that indeed I could never credit until I was at length informed of the circumstances by men who were perfectly well acquainted with them. Every body knew that the large mansion of Ermenonville, belonging to Mr. Gerardin, and situated about thirty miles from Paris, was a principal haunt of Illuminism. It is also well known, that there, at the tomb of Jean Jaques Rousseau, under pretence of regenerating man and restoring him to the age of nature, the most horrible dissoluteness of morals was practised. The famous impostor *Saint Germain* presided over these mysteries; he was the God of them, and he also had his *blood list*. The Chevalier de LES-CURE fell a fatal victim to it. He wished to withdraw from this horrid society; perhaps even to discover its abominations. Poison was mingled with his drink, and he was not a stranger to the cause of his death. Before he expired he positively declared to the MARQUIS DE MONTROI, a general officer, that he fell a victim to this infamous crew of Illuminees.\*

The  
Lodge at  
Ermenon-  
ville.

\* Nothing can equal the prodigality of morals that reigned among these inhabitants of Ermenonville. Every woman admitted to the mysteries became common to the Brotherhood.—That which *St. Germain* had chosen for himself was called the Virgin; she alone had the privilege of not being delivered over to chance, or to the commands of these true Adamites, unless *St. Germain* thought proper to confer the title of Virgin on some other woman. This vile impostor, more adroit than Cag-

Having ascertained these facts, I shall no longer hesitate to consider as so many historical truths, first, all the oaths and wishes for the destruction of the Altar and the Throne; secondly, all those doctrines so exactly coinciding with what has been already extracted from the works of the Sect; and, lastly, all those abominable oaths and horrid trials described by a multitude of authors. Nor shall I be guilty of any calumny when I declare, that the sole difference between this Sect and Weisshaupt's lies in the ceremonial. Atheism is as precisely the ultimate object of their theosophy, as it is of Weisshaupt's mysteries. Neither will allow, that a man of nature can be bound by the laws of society; both declare that sovereigns are nothing more than tyrants; and both agree, that all means of annihilating Priests, Kings, Altars, and Laws, (however atrocious they may be in themselves) become meritorious and noble when directed to that end. But they excel even the modern *Spartacus* in their arts for kindling and inflaming the zeal of their assassins and parricides. That the means of the former are not to be compared with those of the latter, let the reader decide on the following statement.

When one of those unfortunate men who have been led away by the Sect into all the illusions of their visions, wishes to be initiated into the art of prodigies, the science of sciences, in short into the last secrets of the adepts, the proposition is made to him to consummate his devotion to the superiors who are entrusted with these sciences. This will be a new contract, and will make him

liostro, had actually persuaded his adepts that he was in possession of an *Elixir of Immortality*; that he had gone through several changes by means of the metempsychosis; that he had already died three times, but that he would die no more; that since his last change he had lived fifteen hundred years:—And there were dupes who, too wise to credit the eternal truths taught by a God-made-man, firmly believed in this metempsychosis and in the fifteen hundred years of their God St. Germain!!—Neither did they know that that period of time was no more than an allusion to the Masonic degrees. According to the Masonic fiction, an Apprentice is three years old, a Fellow-Craft five, and a Master seven. This age goes on in such an increasing ratio in certain degrees, that a Scotch Knight is said to be *five hundred years old*. When a Mason therefore comes and says, I am so many years old, it is no more than saying I am of such a degree. (*See Geschichte der unbekannten on the Scotch Degrees.*)

the blind instrument of all the plots into which he will soon be plunged. On the day appointed for his initiation he is led through dark windings to the den of trials. In this cavern the image of death, the mechanism of spectres, potions of blood, sepulchral lamps, subterraneous voices, every thing, in short, that can affright the imagination, and successively hurry him from terror to enthusiasm, is put in action, until at length, worn out by fright, fatigue, hope, or enthusiasm, the candidate is so perfectly deprived of his reason, that he cannot help following any impulse that he may receive. Then it is that the voice of the invisible Hierophant bursts forth from this abyss, makes the vaults resound with its menaces, and prescribes the following execrable oath, which the Candidate repeats after him :

"I here break all the ties of the flesh that bind me to father, mother, brothers, sisters, wife, relations, friends, *mistresses*, kings, chiefs, benefactors ; in short, to every person to whom I have promised faith, obedience, gratitude, or service."

"I swear to reveal to the new chief whom I acknowledge every thing that I shall have seen, done, read, heard, learned, or discovered ; and even to seek after and spy into things that might otherwise escape my notice. I swear to revere the *Aqua Tophana*, as a certain, prompt, and necessary means of ridding the earth by the death or stupefaction of those who revile the truth, or seek to wrest it from my hands."\*

Scarcely has the candidate pronounced this oath when the same voice informs him, that from that instant he is released from all other oaths that he had taken either to his country or to the laws. "Fly (it says) the temptation of ever revealing what you have just heard ; for lighting is not more instantaneous than the dagger that shall reach you in whatever part of the world you may be."

Thus did this atrocious Sect form its adepts. Springing from the delirious reveries of a Swedenborg, it travels from England to Avignon, Lyons, and Paris. In this latter town, and as early as the year 1781, a club of this species of Illuminees (to the number of 125 or 130)

\* See the Red Lodge unveiled, Page 11, and the History of the Assassination of Gustavus III. King of Sweden, Sect. 4.

had formed itself, holding its sittings in the above mentioned Rue de la Sourdiere. Savalette de Lange, the same man whom we have seen so immersed in the correspondence of the Committee of the *Amis Reunis*, presided over this club. The famous Count St. Germain often held meetings at this same Lodge. CAGLIOSTRO was invited to it by a special deputation for the purpose. Hitherto this man's mysteries had only been those of an impostor; but here he soon learned to be a conspirator. It was from this Lodge that he derived that knowledge of the revolution which he pretended to foretel in a sort of prophetic cant when he made his appearance in London after he had been liberated from the Bastille. It was thence that he received his missions for Rome, where he was to sow the seeds of Revolution. One of the Adepts that had been deputed to him was a Mr. RAYMOND, who had been the master of the Post-office at Besancon. He was an enthusiast, and his imagination was bewildered with Swedenborg's visions. From him the knowledge was derived of this Lodge having had a hundred and thirty resident members at Paris, and more than a *hundred and fifty* travelling members or correspondents in different parts of the Globe; that, after the example of Holbach's club, they had their compilers and printers who were circulating their revolutionary poisons among all classes of the people.\* In the person of DIETRICH, Secretary to the Lodge, we find every species of Illuminism. CONDORCET also was a member; he who needed only to be made acquainted with Weishaupt's plots to belong to every conspiring Sect; though it is not certain, that Dietrich had not already put him in direct correspondence with the modern *Spartacus*.—Let the reader mark well of what persons this Lodge was composed. We shall have occasion to advert to it again for the illustration of many a sanguinary scene. In the mean time let us take a view of other masonic haunts, that we may discover all

\* I have been informed of all these circumstances by a man who was for a long time connected with the Postmaster Raymond, but who resisted all his arts of seduction. This same person, on whom I can perfectly rely, also informed me, that he had seen the minutes of the Lodge, which were regularly printed by *Cleuzier* in the *Rue de Sorbonne*; but that they were so overloaded with *signs* and *hieroglyphics*, that it was impossible for any but the adepts to read them.

these different Sects, the harbingers of such horrors, uniting and combining into one hideous mass of conspirators under the disastrous name of Jacobins.

Beside the lodges that I have already named, there existed two others in Paris, the more remarkable as they shew how the conspirators would as it were class themselves according to the degree of error they had adopted, or the views that had prompted them to engage in the general conspiracy. One of these Lodges was called *the Nine Sisters*. This was the re-union of the Masonic brethren who styled themselves Philosophers. The other was named the *Lodge of Candor*, and was chiefly composed of those Masons who in the world held a high rank and bore titles of nobility, while in the Lodges they traitorously conspired against Nobility, and more particularly against the monarchy and against religion.

The unfortunate *Duke de la Rochefoucault*, at once the dupe and protector of the Sophisters, belonged to the Lodge of the *Nine Sisters*. *Pastoret* was the Master of it, he who in public appeared to sacrifice to rank and riches, and even to court religion; but whose revolutionary career would have caused less surprize had the active part he had taken in the dark recesses of this Lodge been more generally known. The name of *Condorcet* also appears here, as it does in every haunt of rebellion. — Together with him we find a long list of all the Sophisters of the day, such as *Brissot*, *Garat*, the commander *Dolomieu*, *Lacépède*, *Bailly*, *Camille Desmoulins*, *Cerutti*, *Fourcroy*, *Danton*, *Millin*, *Lalande*, *Bonne*, *Chateau*, *Randon*, *Chénier*, *Mercier*, *Gudin*, *La Metherie*, and the *Marquis de la Salle*, who not finding the Lodge of the Social Contract sufficiently philosophized, had come over to *Condorcet*. There was also *Champfort*, who never could think that the revolution of Equality and Liberty advanced with sufficient rapidity, till at length fettered in its chains, he could find no other resource in his Philosophism than suicide. Among the apostate clergy that had flocked thither, we find *Noël*, *Pingré*, and *Mulot*. The two latter, together with *Lalande*, were also members of the Secret Committee of the *Grand Orient*. *Dom Gerles*, in company with *Rahaud de St. Etienne* and *Pétion*, came and joined the Lodge of the *Nine Sisters* in the early time of the Revolution. *Fauchet* took his station at the *Bouche de Fer*, with *Goupil de Prefeln* and *Bonneville*.

The  
Lodge of  
the Nine  
Sisters.

As to Syeyes, the most zealous of this brotherhood and of the whole revolutionary crew, he had formed a new Lodge at the *Palais Royal*, called the *Club of the Twenty-two*, and composed of the chosen of the Elect.

Such persons as wish to form a more precise idea of the revolutionary spirit that predominated in this Lodge, need only to consult those works published by its members, when the court, at the instigation of Necker, imprudently invited all the Sophisters to lay before the public their views on the composition of the States General. A work of this nature, written by La Metherie, being read at the hotel, and in presence of the Duke de la Rochefoucault, a French nobleman, who has since mentioned it to me, ventured to say, that the positions laid down in that work were derogatory to the rights of the sovereign and to religion. 'Well,' (said the duke, a mere dupe of his Sophisters), *either the court will admit of these plans, and then we shall be able to arrange matters as we please; or else, the court will reject them, and in that case we must do without a king.*' Such, indeed, was the opinion generally entertained and declared by the sophisticated *Masons*, such as Bailly, Gudin, La Metherie, Dupont, &c.\* They wished to establish a king subjected to all their theory of Equality, Liberty, and Sovereignty of the people; but it was only through them that the people were to dictate the laws; and some of these *soi-disant* sages wished to annihilate royalty entirely. Several of them, such as Brisot and his faction, already shewed dispositions to reject all terms with the throne; and reviling it was only the prelude to its utter subversion.

The  
Lodge de  
la Candeur.

There was another set of brethren, who frequented the *Loge de la Candeur*; but, following other plans, they sought to combine their ambition with the Masonic Equality and Liberty. There did *La Fayette*, the disciple of Syeyes, lisping the *Rights of Man*, and already asserting that *insurrection was a most sacred duty*, dream that he was the rival of the immortal Washington. The Brothers *Lameth*, surnamed the *ungrateful*, flocked thither to punish the court for the favors conferred on them; so did the *Marquis de Montesquiou*, *Moreton de Chabillant*, and *Cuissines*, in hopes of revenge for having been slight-

\* See the account given of their works in Vol. II. of these *Memoirs*.



ed by that same court. Here also were seated many agents of Philip D'Orleans, such as his counsellor *La Clos*, his chancellor *La Touche*, *Sillery* the vilest of slaves, and *D'Aiguillon* the most hideous of mummers.\* Thither also had resorted the Marquis de *Lusignan* and the Prince of *Broglio*, whose youth was about to tarnish the glory of a name that deserved a better fate. The Physician *Guil-let* is the only brother that I can find in this Lodge who did not bear a title. He soon felt the effects of its power, when cited before the Parliament to answer for a seditious publication; he beheld thousands of adepts flocking in on all sides and threatening the magistrates, who might now plainly perceive that it was too late to contend against the federated bands of Masonry.

Such was the state of the Lodges, and of the most remarkable Brethren at Paris, when the Deputies of Illuminism arrived from Germany. Most authors make them alight at the Lodge of the *Contrat Social*, *Rue Coq-heron*. I fear that I have myself prepared my readers for a similar error, when speaking (in Vol. II. Chap. XIII. of these Memoirs) of a Lodge established in that same street. I recollect, however, that I particularly mentioned them to be the Sophisters adherent to the Duke de la Rochefoucault; and none of those belonged to the *Contrat Social*. Though I may have mistaken the street in which they assembled, I was not in any error with respect to the persons of the Conspirators. The better to distinguish them, and that I might not confound them with another species of Masons, I made the strictest inquiries. Among other documents, I procured a very numerous list of the Brethren of the *Social Contract*.† I therein found men who are well known for their attachment to royalty, and not a single one who had distinguished himself by his zeal for

Lodge of the *Contrat Social*.

f f

\* All Paris was acquainted with his accoutrements and remembers the hideous figure that he cut on the 5th and 6th of October, 1789, in the midst of the Poissards at Versailles.

† I should have given this list, but that I could not suppose that so many Dukes, Marquisses, and Barons, would like to see their names made public. Besides, I am not writing the history of the dupes, but of the conspiring Brethren.—I think it, however, proper to observe, that when the federation, of which I am about to speak, was undertaken, they, (by the advice of the queen) admitted several members of a less aristocratic turn, lest their Lodge should be suspected of aristocracy.

the revolution. I also found that this error (so scandalizing to the *Social Contract*) originated in a work called *Les Masques Arrachés* published under the feigned name of *Jacques Le Sueur*, which is nothing but a scurrilous libel on persons of the highest respectability. This author transforms men whom I have known to be the most violent enemies to the revolution into the most zealous abettors of it. He also makes the Duke de la Rochefoucault, the Abbé Fauchet, Bailly, and La Fayette, members of the *Social Contract*, though they never belonged to it. He places it under the direction of the Grand Master Philip of Orleans, whereas it never filiated from any Lodge but that of Edinburgh. He paints the venerable Cardinal of Malines in the falsest colors, as will evidently appear to every person who is acquainted with his high reputation for virtue and wisdom. On the whole I do not think that this supposed *Le Sueur* can be quoted as an authority in any thing, except in what he says on the reception of the *Philalete Illuminées*; and even there he is most abominable in his personalities, and pretends to have been an actor in the scene when he is but the plagiarist copyist of Mirabeau.

I have besides acquired a certainty that Weisshaupt's emissaries could not have applied to men more inimical to his systems, whether Masonic or Anarchical, than the members of the *Social Contract*, as by their orders the famous work written by Bonneville, Bode's great friend, was burnt in open Lodge. In short, I have in my possession the *original letter* (or, in Masonic language, the *planche tracée*) written by a man with whom I was acquainted, and on the formal deliberation of the *Social Contract* transmitted to several other lodges, to engage them to join in a federation for the support of Louis XVI. against the Jacobins. It is true, that the royalist brethren of this Lodge were the complete dupes of this projected federation, for they invited the Lodges to form an union for the maintaining of the King according to the constitution of 1789. Louis XVI. who really wished to keep the oath that had been forced from him to be true to the constitution, was very well pleased with the list of the federated Masons; but Mr. de La Porte, then minister, was of a different opinion. When he saw the *circular letter*, and the number of persons who had subscribed it, he said, "It is impossible that these persons can be other

“than constitutionalists, or that they can ever become staunch royalists.”—“Let us begin (rejoined the agents of the Social Contract) by maintaining the king in his present state, and we will afterwards find means of re-establishing the true Monarchy.” This answer may serve as a vindication for the members of the *Social Contract*; but their good intentions did not make their delusion the less complete. In the first place, they *might* have seen, but they *did not see*, that the greater number of those who had signed the letter were men who wished to continue to enjoy their Equality and Liberty under a King reduced to the condition of a mere Doge to the sovereign and legislative people; and that La Fayette, Bailly, and many other revolutionists, would have signed this letter, without ceasing on that account to be jacobins and rebels. Neither did they reflect, that many of those constitutional brethren would have turned against the *Social Contract*, as soon as they perceived the plan for reinstating the Monarch in his ancient rights; nor that it was far more easy to entice these constitutionalists, into the most outrageous democracy of the great club, than to bring them back to the principles of real monarchy. In short they had overlooked the vast number of adepts of democracy who would infallibly denounce them as traitors to Equality and Liberty, which afterwards proved to be the case. It was to very little purpose that the abettors of this federation terminated their letter with the following words:—“This *table* is only for your chapter. Make discreet use of it. We have *two sacred interests* to manage, that of the French Monarchy and its King, and that of Masonry and its Members.” The interests of Masonry carried the day; for, at the very time that the demi-adepts were subscribing the letter, the more profound adepts were from every quarter denouncing the federation to the great club, and the *Social Contract* was itself proscribed.

Certain of this fact, and observing that the brethren of the *Social Contract* positively declare, in the *table tracée* (which I have before me) *that all political and deliberating clubs should be suppressed*; being also assured, by several Masons, that it was from the Committee of the *Amis Réunis* that the invitations were sent to go and deliberate with the German deputies, I find myself obliged to differ with those writers who declare the Emissaries of Illuminism to have alighted at the Social Contract, and

who attribute to that Lodge the political committees established on their arrival. It may very possibly have happened, that some one of these committees may have taken its station in the same street; but certain it is, that such committee was not composed of members from the *Social Contract*. So likewise is it a mere fable that has been spread, with regard to the inscription supposed to have been written by Philip of Orleans on the door of this Lodge, *Hither each brings his ray of light*. Let it then be remembered, that it was to the Committee of the *Amis réunis* that Mirabeau had directed the illuminating brethren from Germany. Savalette and Bonneville had made this committee the central point of revolution and of the mysteries. There met in council, on the days appointed, not only the Parisian adepts, but those of all the provinces who were judged worthy of being admitted to the profound mysteries of the Sect. There were to be seen the Elect of the Philaletes, the profound Rosicrucians and Knights Kadosch, the Elect of the *Rue Sourdrière*, of the *Nine Sisters*, of the *Lodge of Candour*, and of the most secret committees of the *Grand Orient*. This was the landing place of the travelling brethren from Lyons, Avignon and Bourdeaux. The emissaries from Germany could not find a central point better adapted to their new mysteries than this committee; and there it was that they unfolded all the importance of their mission. Weishaupt's code was ordered to lie on the table, and commissioners were named to examine it and make their report.

But here the gates of this secret senate are shut against us. I do not pretend to penetrate the dark recess, and describe the deliberations that took place on this occasion. Many brethren have informed me, that they remember the deputation, but they scarcely recollect *Amelius-Bode* and *Bayard-Busche* under any other denomination than that of the *German brethren*. They have seen these deputies received in different Lodges with all the etiquette due to visitors of high importance; but it was not on such occasions that a coalition was debated on, between the ancient mysteries of Masonry and those of the modern *Spartacus*. All that my memorials say on the subject is, that negotiations took place; that the deputies reported to their Arcopage; that the negotiations lasted longer than was expected; and that it was at length decided, that the new mysteries should be introduced into the French Lodges, but under a Masonic form; and that they should all be

illuminized without even knowing the name of the Sect whose mysteries they were adopting. Only such parts of Weishaupt's code were to be selected as the circumstances would require to hasten the revolution. Had not the facts that immediately followed this negotiation transpired to point out its effects, we should still have been in the dark as to its great success; the news of which *Amelius* and *Bayard* carried back to their illuminized brethren in Germany. But, happily for history, facts have spoken; and it will be easy to see how far this famous embassy influenced the French Revolution.

At the time of their arrival, Paris swarmed with impostors, all raising spirits or conjuring up the dead, in order to pick the pockets of the living; or magnetizing and throwing into a crisis certain knowing dupes, or knaves, who well knew the parts they had to act. Others again would work cures on healthy dupes, to swindle away the money of those who were really ill. In a word, *Mesmer* presided there in all his glory. I make this observation, because the illuminizing deputies pretended that they had been attracted from Germany by the fame of *Mesmer's* science, which had spread throughout their country; it also serves to shew, that their arrival could not have been later than the year 1787, as in the very next year *Mesmerism* and its tubs were entirely abandoned, or confined to a few adepts, the object of public ridicule, who resorted to the hotel of the Dutchess of Bourbon. Such a pretext, therefore at that period would have been as much ridiculed as were *Mesmer's* dupes. The *Notables*, the Parliament, Brienne, and Necker, at that time furnished the Parisians with more important matter for consideration. Beside, my instructions, as well as many persons the best informed on the subject, even Masons at whose Lodges these German brethren attended as visitors, state their arrival to have taken place about the time of the convocation of the first assembly of the *Notables*, which opened on the 22d February 1787. And, in fact, it is from that very year that we may observe the code of Weishaupt influencing French Masonry.

In that year we see all the mysteries of the *Amis réunis*, and of the other Lodges that had adopted the pretended mysticity of the Martinists, disappear. The very name of *Philalete* seemed to have been forgotten. New explanations are given to the Masonic secrets; a new de-

The illumination of France demonstrated by facts.

gree is introduced into the Lodges; and the brethren of Paris hasten to transmit it to those in the provinces. The adepts flock to the new mysteries. I have now before me a memorial written by an adept, who about the end of the year 1787 received the code at his Lodge, though he lived at eighty leagues distance from Paris. According to the agreement made with the Deputies, all the forms of Masonry were preserved in this new degree; *the ribbon was yellow, the badge was a star, and its festivals were kept at the Equinox*; but the ground-work of its mysteries was a discourse entirely copied from that pronounced by the illuminizing Hierophant in the degree of Eopt. *The dawn of a great day begins to break upon us, when the secrets of Masonry hitherto unknown, shall become the property of all free men.* In short, it contained all the principles of Equality and Liberty, and of natural religion, detailed in the degree of Eopt; and even the enthusiasm of style was preserved. The discourses pronounced by the *Knights of the Sun*, or *Knights Kadosch*, on similar occasions were not to be compared to this.—The very Mason who has given me this information, though he had been admitted to all the other degrees, was so disgusted with this, that he refused it; but the greater part of the brethren of his Lodge were so much electrified by it, that *they became the most zealous sticklers for the revolution.* Some have even held conspicuous places in it, and one actually became minister. In this new degree, the reader must remark the very name of Illuminee was not mentioned; it was merely a farther explanation of the origin and secrets of Masonry. The French Masons were now ripe for such an explanation; they were in a state similar to that described by Knigge when speaking of the Brethren who inhabited the protestant parts of Germany; they needed no long trials; they were illuminized with the same facility; the name signified little; they received the degree, and ran wild with the same enthusiasm.

It was difficult, however, as yet, to judge by the dispositions of the different Lodges what turn the revolution would take. The Masons in general wished for a change in the constitution; but the chosen of the Elect alone were initiated in all the disorganizing plans of their Equality and Liberty. Their mysteries, it is true, were unfolded in the higher degrees; but it must be also re-

remembered, that terror had there much more influence than conviction. I was acquainted with Masons who had sworn *batred to kings* on their reception to the degree of *Kadosch*;—nevertheless I have seen them regardless of that oath become the staunch friends of Monarchy. That spirit, inherent to the French nation, got the better of the Masonic views; that was the spirit which was to be eradicated from the minds of the brethren; and all the sophistry and delusions of the illuminizing Hierophants were to be practised for that purpose. It was in his degree of *Epoet* that the modern *Spartacus* had condensed all his poisons by which he was to infuse into his adepts that frantic rage against kings, which he had himself imbibed. Such also was the intention and effect of the degree of the *Masonic Epoet*.

But Illuminism was not to be appeased by seeing the adepts of the ancient Lodges sacrificing at its shrine.—The Hierophant tells his disciples, that *they are to acquire strength by gaining over the multitude*. This is also the period (at the introduction of the new degree, and the return of the deputies to Germany) when the Lodges are multiplied beyond any former precedent, both in Paris and the provinces, and when the system for the reception of Masons is changed. However low Masonry may have stooped in quest of candidates, it had not as yet been seen recruiting in the suburbs among the lowest rabble; all at once we see the suburbs of St. Antoine and St. Marceau filled with Lodges composed of porters and laborers, now decorated with the levelling badges of Masonry. In the country towns and villages, Lodges are opened for assembling the workmen and peasantry, in hopes of heating their imaginations with the sophisticated ideas of Equality and Liberty and the Rights of Man.—At that same period does Philip of Orleans introduce to the Masonic mysteries those French Guards, whom he destined to the subsequent attack of the Bastille and the storming of the palace of his royal master and kinsman. Let the officers of those legions be questioned why they abandoned the Lodges; and they will tell you, it was because they did not choose to be confounded with their common soldiers in this Masonic Equality.

At that same period is Paris over-run with an immense number of clubs and literary societies, on the plan of the Germanic union, and such as it had already established on

II.

III.

the banks of the Rhine. They are no longer Lodges, but Clubs, *regulating committees*, and *political committees*. All these clubs deliberate. Their resolutions, as well as those of the committee of the *Amis des Noirs*, are all transmitted to the committee of correspondence of the *Grand Orient*, and thence are forwarded to the Venerables in the provinces. This is no more than that concatenation of revolt, invented by Weishaupt to revolutionize nations from the north to the south, and from the east to the west, at one and the same hour. The chief committee of these *regulating committees* is no other than the French *Areopage*. In place of *Spartacus-Weishaupt*, *Philo-Knigge*, *Marius-Hertel*, &c. we find, wielding the firebrands of revolution in the capital of France, a *Philip of Orleans*, a *Mirabeau*, a *Syeyes*, a *Savalette de Lange*, a *Condorcet*, &c.

IV. Scarcely is the construction of this chain of rebellion made known to them, before they set about forming it throughout the state. Instructions are sent to the very extremities of the kingdom; all the Venerables are ordered to *acknowledge the reception of them, and to subjoin to their answer the oath of faithfully and punctually executing all commands they may receive through the same channel*. Those who might hesitate at such an oath are menaced with all the *poignards* and *aqua tephana* that await traitors to the Sect.\*

V. Those Masters of Lodges who through fear or disgust were unwilling to engage in so awful an undertaking, had no other resource left but to abandon the Lodge and the mallet, under whatever pretence their fears could suggest. They were replaced by more zealous brethren,† and the orders continued to be transmitted until the meeting of the States-General. The day of general insurrection is fixed for the 14th of July 1789. At the same hour, and in all parts of France, the cries of Equality and Liberty resound from the Lodges. Paris bristles up in a phalanx of pikes, hatchets, and bayonets; couriers are sent into the provinces, and they return with the news of a similar

\* See Vol. II. of these Memoirs, Chap. XIII.

† These letters and menaces were transmitted during the sitting of the States of Brittany, that is to say, about June or July, 1788; at least it was at that time that a member of those States, a Mafon and a Knight Kadosch, received his.—The new degree had been received at his Lodge about six months before.



insurrection; towns, villages, nay, the very fields and cots, resound with the cries of Equality and Liberty, and are thus in unison with the brethren of the capital. On this fatal day *the Lodges are dissolved*. The grand adepts are now seated in the town-houses in revolutionary committees. As they predominated in the Electoral Assemblies, so are they now predominant in the assembly styling itself National. Their cut-throat bands have been trying their strength, and the barriers of Paris are beaten to the ground; the country-houses of the nobility are in flames; the lantern posts are put in requisition; and heads are carried in savage triumph through the streets of Paris. The Monarch is attacked in his palace, and his faithful guards butchered; prodigies of valor alone could save the life of his royal consort; and the King himself is dragged a prisoner to his capital. Good God! whither am I proceeding?—all Europe is acquainted with the dreadful tale.—Let us return then to the hand that organizes this horrid concatenation of villany.

The Lodges had thus been transformed into a vast corresponding society; and, through the means of that correspondence, France had in a single day been overwhelmed by a million of demoniacs, who with horrid yell proclaimed their Equality and Liberty, while they were committing the most abominable outrages. And who were the men that presided over these primitive disasters?—History immediately points to a new den of conspirators, holding their meetings at Versailles, under the title of the *Breton Club*. And who are the members of it? Mirabeau, Syeyes, Barnave, Chapellier, the Marquis de la Coste, Glezen, Bouche, Petion; in short, an aggregate of the most profound adepts, both of the capital and of the provinces, who supply the place of the central committee, and by means of the established correspondence fix the time and manner of the insurrection. They are, however, but at the commencement of that long career of crime and iniquity which they are to run; they must concert new means, and gain over hands and numbers to accomplish the views which they were prosecuting. The better to direct this horrid course, they impatiently wait the day when they may sally forth from their dark recesses; and it is to the temple of the living God, to the church of religious men called Jacobins, that Mirabeau convokes the Parisian adepts; it is there that he establishes himself

Origin of  
the appel-  
lation of  
*Jacobin*.

with the very men who compose the Breton Club. The whole conspiring crew flock around him. From that instant this temple is converted into a den of conspirators, and is only known by the name of Club, the name of those ancient religious who heretofore made it resound with the praises of the living God, is given to this horde of blasphemers, the re-union of every class of conspirators.— Soon does all Europe designate by the name of *Jacobin* the authors and abettors of the French Revolution. The curse once pronounced on this name, it is but just and proper that the appellation of JACOBIN alone should carry with it the idea of a general coalition of the *Sophisters of Impiety* conspiring against their God and Christianity; of the *Sophisters of Rebellion* conspiring against their God and their King; and of the *Sophisters of Impiety and Anarchy* conspiring against their God, their King, and all civil society whatever.

The Jacobins and Adepts identically the same; in persons;

Let us now enter this den of rebellion, which may be looked upon as the prototype of those numerous associations which are soon spread under the same name thro'out the provinces. It is thither, it is to that monstrous union of every species of conspiring Sect, that the task which I undertook at the outset of these Memoirs leads both me and my readers, to follow those different conspiring Sects from their origin to their terrible coalition in this den of conspirators under the name of *Jacobins*. Darkness may have hitherto encompassed the proceedings of those different Sects; and some readers may have been blind to conviction, and disbelieved the evidence I have adduced to prove that the commencement of this fatal union is to be dated from the intrusion of the Sophisters into the Masonic Lodges, and the consummation of it from the coalition of the latter with the deputies of Illuminism. But broad day-light will now betray their actions; behold the Sophisters, the Rebels, the Adepts of every class assembled, all bound by the same oath, whether Rosicrucians, Knights Kadosch, or disciples of Voltaire and Jean Jaques, whether Knights Templar, Epopots of Illuminism, or disciples of Swedenborg and St. Martin; here, I say, all are holding council and concerting ruin, devastation, and all that measureless chain of revolutionary crimes.

That impious man, who had first sworn to crush God and his Gospel, was no more; but his disciples were still in life and vigor. We have seen them springing up

from their academic meetings, retailing their blasphemies in those petty assemblies pretending to the *bel esprit*, under the auspices of the female adepts, such as the Dutchess D'Anville, the Marquise du Defiant, or the Geofrins. Espinaces, Neckers, and Staels. They then framed their conspiracies at the Hotel D'Holbach. To support the illusions of their Sophistry by the strength of Legions, they obtrude themselves on the Masonic Lodges; but now they have abandoned their pettifogging female adepts, their academies, nay, the Hotel D'Holbach and the Lodges themselves are deserted; the great revolutionary gulph has swallowed them all. Behold them muffled up in the red cap; the cloak of Philosophy has been cast aside; behold them all, Condorcet, Brissot, Bailly, Garat, Ceruty, Mercier, Rabaud, Cara, Gorsas, Dupui, Dupont, Lande, Atheists, Deists, Encyclopedists, Œconomists, in short, self-created Philosophers of every species and every kind. Here they appear foremost in the ranks of *rebellion*; as they formerly did in those of *impiety*. Behold them intermixed with the dregs of the Brigands and of the Lodges, as well as with the leaders of the bands and the heroes of the mysteries; with the banditti of Philip of Orleans, as well as with his worthy advocate *Chabroud*, or his rival *La Fayette*. Behold them in council with the traitors of aristocracy, as well as with the apostates of the clergy; with the Duke of Chartres, the Marquis de Montesquieu, and de la Salle, the Counts Pardieu, de Latouche, Charles and Theodore Lameth, Victor Broglie, Alexander Beauharnois, St. Fargeau, as well as with Syeyes, Perigord D'Autun, Noel, Chabot, Dom Gerles, Fauchet, and all the *intruding tribe*.

It is not by accident that we see these ancient conspirators, whether literary or masonic, coalescing with the conspiring brethren of the Provinces, such as Barrere, Mendouze, Bonnacarrere, and Collot d'Herbois; it is not by chance that the Jacobin clubs both in Paris and the Provinces become the general receptacle for Rosicrucians, Knights Templars, Knights of the Sun, and Knights Kadosch; or of those in particular who, under the name of *Philalætes*, were enthusiastically wedded to the mysteries of Swedenborg, whether at Paris, Lyons, Avignon, Bourdeaux, or Grenoble. The club having once founded the trump of rebellion, where else should we go to search for those zealous Martinists, Savalette de Lange, Milanois,

Willermoz, and men of their stamp? They had improved on the systems of their forerunners the Rosicrucians; they will, now that they have entered the great club, outstrip them with gigantic strides. They had coalesced with the illuminizing *Spartacus*; and in unison with his adepts they are now become the most ardent Jacobins.\*

But to whatever cause people may choose to ascribe this general reunion of so many conspirators, and of their systems, the fact certainly cannot be controverted. It had been first set on foot on the arrival of Bode; it was completed at the Club of the Jacobins. The list is public,

\* See a List of the principal Jacobins in a work, entitled, "*Of the Causes and Effects of Jacobinism*."

It is an observation that did not escape the notice of the German writers, and which I repeatedly find in the memorials sent to me, that the greatest visionaries of the Rosicrucian Masons and of the Philaletes are since become the most zealous apostles of Weishaupt's Illuminism, and of his Revolution.—The Germans particularly mark out one *Hülmer*, a famous Martinist of Prussia, and a *George Föster*, who in his great zeal for the mysteries of Swedenborg would pass fifteen days in fasting and prayer to obtain the vision of a spirit, or to discover the *Philosopher's Stone*. Since that time, however, they have both turned out to be most outrageous Jacobins.—In France many examples of this kind may be adduced: *Prunelle de Lierre*, for instance, a man heretofore of most amiable character, and a very good naturalist. He first became a recluse Martinist, and soon after as outrageous a Jacobin as *Föster*.—As for *Perisse*, the bookseller, he acted the same part at Lyons for the correspondence of the Martinists, as Savalette de Lang did at Paris; but he did not take the same precautions. One might see him going to the Lodge followed by his port-folio, which a servant could scarcely carry. Weishaupt's code gained admittance to this port-folio; the revolution took place; and *Perisse*, together with his co-adept Milanois, became as outrageous Jacobins as the rest.—What is there that cannot be said of the Martinists of Avignon?—Was there ever such atrocious ferocity shown as by the ringleaders of this Lodge?—All this tends to confirm the position, that between the adepts of Swedenborg, and the adepts of Weishaupt, there was but a slight shade of separation. The supposed theosophy of the one differed but little from the atheism of the other. Weishaupt goes more directly to the point; but the annihilation of all religion is the real object of both their mysteries. It is even worthy of remark, that the modern *Spartacus* was on the eve of grounding all his mysteries on that very Theosophy where *fire is the principle*, and on the theology of the Persians, as did the Philaletes and Martinists.—(See *Knights of the Phoenix*, Original Writings, Vol. I. Let. 46.)

and it contains the names of all the profound adepts who had hitherto been dispersed among the Lodges. But let the reader never forget that it is not a mere local union, or an identity of persons; it is an identity of principles, of method, of oaths, and of means; it is the general concert of these conspirators that proves the coalition.

If we turn to the discourses delivered in the club (for in principle the brethren now have their journals and their public archives; *pieces*;) we shall find that Voltaire and Rousseau are their oracles, just as they were of the Sophisters when in their Literary Societies. In that club do they repeat all the blasphemous sophistry against Christianity which they had formerly uttered at the Hotel D'Holbach; the same enthusiastic declamations in favor of *Equality* and *Liberty*, the grand secret of those Sects that had hidden themselves in forms; in the occult Lodges. These adepts found themselves perfectly at home within this new den of conspirators; the *costume* and the symbols had changed, it is true; but in substituting the red, or rather the bloody, cap of liberty for the apron and level, they only adopted a more typical emblem of their antique mysteries. The President is now the Venerable; the brethren ask leave to speak, and he grants or refuses it with all the parade of Masonry. When deliberating, the votes are taken just as in the occult Lodges. The laws of the Free-masons for the admission or expulsion of brethren are the same. As in the *Grand Orient*, or at the *Amis réunis*, and in the Lodges in general, no candidate is received unless he be presented by *two sponsors*, who answer for his conduct and obedience; in oaths; just so is it in the club. Here the obedience sworn is precisely the same as that sworn in the occult mysteries of Masonry. To be received a Jacobin, as to become a Rosicrucian or an Illuminee, the candidate is obliged to swear implicit obedience to the decisions of the brethren; and also to observe and cause to be observed all decrees passed by the National Assembly in consequence of the decisions of the club. He then binds himself to denounce to the club any man who shall to his knowledge counteract the decrees proposed by the club; and that he will make no exception in favor of his most intimate friends, in government; of his father, mother, or of any part of his family. In short he will, in common with the disciples of Illuminism, swear to execute or cause to be executed all orders emanating from the privy council of the club, though they

*should be repugnant to his sentiments and conscience*;\* for the Jacobin club, like the *Grand Orient*, had its committees and privy counsellors. The brethren have not abandoned their Lodges, as renouncing all their means of hastening, fomenting, and propagating revolutions. They have established here, just as at the *Grand Orient*, committees for *the reports*, for the *finances*, for the *correspondence*, and, lastly, the grand committee of all, the *secret committee*; and nearly all the members of these different committees are the very persons whom we have seen flocking from the Lodges to the great club.†

in pro-  
scriptions; In this club of Jacobins too is to be found, in common with the Occult Lodges of illuminized Masonry the laws of exclusion and proscription. They have the *black list* and the *red list*, and this is a *list of blood*. The name of a rejected brother is never inscribed on it without effect. Paris has more than once seen such lists posted up; it has also seen those devoted victims perish, or, at best, save themselves by flight.‡

Thus, in this den of conspirators do we find every thing in perfect unison with the Occult Lodges, to which it only succeeds. Adepts, object, principles, all are the same; whether we turn our eyes toward the adepts of impiety, or rebellion, or of anarchy, they are now but one conspiring Sect, under the disastrous name of Jacobin.—We have hitherto denominated some by the name of *Sophisters*, others by that of *Occult Masons*, and, lastly, we have described those men styled *Illuminees*. Their very names will now disappear; they will in future all be fully described by the name of *Jacobin*.

It has been an arduous task to collect the proofs of this monstrous association. When we look back to that day when Voltaire swore to *crush* the supposed *wretch* in support of his Equality and Liberty; to that day when Montesquieu dogmatically asserted, that all nations subject to a Monarch, and to laws that they had not made, were slaves; to that day, in short, when Rousseau points out as a public malefactor against mankind the man who had

\* See Memoirs of the Club of the Jacobins.

† See the list of the committees in *the Causes and Effects of the Revolution*.—Montjoie on the *Conspiracy of Orleans*, Book XIII.

‡ Ibid. and Brissot to his *Constituents*, when expelled from the Jacobins.

first enclosed a field and was presumptuous enough to declare that it was his property, and thus became the founder of civil society; from those days, I say, until the fatal period when the disciples of Voltaire, Montesquieu, and Rousseau, in the name of that same Equality and Liberty, flock to the club of the Jacobins, there to repeat their sophisms against Christ and his religion, to prosecute their masonic plots against kings, to propagate the blasphemies of the modern *Spartacus* against their God, their king, their country, and all social order; what systems have we not been obliged to investigate, what artifices to unfold, and into what dark and loathsome recesses have we not been obliged to penetrate, in order to trace their progress! At length we have traced them to their general convention of iniquity and rebellion. History will have no further need of my researches to demonstrate all the crimes and disasters of the French revolution that have issued from this haunt of conspirators. The historian needs only turn to the public records, to their own journals, and he will see what crimes of the French Revolution are to be attributed to them. I might, therefore, look upon my task as accomplished.

There is, however, a certain order to be observed in the very growth and progress of these scourges. In this association appears a monstrous wisdom, that directs the course of the crimes that are successively committed and even at appropriate moments. This wisdom has taught them how to make their least criminal accomplices prepare the way for the blackest deeds; it has taught them how to discard or destroy those agents who, from disgust or any other cause, cease to be their instruments and only become obstacles. Thus, in the very club of the Jacobins, in the centre of iniquity, there exists a progression of wickedness. Each Sect has retained its ultimate object, each Conspirator his passions and his private views, just as in the Occult Lodges; yet they are all leagued in one common object, in one common measure, to overthrow the existing government, and erect their Equality and Liberty on the new order of things. But opinions will clash as to the choice of this new order. All detest and hate the God of the Gospel; but some will have a God according to their Philosophism, while the Philosophism of others reject all ideas of a God. La Fayette will have a Doge for a king, subject to the laws and

will of a sovereign people. Philip of Orleans will have no king unless it be himself. Brissot will neither submit to Philip as king, nor assent to La Fayette's Doge; he wishes to exercise the magistracy of his own democracy. Mirabeau will be content with any plan, provided he be the prime minister. Dietrich, Condorcet, Babœuf, and the higher adepts of *Spartacus*, will assent to nothing but the *man-king* of Illuminism, *every where his own master*. Crimes then will be graduated by the mysteries. The grand adepts will be seen to make the mere novices act. Private passions will sometimes clog their progress; I shall, therefore, attempt to point out in what order the French revolution has brought these mysteries into action, and apply its successive progress to the different Sects that had so profoundly meditated and conceived it.



## CHAP. XII.

*Application of the three Conspiracies to the French Revolution.*

WHILE I have been unfolding the object and means of so many insidious plots, my reader has, no doubt, made frequent applications to facts that have taken place under his own eyes. He will have said to himself, what can be this long chain of crime, destruction, and horror, with which the French Revolution has astonished all Europe, but the consequence of the principles and plans of these conspiring Sects! *In darkness they were conceived, but in broad day are they executed.* Such may be the succinct history of the Revolution, now that these plots have been laid open. It is so evidently demonstrated, that it would be a useless labor to descend to details; we will also pass over in our narrative those bloody scenes which might rather serve to tear open wounds scarcely closed, than convince my reader. I shall, therefore, consider the French Revolution in its preliminary steps, and in its successive attempts against Religion, against Monarchy, and against Society in general. But a cursory view of these attempts will suffice for the most complete demonstration.

Identity of  
facts and  
plots;

Let us revert for a moment to that period when the conspirators of every class were still lurking in their hiding-places. The disciples of Montesquieu and Jean Jacques had, so early as 1771, declared that men could only regain their primitive rights of *Equality* and *Liberty*, and the people their imprescriptible right of *legislative sovereignty* by means of a general assembly of national deputies. At that time also the sophisticated adepts had pronounced, that the grand obstacle to these pretended rights was to be found in the distinctions of the three estates, the Clergy, the Nobility, and the third Estate.\* To obtain, therefore the convocation of the States General, and to annihilate the distinction of the three Estates, must ne-

in the Preliminaries  
of the Revolution:

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\* See Chap. IV. and VI. in Vol. II. of these Memoirs.

cessarily have been and really were the first steps of the Revolution.

The deficit that Necker had left in the public treasury, the depredations and disorders of an age destitute of morals (because these Sophists had transformed it into an age of impiety) had reduced a Monarch who shone forth unblemished in the midst of corruption, to summon the *Notables* of his kingdom, that they might consult for the happiness of his people, which seemed to be his only care. The tender with that he has shown is immediately seized on by the conspirators, and serves as a pretext for them to hasten the convocation of that very assembly where all their horrid plots are to be consummated. Whatever might have been the wisdom of the *Notables*, their plans are rejected beforehand. Philip of Orleans and his political committees are likewise eager for the convocation of the States General. Even the tribunes of the nation will rise in judgment against, and discuss the rights of their Sovereign. Foremost among the conspirators, Philip of Orleans is also foremost in action. For the first time does he pretend to be zealous in the public cause; and the first act of his zeal is to enter a protest against the dispositions made by Lewis XVI. to provide for the wants of the state.\* In these intrigues against his Sovereign, he combined with the different magistrates who were then noted for their factious behavior, such as DESPREMENIL, at that time infatuated with the visions of the Martinists and revolutionary principles; MONSABERT and SABATIER de CABRES, the most ardent enemies of the Court; and FRETEAU, who, in the first assembly, was to become the worthy associate of the Constitutionalist CAMUS.—Philip so completely misleads this first Parliament of the kingdom, that they at length give the example of a lawful and formal demand for the convocation of the States General. Lewis XVI. seeing the general ferment, heitates; he investigates the people; pays brigands; and mobs are attracted in Paris. The King at length thinks proper to grant the convocation of the States General.—That Sect which was headed by Orleans, now only wants a Minister who shall direct the convocation according to the views of their conspiracy; and they turn their eyes on that very man who had hollowed out the abyss, that

\* See the *Séance Royale* for the Land and Stamp-Tax.

Necker, whose perfidious policy had been the ruin of the national treasury. He was the man of the ambitious courtiers, who led him toward the throne that they themselves might be drawn nearer to it; the man supported by the Princes de Beauveau and de Poix, by the Marechal Cassin, by the Duc D'Ayen, by Messrs. Bessenval and Guibert; the man of the conspiring courtiers, such as La Fayette and the Lameths; the man of the Sophisters of Impiety, whose plots had been contrived in his own house and at the hotel D'Holbach; the man, in short, whose bust was to be carried in bloody and revolutionary triumph by the side of that of his worthy co-operator Philip of Orleans.

Lewis XVI. might have known this perfidious minister; the whole plan of the conspiracy contrived by Necker and his adepts of Philosophism had been laid before the King; but, alas! he could not be made to believe that such wickedness and hypocrisy was to be found in man. The day came, however, when he sorrowfully exclaimed, *Why did I not believe it? Eleven years ago was every thing foretold that now befalls me.* It was to Necker that he alluded; for during his first ministry, was that man and the plots contrived in his house, and at the hotel D'Holbach, formally denounced in a memorial presented to Mr. de Maurepas and to Lewis XVI. But since that time, the Conspirators had sounded all their trumpets to his fame, and celebrated the supposed virtues and talents of the Genevese traitor. Overpowered by such intrigue, the King was misled to think that this man would prove the Saviour of the state, and he entrusted him with the convocation of the States General. He was precisely the man to throw the whole of these states into the hands of the Conspirators.\* He knew that their hopes were in the

\* I was not sufficiently acquainted with this man's character, when I placed him on the same line with Turgot and Malesherbes.—Let this artful and ambitious intriguer be judged by his own words:—*A hundred thousand crowns for you if you will make me Controller General.—I am rich, but cannot boast of birth; money then must supply the defect of ancestry.—If one is possessed of money, it is not to be spared when it can serve one's ambition.—You talk to me of the people; they may be useful to me, and I will make a tool of them; they cannot hurt us, and I will play upon them.—As to religion, we must have one for the people; but not their Christianity; we will destroy that. . . . .* Let Necker come to enquire on what occasions, or to whom he

multitude, and that the distinction of, and voting by estates, would prove an obstacle to their views against the Sovereign. He farther saw, that the spirit of sedition predominated in the third estate, that they were becoming the revolutionary organs of the Conspirators; and, to ensure the majority of votes to them, he doubled the number of the deputies to be sent to the third estate. Confident in their numbers, they immediately declare themselves, though alone, to constitute the *National Assembly*. In vain did the clergy and the nobility insist on that right (of far more consequence to the state than to themselves) of deliberating separately, and thus counterpoising the deliberations that might have been too hastily entered upon or guided by passion, interest, or the factious pretensions of party men. In vain did the clergy and nobility sacrifice all exclusive privileges or pecuniary advantages in taxation which they enjoyed, in hopes of preserving their rights in deliberation; for the privilege that Necker\* and the other Con-

held this monstrous language, and I will begin by naming the person who received the hundred thousand crowns for having procured him the post of *Controller General*; I will in the next place tell him, that he held such language to the Lady who had the courage to upbraid him with it to his face, and in the midst of all his glory; to her whom he reproached with shedding tears over her murdered brother, while she taxed him with his murder, because he feared her brother would betray his secret; to that person who refused to enroll herself in that cohort of flatterers that were so open the way for him, by thousands of calumnious accusations, invented by himself and by his emissaries, against persons holding stations that he coveted for himself or his adherents, and which his partizans forwarded to the unfortunate Lewis XVI; to that person thro' whose medium he wished to persuade the King that *M. de Sartine* had stolen twenty-two millions out of fifty-three entrusted to him, though the minister needed only to be informed of the plot to show the falsity of the imputation; in fine, to that person whom he courted as necessary for his intrigues, who discovered him to be a monster, and who laid open all his plots and iniquities to *M. de Maurepas* and Lewis XVI. Let him learn, that if his secret crimes are to have a place in history, the proofs of all these are not yet lost.

\* In order to second the views of her worthy father in this warfare on the distinction of estates, while he was intriguing at the palace, Madam de Stael was playing the same part in Paris. She had established at her house a sort of Office of Information. La Fayette and the Lameths would bring the traitors to her table; and the names of those dastards, who would pre-

spirators aimed at, was that power of counteracting all resolutions detrimental to religion or monarchy. It was in vain that Lewis XVI. with the tenderness rather of a father than of a king, made those sacrifices (which of themselves might be called a revolution, so much did they curtail his royal prerogative) in his Declaration of the 23<sup>d</sup> of June. But this was not the species of revolution sought by the Conspirators. The sophisters had determined, that, to make their Equality and Liberty triumph, it was necessary to deliberate by *persons* and not by *estates*; that the Nobility and Clergy should be confounded among the multitude; and that the majority, when deliberating by estates, should prove a minority when united with the great numbers of the third estate. Lewis XVI. orders, that in virtue of the ancient constitution of the kingdom, the ancient form of deliberating by estates should be preserved; but his orders are vain; the Conspirators protest against them; their president, BAILLY, calls them to a tennis-court, and there they swear to impose a constitution on France congenial to their views. They immediately set their brigands in motion; the venerable Archbishop of Paris is nearly stoned to death; the life of the Monarch is threatened; the fatal union of the three estates at length takes place, which subjects the two first estates to the will of the multitude; for the Conspirators were certain of the support of all those apostates and dastards, who, by their intrigues, had been returned among the deputies of the Nobility and Clergy, because Necker had doubled the number of the deputies of the third estate, to ensure the majority of the votes in favor of the decrees which the party were to propose. He had organized the States General according to the views and wishes of the sophisters; he may, it is true, whimper and weep over the disasters and crimes of the Revolution; but the hand of time shall engrave on his tomb, that *he was the grand agent of them all*.

Having no farther opposition to fear, and certain of passing whatever decrees they chose, these Conspirators proceed to declare themselves a *National Assembly*. They arrogate to themselves the right of making and of pronouncing the law. The secrets of the Lodges constitute the basis of the Revolution under the title of *the Rights*

mise to abandon their Order and pass over to the Third Estate, were immediately inscribed on her list.

of Man. The first article declares man to be equal and free; that the principle of all sovereignty essentially resides in the people; and that law is nothing more than the expression of the general will. Such had been for nearly half a century the doctrines of Argenson, Montesquieu, Rousseau, and Voltaire. These principles of pride and revolt had long since been the ground-work of the mysteries of every class of Sophister, Occult Mason, or Illuminee; and now they decorate the title-page of the revolutionary code.

This equal, free, sovereign, and legislative people, may will that their religion should be preserved in all its integrity; and that its monarch should be entrusted with the necessary power to crush sedition and rebellion. Veneration for the altar and affection for their prince still glowed in the heart of the French. But the Conspirators wanted an armed force, drawn from the body of that same people, docile, and subservient to the views of the Sect, and that would oppose the will of the people whenever it did not coincide with theirs. This force was entirely to overpower the army of the sovereign. Every thing had been foreseen; for the sophisters had long since said,—“Oh that we could but once get rid of these foreign military hirelings! An army of natives might be gained to the side of Liberty, at least a part of them; but so—” Their troops are kept on foot for this very reason.”\*—Their army of natives is immediately formed, and it is again from the dark recesses of Masonry that the signal is

\* See the letter attributed to Montesquieu.—In Vol. II. P. 94, on the testimony of the Abbé Pointe, I quoted a letter attributed to Montesquieu by an English journalist, but could not name the paper. It has since been discovered in the *Courier*, or *Evening Gazette*, of August 4, 1795. It is there said that Montesquieu wrote it, a few years before his death, to a president of one of the Parliaments of France. I could wish to have seen the person named to whom it was written, or in whose possession it is at present, for it is of a complexion to change our ideas very much as to the moderation of that writer. It would immediately class him among the conspiring sophisters; and, to pass such a sentence on this author, the clearest proofs should be required. But it appears, whoever was the author of that letter, that he was far advanced in the plots of the Sect, for he very accurately describes the conduct of the Jacobins with respect to the foreign troops in the French service: neither does he appear to be ignorant of the plan for separating Ireland from England.

given. That same Savalette de Lange who presided over the secret committee of the *Amis réunis*, and over the correspondence, appeared before the Municipality of Paris, and spoke to the following effect: "Gentlemen, I am a Corporal. Here are citizens to whom I have taught the use of arms, that they might defend the country. I did not create myself a major or a general, *we are all equal*, I am simply a Corporal; but I also gave the example; command that every citizen should follow it.—Let the nation take arms, and Liberty will be invincible." Savalette, in pronouncing this discourse, presented seven or eight brigands accoutred as soldiers. The sight of these few men, and the repeated cries of *Let us save the nation!* excited enthusiasm:—An immense mob surrounded the Town-hall, and Savalette's motion was instantaneously decreed. The very next day the Parisian army is set on foot, and millions are formed into *Native Battalions* throughout the empire.\* They are the sworn agents of the Conspirators; and it is now time that the unfortunate Lewis XVI. should feel their power. He had driven from his person the treacherous Necker; but the Sect still wanted his services, and it forces the Monarch to recal him.—The King hesitates at sanctioning the Rights of Man, and the force of the people is immediately put in action.

In support of these *rights* all the Conspirators combine; and it is agreed, that immediately on his return, Necker shall starve the people into rebellion; that the brethren

\* Many authors have fallen into an error with respect to the first formation of the National Guards; and they ground their assertions on a resolution of the Committee of Electors, sent from the town-hall to all the Sections of Paris, ordering the formation of this guard, and signed *Flesselles*, Tassin, De Leuttre, Fauchet, the Marquis de la Salle; but it is a certain fact, and within the knowledge of every body, 1st, That this National Guard was formed only two days after the taking of the Bastille; and 2dly, That Mr. Flesselles was murdered on the day of the taking of the Bastille. But a fact little known is, that the minutes of this resolution, as also the minutes of all transactions that took place at the town-hall during the first year of the revolution, were not compiled, till the second year, by a man of the name of *Verrier*, and by the orders of La Fayette, who, notwithstanding many observations made on the subject, would not allow any change to be made in what had been inserted by his orders, and would have been particularly grieved to see the real origin of that National Guard made public, in the command of which he so much gloried.

shall collect all the harpies of the suburbs to go and demand bread of Lewis XVI; that Bailly and his assessor, seated at the Municipality, shall order the *legions of natives* to follow and support them; that La Fayette at the head of these legions should march to Versailles; that he should surround Lewis XVI. with these bands under pretence of watching for his safety, *and then retire to sleep*. Mirabeau, Petion, and Chapellier, Montesquieu, and Dupont, Charles Lameth, and Laclos, Sillery, and D'Aiguillon, will then inform the Assembly that *victims must be thrown to the people*,\* and they avail themselves of the darkness of the night to inflame the populace and excite the soldiery. Their hearts were already as hideous as the furies: They now assume their *costume*, to lead their harpies on to the commission of crime.† D'Orleans will ply his monsters with the beverage of rage and frenzy, and will point out the Queen as the first victim to be immolated. Syeyes, Gregoire, and a multitude of other Conspirators, stand spectators of the contest; but, should the Monarch fall in the affray, they will tender the crown to Orleans, as they may be certain of parcelling out its prerogative according to their Equality and Liberty. Neck-er absconds, but his *virtuous spouse*, decorated with her nosegays, and accompanied by her inseparable companion the Marechale de Beauveau, will appear in the galleries of Versailles, in the midst of the carnage, and virtuously exclaim, *Let the good people act, there is no danger*: and, in fact, she had none to fear; she had already written to her brother Germani, "*Patience; every thing will go well; we can neither speak nor write.*"‡

The night from the 5th to the 6th of October reveals the secrets which this worthy confidant dared not write.—History needs not our labors to paint the horrors of that awful night; they are described in the juridical depositions taken by the magistrates of the Chatelet. Orleans lost courage at the sight of a few faithful Life-guards, the only adherents of the King that La Fayette had permitted to remain near his person; and never was a more heroic phalanx formed than by these brave men round their roy-

\* See the Sitting of the 5th October, 1789.

† See the juridical depositions of witnesses, 157, 226, 230, and 273.

‡ See her letter of the 5th October, 1789.



al master and his confort. Though their courage was appalled by the orders of their Sovereign, they were still prodigal of their own blood; they resisted a forest of pikes,\* and Orleans could not consummate his premeditated crime. Day-light arrives to expose the horrors of this night; the brigands, his instruments, are seen to blush, and the National Guards at length reflect that they are Frenchmen. They emit no other wish than to see Lewis XVI. living in the midst of them at Paris in the palace of his forefathers. The unfortunate Monarch knows not what men had profited of the natural effusions of loyalty of his people to make them emit this wish. He thought that he was entrusting himself to the affections of his people, when he was only obeying the dictates of the Conspirators. He knows not that it is the last shift of the Conspirators, that the crimes of this horrid night might not be entirely fruitless. The great difficulty they had found in making the Monarch sanction the *rights of man*, made them perceive that they would frequently stand in need of the same brigands to force his acquiescence to

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\* The 6th of October, 1789, was the last day of the French Monarchy.—Should it ever rise again, let a monument be erected in memory of those brave Knights who would have so gloriously contributed to save it, had not their courage been chained down by the commands of their King. May their names be at least preserved by the historian! I could wish to insert the names of the sixty heroes who so well deserved the appellation of *Life-guards* on this awful occasion; but I have only been able to obtain the following:

## OFFICERS.

Duke de Guiche, *Captain*.  
Marquis de Savonnière, *Chief*  
*de Brigade*.  
Vicomte D'Agoult.  
Vicomte de Selmaisons.  
Comte de Mauleon.  
Chev. Dampierre.  
— St. George.

— de Moimandrie.

Baron Durepaire.

— Demiers.

— Moucheron.

Chev. de la Tranchade.

— de Duret.

— de Valory.

Comte de Mouthier.

— Bernady.

Messrs. Horric, *three Brothers*.

Mess. Malderet, *three Brothers*.

Chev. Renaldy.

— de Lamotte.

— de Montaut.

— de Buget.

## LIFE GUARDS.

Messrs. de Berard, *two Brothers*.  
Chev. de Huilliers.  
Marquis de Varicourt, *killed*.  
Chev. Deshutes, *killed*.

those future decrees which were to be grounded on them. All the decrees that were in succession to annihilate religion and monarchy were to be enforced by an insurrection, and the pikes and lantern-posts were to be in perpetual requisition, to constrain the votes, to intimidate the Monarch, and discard all reclamation. In future a captive in Paris, Lewis XVI. will be perpetually menaced by the brigands issuing from the suburbs or from the quarries, and paid by Necker or Orleans. La Fayette will proclaim, that *insurrection is a most sacred duty*, and insurrection will become the standing order of the day;—Mirabeau, Barnave, Chapellier, will point out the object and fix the hour: Orders will be sent from their anti-chambers to the Jacobins and the suburbs, and daily, at the hour fixed; will the King, the Clergy, the Nobility, and all who may oppose the decrees in debate, find themselves surrounded by a mob that will hoot or act exactly according to the instructions given by the conspirators.\*

Though they reaped no farther benefit from all the horrid deeds of the fifth and sixth of October, yet the conspirators knew but too well how to appreciate their successes. Madame Necker writes again to her brother Germani: "We are content, every thing went on well. The aristocracy would have had the uppermost, and we were obliged to make use of the rabble."† Here terminate what may be called the preliminaries of the revolution. Necker had moulded the National Assembly according to the views of the Sect, and had established it in the town that was judged most proper for enabling him to work the premeditated revolution. We next proceed to the plan traced by the Sophisters for *crushing* the pretended *wretch*; and here begins the war waged against the God of Christianity.

\* Some of the brigands who were in constant pay for the purpose of these insurrections were retiring home between ten and eleven at night, and I heard them take leave of each other in the following terms: "It has gone on pretty well to-day; good bye; we shall expect you to-morrow.—What, to-morrow? at what o'clock?—at the opening of the assembly.—Where do we go for orders? To Mirabeau's, Chapellier's, or Barnave's, as usual."—I own, that till I was present at this discourse I never could believe that those legislators had daily interviews with these brigands to fix the hour and object of such insurrections.

† Letter 8th of October.

To destroy religious orders; to deprive the ministers of the church of their subsistence under pretence of *the wants of the state; silently to sap the edifice*, then to employ *superior force*, and at length to call in the *Hercules* and the *Bellerophons*: Such (it has been shown) were the means combined by the Sophisters to overturn and annihilate the altars of Christianity. To substitute the worship of the *great architect* of the universe to that of Christ; the *light* of the lodges to the doctrines of the gospel; the god of their pretended *reason* to the God of revelation: Such were the most moderate of the mysteries of the occult Lodges of Masonry. To invent and substitute new religions in place of Christianity, and to impose them on the people till every religious principle could be eradicated: In the name of Equality and Liberty to render themselves *powerful and formidable*; then to *tie the bands, subjugate, and smother in the germ*, every thing that could counteract the empire of impiety and atheism: Such were the views and plots of the *Epopt, Regent, and Magus* of Illuminism. This code and their oaths have been laid open to our readers; and of all these horrid plots what particle has the revolution left incomplete?

Religious vows were immediately suspended and soon abolished; the clergy were pillaged of their property, and all the possessions of the church were converted into a fund for the security of the assignats; the sacred vessels were stolen and profaned; the churches were not only robbed of their gold and silver, but the very brass and metal of the bells were carried away.\* All this however is but a first essay of that war which the revolution is to wage against the Church. Still had the Church preserved its faith, its real treasure, pure and untarnished; but it is at that very treasure that Mirabeau will aim his blows. He declared, that if the Catholic religion were not destroyed in France, the revolution could never be consolidated.—Immediately after this decision a code is formed for the clergy, of a long suite of decrees, and it is stiled the *civil constitution* of the clergy. But it was merely a constitution of schism and apostacy. This was no more than the first religion, invented as the stepping-stone that should lead the people to a nullity of all religion. Grounded on

\* Decrees of October 25, November 2, December 19, 1789; and February 13, 1790.

the principles of Revolutionary Equality and Liberty, it constitutes the people sovereigns in the sanctuary, just as those same principles had constituted them sovereigns around the throne; it endows the people with rights that the gospel has reserved to the ministry; it was no more than a repetition of those errors of Camus, of the apostate of Ypres, and of the schism of Utrecht, long since anathematized. Notwithstanding the disguise it had assumed, the clergy of France soon discovered its real tendency, and at the peril of their lives they refused to take the oath of apostacy. The faithful pastors were expelled from their flocks and churches, persecuted, calumniated, and reviled in the grossest manner; for the legislating committee had said to the people, *Dare every thing against the Clergy; you shall be supported.* Soon is the national worship converted into that of perjury and intrusion, for the true priests of Christ are driven from his altars; at Nîmes and Avignon they are slaughtered; and the man who had sworn to crush Christ and his altars, who had declared his gospel to be a gospel of slaves, together with him who had begun the revolution by declaring that France must be *decatholized*, (*decatholisée*) are carried in triumph to one of the most magnificent temples of the Lord, now converted into a den of thieves, into the pantheon of the gods of the revolution, in short, into the burial place of a Voltaire, a Jean Jaques, Rousseau, or a Mirabeau.\* Such were the labors of the first revolutionary legislators.

by the second assembly;

A new set of legislators succeed to the first, and prosecute similar plots against the priesthood. New oaths are decreed, which show in a still clearer light that apostacy is their object. The constancy of the clergy exasperates them. The apostates represent their brethren as refractory to the laws, and decrees of banishment are passed against those who would not swear to their abominations.† But these decrees are only a signal given for the brigands to execute that which these conspiring legislators dared not publicly ordain. Their municipalities had taken the precaution to stow into different churches vast numbers of these valiant confessors of their faith, these clergy who

\* See the sittings of April 10, August 24, 1790; and January 4, April 4, May 30, August 27, 1791.

† Decrees November 29, 1791; and April 6, May 26, August 26, 1792.

were to be banished. The brigands are then let loose, armed with pikes and hatchets, and the *Herculeses* and *Bellerophons* of the bloody September make their appearance; this is also the day on which those *avengers of A-biram* came forward, those men who in the occult Lodges had been taught to strike the victims, to tear out the heart, and bear away in triumph the heads of those proscribed persons styled prophane. When the historian shall proceed to paint the horrors of those bloody days, let him not forget the oaths of the *Knights Kadosch*, and at whom they were aimed. Let him follow into the Lodges those brigands that Philip of Orleans had initiated, and his astonishment will be greatly abated at the sight of so many pontiffs and priests immolated on the same day, to the hatred of the adepts, and to the manes of their premier chief.\*

Contrary to the expectations of the conspirators, the people of the provinces refused to imitate the brigands of Paris; and thus did whole hecatombs of victims escape the fate to which they had been devoted. It was in vain that the municipality of Paris invited *all France* to seek its safety in the death of so many priests alledged to be refractory.† In vain did Lafitte, and the other commissaries

\* I am sorry to say it, but it is a fact that cannot be hidden; honest masons will shudder at it, but they must be informed of what monsters have issued from their Lodges. During the whole of the riots, whether at the Town-hall or at the Carmes, the real signs for rallying and fraternizing with the brigands were masonic. During the time of the butchery the murderers offered the masonic grip to the standers-by, and fraternized with or drove them off according as they answered or misapprehended it. I myself saw a man of the lowest rabble who explained to me how they had offered him their hands, and that not knowing how to answer the *grip* he was driven away with contempt, while others who were not strangers to the science were admitted in the midst of the carnage, with a smile. I am even acquainted with a clergyman, who, by means of the signs of masonry, escaped from the brigands at the Town-hall. It is true, that had he not been disguised, his science would have been but of little avail; for no sooner were those same brigands informed that he was an ecclesiastic, than they pursued him. Neither could the science be of any service to the aristocratic brethren; and this preclusion will suffice to demonstrate to the ecclesiastic and aristocratic members, that they were but the mere dupes of the occult Lodges of the fraternity.

\* The address of the 2d September, 1792.

of the conspiring legislators, range throughout the towns, and the country, declaring that the true spirit of the decrees meant the death and not the banishment of these priests; the people were not yet ripe for such atrocities. It was executioners that were wanting to the conspirators, and not the good will of the second assembly; but it is also true, that from that instant they no longer had it in their power to consummate that which the first assembly had begun. The former legislators had ruined and driven the clergy from the altar; the latter had made a hecatomb of them; and it was in vociferating curses on those who fled to other nations, that they beheld them baffling their rage, and submitting to exile rather than deny the faith of their divine master.

by the  
third as-  
sembly;

Hitherto, however, different pretences had concealed the real motives of their persecutions against the pastors of the church. The Roman Catholics, indeed, could no longer exercise their religion in France; but the *constitutional intruders*, and the disciples of Luther and Calvin, still continued to pronounce the name of Christ in their temples. The third assembly now throws off the mask. The Hierophants of Illuminism had declared in their mysteries, that a day would come when *reason would be the sole code of man*. The adept HEBERT appears with this code, and France recognises no other worship but that of *reason*. It is at once the religion of the Sophister, whose *reason* tells him that there is a God, as well as of him whose *reason* tells him that there is no God; it is the religion of the Sophister adoring himself, his own reason, or his supposed wisdom; as it is that of the vain mortal in delirium; nevertheless, this is the only worship tolerated by the Jacobin *equal and free*. The wanton devotees of Venus appear; one is immediately set up on the altar and adored as the Goddess of Reason; and the fumes of incense no longer rise but in her worship. The insatiable Guillotine will now devour whatever part of the clergy had hitherto escaped. The time is now come *for sifting in the germ* every thing that can recal to mind the gospel, the God of Christians, his feasts, or those of his saints.—They are now proscribed, and are no longer to be seen on the calendars published for the people; thus assimilating them to those that had long since been in use with the Sect. The very order of the weeks, the months, the year, is overturned. The great day of the Lord, the Sunday,

is abolished, for it recalled to the minds of the people the existence of a God and of a Creator; but least the people should still fear the power of an avenging God after death, they will read engraved on the tombs of their forefathers, and on those even into which they are to descend themselves, that *death is only an eternal sleep*; and this was one of the grand mysteries. The few priests who remained, and who still adored an avenging God and a Creator, were either to abjure the very character of the ancient priesthood, or perish, stowed up in loathsome dungeons, beneath the fatal axe of the guillotine, or immersed in the waters of the Loire, or of the ocean. Such was the reign of the conspirators Hebert and Robespierre.

The tyrants quarrel among themselves and devour each other; and even the revolution may be said to have its revolutions. Impiety, for a time, assumes a different shape, but does not relent in its persecution against the gospel and the priesthood. One might have been tempted to think that it was returning on its own footsteps, for the people would still adore a God, notwithstanding this new reign of *Reason*; and Robespierre allows them, for a time, a *supreme being*. Next comes REVEILLERE-LEPAUX with his *Theophilanthropic* worship. This was the fourth religion invented by the Sect. It is another tyrant of Israel erecting a golden calf, to hinder the people from adoring the true God. It is the *Magi* of Illuminism inventing religion after religion, and god after god, in hopes of disgusting the people with every idea of a god. They, indeed, allow this unfortunate people to pronounce his name again; but let us proceed to this *Theophilanthropic* meeting. There every person who still believes in God is treated as a man imbued with vulgar prejudices, as a fool or a madman. There they make no farther mystery of their designs, that if ever they can infuse their philosophic spirit into the people, all this new worship shall be banished as was the former.\* It is always the worship of cunning and impious rage against the priesthood of the Lord. The Sect appears for a time to have cast aside the instruments of death; but it is only to condemn its victims to a more slow and cruel end. It never ceases to pro-

\* This is the exact statement of an account that I received from a gentleman who procured initiation into the mysteries of the present *Theophilanthropists* of Paris.

claim its oaths of Equality and Liberty;† those *two blessings of the revolution*, however, can only be acquired for the priesthood by perjury and apostacy. But woe to those who refuse it; in vain does the citizen offer them an asylum in his house, domiciliary visits will soon discover them. —Do they retire into the forests, into caverns, they are hunted down and banished to the wildernesses of Guyana; and pilots more to be feared than the tempest are sent to convey them.

Thus do all the different plots of the Sophisters of Impiety, which had been so long a time contriving in darkness, burst forth into broad day-light, the object of their mysteries is accomplished; that wish, that oath of *crushing Christ* and his religion, with its ministers, is consummated. But the reader has not forgotten, that the Sophisters of Rebellion coalesced with those of Impiety. The adepts had also sworn to crush the monarch and his throne; here again my reader must have got the start of me, and will immediately say, “but the revolution has also consummated their plots against the throne, as it has those against Christ and his altars.”

In the decrees against monarchy;

Here again must the historian wade through scenes of blood and horror, and his sight will be blasted by the most atrocious crimes. If he has the strength and patience he may enumerate them; but, at the same time, let him never lose sight of the Sect that has fostered them. Let him follow its progress; agents may vary, conspirators may succeed each other in the legislative hall, but they will all proceed from one common den wherein the adepts have contrived their plots. The thread of this horrid catastrophe will always be the same, though held in succession by different hands. Equality and Liberty will always be the principle, and the consequences will always strike at the monarch and monarchy, as they have done against Christ and his religion. In this revolution of Equality and Liberty, crimes against the church, and crimes against the state are entwined together; to-day the church, to-morrow the sovereign, the day after proprietors are attacked, and this continues in a long concatenation which always takes its rise, as from its centre, in the club of the Jacobins, in the reunion of every species of conspiring adept. Their first conspiring legislators, such as Mirabeau,

† Decree January 10, 1796:



Breyes, Barnave, Orleans, La Fayette, Lameth, Chabroud, Gregoire, Petion, Bailly, Rabaud, Chapellier, and all the deputies of the Mountain, habitually pass from the tribune of the Jacobins to that of the manège. There a first constitution was prepared, that was to overwhelm the throne as it had done the altar; that was to weaken Lewis XVI. and strip him not only of his authority, but also of the affection of his subjects; that was to take from him the command of the army, and deprive him of the support of his nobility; that was, in short, to rob him daily of some part of that authority which constitutes the monarch. Two years were spent in disseminating calumnies, in stirring up the people, or in passing decrees as derogatory to royalty as they were injurious to religion. This legislative rout had formed a code of laws against the church, that was to leave but the name of religion to the French nation; from the same clamorous multitude are issued laws against monarchy, that reduced the unfortunate Lewis XVI. to a mere cypher; a captive in his palace, surrounded by brigands, he is forced, as the clergy had been, to sanction those very decrees that despoiled him; the clergy had pleaded the duties of the priesthood in opposition to the decrees; the king sets forth the duties of the monarch; he claims, as they had done, his liberty, and for a moment thinks he has obtained it by his flight to Varennes. But the traitor\* La Fayette soon dispelled the

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\* Left public documents should not be sufficiently explanatory of the conduct of La Fayette on this occasion, and as several persons have wished to persuade the public that he was perfectly ignorant of the intended flight of the king, I here publish a true statement of facts.—A German woman, married to a Frenchman of the name of *Rochereuil*, was employed in the queen's service under the title of *Porte chaise d'affaires*.—This woman had shown so much indignation, and had wept so bitterly on the 5th and 6th of October, that the queen, affected at seeing such proofs of attachment in this woman, entrusted her with the care of preparing her broth, and lodged her in a room on the ground floor of her own apartment, which communicated to the apartment that had been occupied by the Duke of Villequier. In the beginning of June, the queen, who began to prepare for her intended evasion, lodged this Mrs. Rochereuil in another room. She immediately harbored suspicions of some intended plan, and watched the king and queen. The great confidence they both had in her gave her the opportunity of knowing the whole scheme of the king's flight. On

illusion, and only permitted him to enjoy it for an instant, that he might drag his royal master back to the capital exposed to every outrage, there to keep him a closer prisoner. Lewis, a prisoner, at length sanctions this constitution of Equality and Liberty; he still bears the title of king, when a new band of ruffians or legislative adepts make their appearance to form the second National Assembly.

by the second assembly;

The second assembly finds Lewis a captive in his palace; and they proceed in the wicked career of their predecessors. Each sitting gave birth to new decrees more and more derogatory to the authority of the monarch; daily were the people stirred up to insurrection against the altar and the throne. At length the day drew near when both were to fall beneath their blows. The long list of clergy that were to be immolated had been already formed by the Jacobin municipality, and the Jacobin legislators surround the palace of Lewis with legions of brigands. He is reduced to seek an asylum in the midst of that very assembly that had sent this mob of miscreants a-

the 10th of June she informed Messrs. La Fayette and Goussier of what she had observed, and lodged an information at the *Comité des Recherches* of the National Assembly. She had eleven conferences with them in the space of nine days. In consequence of these denunciations, M. de la Fayette charged thirteen officers on whom he could depend, to patrol every night within the interior of the Thuilleries, but with secret orders to favor the evasion. His orders had been given in a similar manner along the road. Drouet had been instructed in the part he was to act. The remaining part of that fatal journey to Varennes, and the arrestation of the king, may be all easily conceived, excepting that excess of insolence with which La Fayette used his victory, and the outrages he heaped on the unfortunate Lewis, when dragging him back to his prison of the Thuilleries.

Another anecdote that may surprize the reader is, that when the queen had been informed of the treacherous behavior of this woman, Rochereuil, and had dismissed the traitor from her service, this wretch had the insolence to present a memorial, that a deputy had penned for her, to the queen, requesting that she might be admitted again into her service, and stating that in her opinion she could not have given her majesty a greater proof of her gratitude and fidelity than by depriving her of the possibility of hearkening to the evil councils of the royalists.—The queen gave the memorial to *Mr. Prieur*, the historiographer of France for the foreign department. The denunciation of this woman is carefully preserved in what are styled the National Archives.

against him; they pronounce his suspension, as according to the new forms they would have encroached on the sovereignty of the people in pronouncing the abolition of royalty; but lest he should mistake the nature of his crime, they proclaim the new æra and the new oath of *Equality and Liberty*, both of which are to date from this day.—They then decree the convocation of a new assembly which is to pronounce definitively on the fate of the monarch. All these decrees are passed in his presence; for they had barbarously shut up him and his family in a tribune appropriated to the writers of a Newspaper, lest he should lose a single word of the outrages and calumnies vented against his person, or of the laws pronounced for the annihilation of the throne. But his death had been already resolved; meanwhile he is sent to the towers of the Temple to await his cruel destiny.\*

I should be little inclined to insist on the atrocious feats that signalized these horrid triumphs of the second assembly, or on the arts employed to prepare them, were it not that the true thread of such a multitude of crimes has not been properly discovered. The whole was contrived by Brissot. The Sect, it is true, furnished him with agents, but he was constantly the chief of the conspiracy of the 10th of August. During a whole year he was employed in preparing it; he had conceived it even before he was named a legislator. Initiated in all the mysteries of Holbach's club, and even contending with Condorcet for the precedence among the Voltairian Sophisters, no sooner was he deputed to the grand assembly, than he thought himself called to fulfil the decree which he had long since pronounced, *That the sceptre of the Bourbons should be shivered, and France be transformed into a republic.*†—

Conspiracy of the 10th of August.

\* Sitzings of August 10, 11, and 12, 1792.

† Lewis XVI. was but a child when Sir Horace Walpole, (since Lord Orford,) after a short stay at Paris, wrote the following letter to Marschal Conway on the views and plans of the Sophisters. It is dated October 28, 1765.

“The Dauphin (father to Lewis XVI.) will probably hold out very few days. His death, that is, the near prospect of it, fills the *Philosophers* with the greatest joy, as it was feared he would endeavor the restoration of the Jesuits. You will think the sentiments of the *Philosophers* very odd state-news.—But do you know what the *Philosophers* are, or what the term means here? In the first place, it comprehends almost every body; and in the next means men, who, avowing

Scarcely was he seated among these new legislators when he cast his eyes around him in quest of adepts who might co-operate in hurling from his throne that unfortunate monarch, whose power the preceding assembly had reduced to a mere phantom. He soon perceived that same hatred to royalty raging in the breasts of a Petion, a Buzot, a Vergniaux, a Gaudet, a Genfonné, or a Louvet, and to them he opened his plans.

According to the plan contrived by the conspirators, we shall see that France was in the first place to be inundated with journals, all stimulating the people to complete the grand work of their liberty. By dint of libels and most odious calumnies against Lewis XVI. and his queen; they were to eradicate every sentiment of affection from the heart of the subject. They next bethought themselves of stirring up the foreign powers, that Lewis XVI. being engaged in war without, might fall an easier prey to intrigue within. We next hear the club resounding with that very sentence which Brissot afterwards writes to the generals of *his* revolution: *Europe must be set on fire at the four corners; in that our safety lies.\** By means of their adepts and clubs they were perpetually exciting the people to insurrection, in order to cast the odium on the king and queen. Under pretence of taking measures against these frequent insurrections, and to ward off the danger to which they exposed France, they formed in the National Assembly a secret committee under the title of *extraordinary commission*, and which was the head of the faction since called the *Girondins*, from the department

"war against popery, aim, many of them, at a subversion of  
"all religion, and still many more at the destruction of regal  
"power.—How do you know this? you will say; you, who  
"have been but six weeks in France, three of which you have  
"been confined in your chamber.—True; but in the first pe-  
"riod I went every where, and heard nothing else; in the lat-  
"ter I have been extremely visited, and have had long and ex-  
"plicit conversations with many who think as I tell you, and  
"with a few of the other side, who are no less persuaded that  
"there are such intentions. In particular, I had two officers  
"here the other night, neither of them young, whom I had  
"difficulty to keep from a serious quarrel, and who, in the heat  
"of the dispute, informed me of much more than I could have  
"learned with great pains." (*Vol. V.*)

\* See Mallet Du Pan's Considerations on the Nature of the Revolution, P. 37.

of the Gironde, in Gascony. It was there that Brissot, at the head of the Elect, and presiding in the *commission*, prepared, in silence, those decrees that were to consummate the plots against monarchy. He wished to give this revolution an appearance of philosophy, solicited by an enlightened people tired of its kings, and willing to recognize no other sovereign than itself. He sent his emissaries into the provinces; but they all returned, declaring that the French nation was unwilling to sacrifice its king.—He then founded the legislative assembly, and the opinions of the majority also coincided with the wishes of the people.—What he could not accomplish by his sophistry, he now determined to effectuate by means of pikes and his blood-thirsty legions of brigands.—He calls those legions from the South known by the name of *Marseillois*; from the West the Jacobins send up the brigands of Brest; *Barbaroux* and *Panis*, *Carra* and *Beaujois* the intruded vicar of Blois, *Besse* from the Drome, *Gallissot* from Langres, *Pournier* the West-Indian, General *Westermann*, *Kieulin* from Strasbourg, *Santerre* the brewer, *Antoine* from Metz, and *Gorfas* the journalist, combined with the *Girondins*. They hold their councils sometimes at Robespierre's, at others at the *Soleil d'Or*, (the golden Sun,) a tavern near the Bastille. *Syeyes* and his club of *twenty-two*, or the occult Lodge of the Jacobins, second them with all their might.—*Marat*, *Prudhomme*, and *Millin*, with all the Journalists of the Party, daily invent new calumnies against Lewis and his royal Consort. *Alexandre* and the renegade *Chabot* stir up the suburbs of *St. Antoine* and *St. Marceau*. Philip of Orleans contributes his money and his party, because he is in hopes of being himself exalted to the throne, as soon as Lewis XVI. shall be driven from it; and even though he were not to succeed in obtaining the throne, he will at least have gratified his vengeance.

Every thing is agreed on; the Legions are arrived; at ten minutes before one in the morning the alarm bells ring the prelude to the terrible 10th of August. The second Assembly has now fulfilled its task; Lewis XVI. is declared to be deprived of all right to the crown. He is torn from the palace of his forefathers, and immured within the towers of the Temple. It is there that the third Assembly of Legislators is to find him, and are to lead him from thence to the scaffold to fulfil the oaths of the Occult Lodges.

Should the historian hesitate at recognizing this progression of the Sect, to conduct us to the terrible catastrophe of the 10th of August, let him turn to the avowals of the adepts themselves.—The day is come when they envy each other the commission of such crimes; they had installed Brissot the leader of the Jacobins; but Robespierre, Marat, and Danton snatch the sceptre from him; he wishes to wrest it from them again; and he publishes an address to all the Jacobins of France to substantiate his rights. His apology, as well as that of his co-adept Louvet are in substance no more than the history of the very conspiracy I have just been describing. Should it be necessary, for the conviction of the reader, to turn to any part of it, let him hearken to Brissot, when saying, the Triumvirs Robespierre, Marat, and Danton, have accused me “ of being the author of the war, and had it not been “ for the war, Royalty would have still subsisted! Had it “ not been for the war, thousands of talents, thousands of “ virtues would never have burst forth from obscurity! “ —And had it not been for the war, Savoy and so many “ other states whose fetters are about to fall, would never have acquired their Liberty.—They were fearful “ of a war conducted by a King—Oh! shallow politicians! It was precisely because this perjured King “ was to conduct the war, because he could only conduct it as a traitor, because this treason alone would infallibly lead him to his ruin; it was for such reasons, “ that it was necessary to have a war conducted by the “ King.—*It was the abolition of Royalty, that I had in “ view when I caused war to be declared—Men who “ were enlightened understood me, when on the 30th of “ December 1791, they heard me answer Robespierre, “ who was always talking to me of treasons to be feared, “ I have but one fear, which is, that we shall not be betrayed; we stand in need of treachery, for our whole “ safety depends on our being betrayed—For treasons “ would soon make that which thwarts the greatness of “ the French nation disappear, I mean Royalty.”*

But while this Sophister is declaiming so much on *treasons*, and glorying in that which he had for so long a time premeditated against this unfortunate Sovereign, which he makes his title of pre-eminence in the eyes of the Jacobins, he takes care not to mention that he would have betrayed the traitors themselves, had Lewis XVI.

had money sufficient to supply his extravagant demands. On the 9th of August, the eve of the day when all the Conspirators were to be put in action, he sent to ask the King for *twelve millions* (500,000*l.*) as a price for withdrawing from the Conspiracy and for rendering it abortive.\*—What extraordinary men are these Sophisters, and what ideas do they form of their own virtues! But truth imposes on us the disgusting task of hearkening to this man, while narrating his own crimes. He will boast of the time that he employed in meditating and preparing them, and will represent the callous indifference with which he viewed the canibal scenes of that bloody day as greatness of soul. "They accuse me (he continues) of having presided over the extraordinary commission; and if the able heads of that commission had not prepared, and that a long while previous to the 10th of August, those decrees that saved France, such as the suspension of the King, the convocation of the Convention, the organization of a Republican Ministry; if these decrees had not been wisely combined, so as to banish every idea of force or terror; had they not borne the stamp of grandeur and of cool deliberation, the Revolution of the 10th of August would have appeared to the eyes of all Europe to have been a Revolution of canibals.— But at the sight of wisdom presiding in the midst of these storms, and staying even the arm of carnage, Europe then believed that France was saved. Let who will calumniate the 10th of August, the valor of the federated bands and the deliberate decrees of the National Assembly, which had been prepared by the Commission, will forever immortalize that day."†

Let us follow this strange Sophister; for, after showing how he betrayed Lewis XVI. he will now explain the manner in which he betrayed both the Nation and the Assembly; how he and his adherents gradually led the people, and the majority of the Assembly to the commission of crimes, of which neither approved. "My opinion (of the 9th of July) on the deposition of the King has been much cavilled at. The same has happened to Vergniaux—I here call to witness my Colleagues, all those who were acquainted with the state of our Assem-

\* See the Memoirs of Mr. Bertrand, Vol. III. Chap. XXII.

† Brissot's Letter to the Jacobins, October 24, 1792.

“bly, with the weakness and minority of the patriots, the  
 “corruption of terror, the aversion in which the enthusi-  
 “asts held the court party. Doubtless, it needed no small  
 “share of courage to risk that eloquent hypothesis on the  
 “crimes of the King in the midst of such an assembly as  
 “Vergniaux did. And the day after that coalition, which  
 “so much weakened the party of the Patriots, was it not  
 “a task that required courage which I undertook, to give  
 “a lively description of the crimes of the King, and to  
 “propose his being brought to trial. *This was blasphemy*  
*“my in the eyes of the majority, nevertheless I dared to*  
*“speak it.”*

When describing the Girondins, his chief support, he  
 says, “perpetually occupied in repairing their faults, in  
 “union with other enlightened patriots, they were prepa-  
 “ring the minds to pronounce the suspension of the King,  
 “—They were far from conceiving such a step; and this  
 “was my reason for risking that famous discourse of the  
 “26th July on the deposition, a discourse that in the con-  
 “ception of ordinary minds was a dereliction of princi-  
 “ple, but in the eyes of the enlightened, was only a pru-  
 “dent and necessary manœuvre. I well knew that the  
 “Aristocratical party wished nothing so much as to meet  
 “the question on the deposition, because they tho’t them-  
 “selves certain of success, and because the minds were not  
 “yet ripe in the Departments—the defeat of the Patri-  
 “ots was therefore inevitable. It was necessary then to  
 “tack, in order to gain time, to enlighten the public opi-  
 “nion, or to ripen it for insurrection; for the deposition  
 “of the King could be effected but by one of these two  
 “means.—Such were my motives for pronouncing my  
 “discourse on the 26th of July, which exposed me to so  
 “much reproach, and even ranked me among the secret  
 “Royalists, while the *Patriote François* (the newspaper  
 “that he published) never ceased to prepare the minds in  
 “the Departments for these extraordinary measures.”

Amidst the multitude of reflections that must natural-  
 ly arise on the perusal of these avowals, the words *it was*  
*therefore necessary to tack, in order to gain time, to en-*  
*lighten the public opinion, or to ripen it for insurrection,*  
 present us with a great axiom in the theory of Revolu-  
 tions. They show us, that those insurrections represented  
 as the grand movements of a people, as the act of the ma-  
 jority of a nation, are merely the efforts of an united



faction against the majority of a nation; that had the opinions of the majority of the nation coincided with the views of the Conspirators, they would not have been obliged to seek the aid of brigands, in order to triumph by arms and terror over an unarmed and unsuspecting people. It may be objected, that France had its National Guards; most certainly it had; but Brissot carefully avoided calling on them for succor. He had seen them flocking from all parts of France to the federation on the 14<sup>th</sup> of July; but these truly *federated bands* had shown the greatest marks of attachment to Lewis and his Royal Consort; and it was not to such men that the Conspirators dared propose the deposition of the King. What plan do the Conspirators adopt? They assemble all those brigands called *Marseillois*, (not because they were inhabitants of Marseilles or Provence, but because the greater part of them had been condemned to the galleys at Marseilles), and surname these brigands of all countries *The Federated Bands*. They oblige the inhabitants of the suburbs to fall into the ranks with them; they cause the commander of the National Guard to be murdered, that, being without a chief, it might have no unity of action, and that those who had been seduced might join the brigands. They then represent as a general insurrection of the people, as the will of the nation, that which they have themselves demonstrated to have been no other than an insurrection of their own cut-throat bands against their King and the nation at large. Such has been the whole progress of the Revolution; all has been done by mobs and insurrections, or, as the chiefs style it, by *means of force and terror*, which have enslaved a nation that had resisted every means of seduction.

Similar proofs relating to that atrocious Revolution of the 10<sup>th</sup> of August are to be found in Louvet's discourse; he also boasts of his cunning in preparing the plots. "*We Jacobins wished for war*, (he says) because peace must have undoubtedly killed the Republic—because, undertaken in time, the misfortunes inevitable at the first outset could be repaired, and would at once purify the Senate, the Armies and the Throne—Every man worthy of being a Republican loudly called for war. They dared aspire to strike a mortal blow at Royalty itself; to exterminate it for ever, in France first, AND THEN THROUGHOUT THE UNIVERSE." He

then alludes to the parts acted by his accomplices.—  
 “Those whom you call my friends (he says to Robespierre) were *Roland*, who had denounced *Lewis XVI.* to all France—*Servan*, who was involved in the honorable retreat of the Minister of the Interior, and only returned into office with him, and that to save France—*Petion*, whose conduct at once vigorous and wise, was *wearing out Royalty*—*Brissot*, he was writing against *Monarchy*,” (Condorcet was also writing in the same cause)—“*Vergniaux*, *Gensonné*, and many others, were *preparing before hand the plan for the suspension*—*Gaudet* was seated in the chair when the cannon began to roar.—*Barbaroux* was advancing at the head of the *Marfeillois* for the 10th of August; and lucky it is for you that he headed them—I (Louvet) was writing the *Sentinelle*; and your eternal vaporings oblige me to say, that my journal contributed much more to the Revolution of the 10th of August, than your *Defenseur de la Constitution* (written by Robespierre).”\*

By the  
third assembly.

France declared a  
Republic.

Thus have these sanguinary Legislators furnished the Historian with the proofs of their own guilt, and of their crimes against their Sovereign. Let this Republic then appear, this Republic of Equality and Liberty, so long cherished by the Sophisters, and nurtured by the adepts in their Occult Lodges! Lewis is no longer seated on the throne! Let not Lewis, nor any Bourbon, nor any living creature aspire to it in future. *Royalty is abolished*, and France is proclaimed a *Republic*. This is the first decree of those Conspirators styling themselves a *Convention*, and succeeding to those who had called themselves the second National Assembly (*September 21, 1792*). The better to establish Equality, every mark of rank, even the common marks of civility as well as the title of *King* are proscribed; and *Citizen* is in future the sole appellation allowed (*October 29*). Lest the very sight of a faithful subject should recal the idea of a *King*, death is pro-

\* See *Louvet's Address to Robespierre*. Should the reader wish for any more of these avowals and vapourings of a multitude of adepts on the art with which they prepared the sanguinary scenes of that day, let them read *Robespierre's Letter to his Constituents*; *Petion's Observations on that Letter*; the *Annales Patriotiques*, by Carra and Mercier, 30th Nov. 1792; the *Chronique de Paris*, by Millin, and his threats on the 5th of August, 1792, &c. &c.

nounced against every Emigrant who shall dare to set foot on the territories of the Republic (*November 10*). The same punishment is pronounced against any man who should dare propose the re-establishment of Royalty in France (*December 4*).

The Sect now proceeds towards the completion of Lewis XVI. is its mysteries. Lewis, who had been seated on the throne, still exists; and it was not in vain that the adepts had been taught in the caverns of the *Knights Kadosch* to trample on crowns and stab Kings. To the atrocious games reality must succeed; *Robespierre* advances; but let him and his hangman range for a time on the field; he is no more than a wild beast that the Sect have let loose. He is not the wretch that devours the captive Monarch; it is the Sect. Even in Lewis are two distinct persons in the eyes of the Jacobins. They would perhaps have loved and revered him in private life; but he was King, and they foam with rage at the very idea; his head falls on the scaffold; their relentless vengeance even strikes the statue of the beloved and great Henry IV.; every monument that can recall the idea of a King falls beneath their blows. It was not at Lewis, it was at Royalty, that these modern Vandals aimed. They declared Lewis XVI. to be a tyrant; they continue to proclaim it; but they have their own interpretation; they style him so, just as the Sophisters styled every King a Tyrant.— They knew well, that Lewis XVI. had during a reign of nineteen years signed many a pardon, but had never signed a single death-warrant; and that certainly is not the character of a tyrant. They knew well, that the first act of Lewis on his coming to the throne was to release his subjects from the tax customary on such an occasion; he abolished the custom of the *Corvées* (or bind days); neither the accused nor even the guilty, could be put to the torture during his reign; and do such edicts bespeak the tyrant? They also saw him relinquish in favor of his subjects all the feudal rights in his own domains, that he might obtain by example that alleviation for his people, which he could not establish by authority without making an attack upon private property. They knew well that Lewis XVI. was entirely free from those vices which are either odious or burdensome to nations; he was religious, an enemy to ostentation, compassionate and generous to the poor; they had seen him lavishing his privy purse to

warm, to cloath, to feed the indigent; seen him even carry in person succor to the friendless cottager; they had seen the poor raising the snow into a pyramid, and shaping it out into a monument of gratitude to Lewis XVI. mitigating the rigors of the winter. They knew well, that the gratitude, of the poor is not so industrious to shew attachment to a tyrant. In vain they will upbraid him as a despot or a tyrant; for they cannot deny, that never a Prince was seated on a throne more zealous in his application to his duty, or less jealous of his rights than Lewis XVI.; confidence and love seem to be his leading features; and if ever he spoke in that peremptory way which denotes the determination of being obeyed, it was, when surrounded by assassins, he so often repeated to his guards, *If it be necessary to shed but one single drop of blood for my safety, I forbid it to be shed*; and such are the orders of a tyrant!!! Should calumny obstinately persist, let it read these last sentiments of Lewis: "I pray all those whom I may have offended through inadvertency (for I do not remember to have offended any person knowingly), or those to whom I may have given bad example, or scandal, to pardon whatever injury they may think I can have done them." Let the regicide judges read (for it is to them he speaks and says) "I pardon with all my heart those who have constituted themselves my enemies without my giving them cause, and I pray God that he will pardon them." Let them follow him to the scaffold, and there contemplate it they dare, that serenity of his countenance, in the midst of his executioners, which so well denotes the tranquillity of his soul: and they dare not hear his last words: Drums are beaten and trumpets sounded to drown his voice; for they are conscious that he has neither lived nor is about to die the death of a tyrant.

Real motives of his condemnation.

These conspiring legislators, however, knew it long before they sat in judgment on their King; for if you ask them, when in the very act of regicide, of what crime Lewis XVI. has been guilty? They will answer, Lewis was a King, and our wish is the death of every King.—Hearken to the Jacobin *Robert*: when he comes to vote he says, "I condemn the tyrant to death; and in pronouncing this sentence, *I have but one regret*, which is, that my power does not extend over all the tyrants, to condemn them all to the same fate:" Hear, again, the Jacobin

bin Garra; "*For the instruction of nations, in all times, and in all places, and for the conternation of tyrants, I vote for death:*"—Or the Jacobin Boileau; "*Nations accustomed to consider their Kings as sacred objects will necessarily say, 'the heads of Kings, however, cannot be so sacred, since the axe can strike them, and that they fall beneath the avenging arm of justice.' It is thus you are launching nations into the career of Liberty; I vote for death.*"\*

Should the real cause of the death of Lewis XVI. not sufficiently appear in such language, let the reader revert to that club of the Sophisters where Condorcet was learning that a day would come *when the Sun would shine on none but free men, and when Kings and Priests should have no existence but in history or on the stage.* Turn back to those conspiring dens haunted by the Occult Masons, and doubt for a moment, if you can, of this historical truth, that Lewis perished upon the scaffold *because he was King*; that the daughter of the Cezars perished *because she was Queen*; and never was she more deserving of that exalted station, than when she showed such unvaunted courage and greatness of soul in the midst of her murderers. Madame Elizabeth perished, because neither virtue, innocence, nor magnanimity, could efface the stain, indelible in the eyes of the Jacobins, of being the daughter and sister of a King. Philip of Orleans crouched into wickedness and infamy, and sacrificed his immense fortune to the Sect; he cowardly and basely votes for the death of his royal relation to please the Sect; he takes the name of *Equality*, abandoning rank and birth, and even denies his father to court the Sect; but no sooner are his crimes unnecessary for the progress of that Sect, than he is dragged away to the scaffold because he is of royal descent. But the conspirators are fearful, that if they struck at that model of virtue and goodness the Dutchess of Orleans, the axe would fall from the hands of the executioners. The numerous sacrifices made by the Dutchess of Bourbon and the Prince of Conti proved to the conspirators that these remnants of blood-royal were little to be feared; nevertheless they are obliged, with every person of royal extraction, to fly the territories of the new Republic. To cement this hatred for Kings, the day on

\* See the *Moniteur*, Sitings of Jan. 2, and following, 1793.

which Lewis XVI. was murdered on the scaffold is declared a perpetual festival for *this people equal and free*; on this day the *oath of hatred to Royalty* is to be solemnly sworn by all the Magistrates; and this oath is to be in future a necessary qualification for the enjoyment of the rights of Citizen in this new Republic; such are the regulations decreed; and death is pronounced, as we have already seen, against whoever dares propose the re-establishment of Monarchy.

The atrocities of the Revolution derived from the Sect.

Notwithstanding the rivers of blood that flowed in France, to consummate these plots against Royalty, the Sect and its agents behold these horrid scenes with all the brutal exultation of cannibals. The guillotine is declared permanent in Paris, and ambulant in the Provinces in quest of Royalists and Priests. New words are even invented to denote the butcheries that now take place, for our forefathers had not even formed an idea of cruelties to such an extent. Whole hecatombs of victims are shot *in mass*, and this was styled *Fuillades*; hecatombs also were drowned, and that species of murder they called *Noyades*.\* Is it the Sect then that thus hardens and brutalizes the hearts of the Jacobins? Are we to turn back to their lessons to explain both the number and the choice

\* Another species of cruelty not mentioned, is that which the cannibals of Nantes called *Des Mariages Patriotiques*.—I he reader will scarcely believe me when I tell him, that women were comprehended in these abominable butcheries. Nevertheless, as a refinement of cruelty, when any young royalist was supposed to have an attachment for any young woman, they were tied together, hand and foot, previous to their being thrown into the Loire, that they might pass in *Charon's Bark together*; or they would tie some venerable old clergyman to a young woman, that he might be provided with a young wife in the next world. Such were their *Patriotic Marriages*; such the cruelties that must surprise the reader, were he not acquainted with the school whence they proceed. At Arras *Le Bon* would guillotine *by streets*; and one night returning home, a little drunk, he thought an execution by torch-light would have a *Patriotic effect*. The Count de Bethune, who had been brought to trial in the morning and *acquitted*, was immediately named as the victim; but *Le Bon* was informed that he had been tried and acquitted; no matter, we will try him again, (says the Commissary); and the poor Count was condemned and executed because he was *soupçonné d'être suspect*. This, perhaps, is the most extraordinary crime on record, *suspected of being a suspicious character for Aristocracy*; nevertheless, many hundreds perished on the scaffold for this crime. *Transf.*

of victims, the cool wickedness of the adepts, the atrocious joy of the executioners? Yes, all you who seek the cause elsewhere, forget the mysteries; I am obliged to call you back to the true parent of this sanguinary tribe; yes, it was the principles of the Sect that made *Barnave* at the sight of heads carried on pikes, ferociously smile and exclaim, *Was that blood then so pure that one might not even spill one drop of it?* Yes, it was those principles that made *Chapellier*, *Mirabeau*, and *Gregoire*, when they beheld the brigands surrounding the palace of Versailles in sanguinary rage, thirsting after murder, and particularly after the blood of the Queen, exclaim, *The People must have victims.* It was those principles that even smothered the affection of Brother for Brother, when the adept *Chenier*, seeing his own Brother delivered over to the hands of the public executioner, coolly said, *If my Brother be not in the true sense of the Revolution, let him be sacrificed;* that eradicated the feeling of the child for his parents, when the adept *Philip* brought in triumph to the club of the Jacobins *the heads of his father and mother!!* This insatiable Sect calls out by the mouth of the bloody *Marat*, for *two hundred and seventy thousand heads*, declaring that before long it will count only by millions. They know well, that their systems and last mysteries of Equality can only be accomplished in its full extent by depopulating the world; and, by the mouth of *Le Bo*, it answers the inhabitants of Montauban, terrified with the want of provisions, "*Fear not; France has a sufficiency for twelve millions of inhabitants: All the rest (that is the other twelve millions) must be put to death, and then there will be no scarcity of bread.*"\*

We wish to cast the odium of such horrors on a *Marat*, a *Robespierre*, or some such wretches; but *Barnave* preceded *Robespierre*; and the oath of the Sect to denounce *father, mother, friends, brothers, and sisters*, and to look upon every person as proscribed who should not adopt the revolutionary principles, did not originate with them. Such was the oath of the Lodges long before the existence of the Jacobins. It was not from *Robespierre*, but in *Holbach's* club, that *Condorcet* learned to exclaim as he did in the legislative assembly, *Let the world perish, rather than sacrifice our principles of Equality!*

\* Report of the *Comité du Salut Public*, August 8, 1795.

It would not be the brigands alone, but Syeyes, Garat, the elect of the Sophisters, and the club of the *twenty-two*, that would smile at the horror we had conceived at such deeds. Thus did Syeyes answer Mallet du Pan, when he expressed his detestation of the means employed in the revolution; *You are always talking to us of the means employed; but, Sir, it is the End, it is the Object, the Ultimate View, that you must learn to consider*: And this very principle, that consoles such men as Syeyes for such a multitude of atrocities, is to be discovered in the Code of the Illuminized Lodges, whence it found its way into the Jacobin club.\*

A day may come when history will be more accurately informed *how* and *in what haunts* this blood-thirsty Sect pointed out its victims, and taught its adepts not to be startled at the number of them. Meantime I have promised to lead my reader back to that which held its sittings in the *Rue Sourdierre*, where *Savalette de Lange* presided; where the Illuminees were received; and where *Dietrich*, who was one of the first that brought the mysteries into France, was seated. The following anecdote may guide the historian in his researches on that subject.

At the time when the brigands were put into requisition, when the castles of the Nobility were being consumed by fire in the provinces, when the heads of the Nobility were being carried in triumph on pikes, the *Abbé Royou*, well known for his zeal against the Sophisters, was obliged to fly from Paris to escape the fury of the *Palais Royal* mob. He had wandered for some time from village to village, when he privately returned to Paris, and called upon me about four o'clock in the morning. On my questioning him how he had passed his time during his flight, "I lived, (said he) chiefly with the curates, and was very well received by them, but could not make any long stay with them, lest I should expose them to similar danger with myself. I soon began to suspect the last curate with whom I took refuge when

\* I leave to Mr. Mallet du Pan himself, the task of revealing what he heard in that club, and the horror he conceived on the occasion. He may also inform the reader with what indignation he received the invitation of the *twenty-two* to become a member of their club. But it was from the mouth of that justly celebrated author that I learned the answer which Syeyes made to his reproaches.



" I saw him receive a letter from Paris. He opened and  
 " read it with such an air, that my suspicions were great-  
 " ly increased. Strongly suspecting that I was the object  
 " of this letter, I watched the opportunity when he was  
 " gone to the church, to enter his room, where I found  
 " the epistle couched in the following terms: *Your letter,*  
 " *my dear friend, was read in presence of the whole club.*  
 " *They were surprized to find so much philosophy in a vil-*  
 " *lage curate. Be tranquil, my dear curate; we are*  
 " *three hundred; we mark the heads and the fall; only*  
 " *keep your people ready; dispose your parishioners to ex-*  
 " *ecute the orders, and they shall be given to you in time.*  
 (Signed) " DIETRICH, Secretary."

To the many reflections that must naturally arise on the reading of such a letter, I shall only add, that the club to which these three hundred belonged had transferred the place of its sittings to the suburbs of St. Honoré, and that it assembled there for a long time without being observed by the court; when a scene of drunkenness apprised the king of the fate that awaited him. At the conclusion of one of those banquets *sacred to fraternity*, all the brethren made a puncture in their arm and received their blood in their glasses; they then drank the toast *Death to kings*, and thus concluded the fraternal repast. This anecdote will easily suggest of what species of men the *legion of twelve hundred*, proposed by *Jean de Brie* to the Convention, was to be composed, who were to be dispersed over the whole globe to murder all the kings of the earth.

Thus did the Sect, under the name of *Fraternity*, by the frenzy of its Equality, by the very nature of its principles, and by the horrid rites of its Lodges, so degenerate the hearts of its adepts, as to form (like the old man of the mountain) clubs of three hundred assassins at a time. Thus do the mysteries explain the ferocious joy of a Marat, of a St. Just, of a Le Bon, of a Carrier, of a Collot D'Herbois, and the still more ferocious serenity of the Sophisters of the revolution in the midst of massacres and rivers of blood.

But the vengeance of that God who has permitted so heavy a scourge to befall France, now appears to have taken another turn. In that country the altar of Christ is overturned, and the throne of its kings annihilated.—

Those who had conspired against the altar and the throne now conspire against each other. The intruded clergy, the Deists, and the Atheists, butchered the Catholics.— The Intruders, the Deists, and the Atheists now begin to cut each other's throats. The Constitutionalists drove out the Royalists, and are in their turn put to flight by the Republicans. The Democrats of the Republic *one and indivisible*, murder the Democrats of the *federative* Republic; the faction of the *mountain*, guillotines the *Girondin* faction, and then split into the faction of Herbert and Marat, of Danton and Chabot, of Cloots and Chaumette, and in fine into the faction of Robespierre, who devours them all, and is in his turn devoured by the faction of Tallien and Freron. Brissot and Genfonné, Gaudet and Fauchet, Rabaud and Barbaroux, with thirty more, are condemned to death by Fouquier Tinville, just as they had condemned their King; Fouquier is himself sent to the scaffold, just as he had sent Brissot and Co. Petion and Buzot perish with hunger in the forests, and are devoured by the wild beasts; Perrin dies in prison; Valazé and Labat stab themselves; Marat falls beneath the arm of Charlotte Corday; Robespierre dies on the scaffold, and Syeyes alone survives, because the cup of vengeance is not yet exhausted on miserable France.— *Pentarques* (or the government of five), with a two-fold senate, are now become a new curse on this unhappy country. A Rewbel, Carnot, Barras, Le Tourneur, and a Reveillière Lepaux, assume the command of its armies, drive away its deputies equal and free, fulminate its Sections, and rule it with a rod of iron. Every thing trembles before them: when they grow jealous of each other, they plot destruction and drive each other into banishment; but new tyrants succeed and unite together; and at this present time the ruling Deities in France are banishment, stupor, fear, and the Pentarques. Terror has imposed silence throughout the Empire, and this vast prison contains twenty millions of slaves, all skulking into obscurity at the very name of a Merlin or a Rewbel, or at the threat of a journey to Cayenne; such is the *Majesty* of that people so frequently declared *Equal, Free, and Sovereign*.

The Sect  
pursues its  
plots a  
gainst Pro-

The reader, perhaps, may think that in the midst of such massacres, factions, tyrants, and terror, the Sect must have lost the thread of all its plots; but it has never lost sight

of them for a moment. The Pentarques are more than ever stimulated by it against the Clergy and the Nobility; while the ultimate mysteries threaten the Pentarques themselves. In vain shall they attempt to preserve a sufficiency of the Social Order to keep them in possession of that authority which they have erected on the ruins of the throne. The Sect has thus far proceeded successfully toward the accomplishment of its mysteries; but it will not stop here; has it not sworn to annihilate *Property* as well as the throne? During the first assembly, did not those conspirators, now calling themselves *Constitutionalists*, annihilate the property of the clergy; and the next assembly that of the nobility, under the pretence of emigration, while those who remained in France were pillaged under pretence of confiscation? Then come the adepts *Bruissart*, *Robespierre*, and the two *Juliens*; and they write that the favorable moment is now come to *extirpate the MERCANTILE ARISTOCRACY, as well as that of the Nobles*. In their secret correspondence, just as Weishaupt does in his mysteries, they declare that *mercantism (negotiantism) must be crushed. That wherever a large number of rich merchants were to be found, there were sure to be found as many cheats, and Liberty could not establish its empire there.\** Accordingly, spoliations and requisitions have robbed the merchants and citizens of their property, just as the Clergy and Nobility had been robbed before them. But even this is not the accomplishment of the *grand end*, of the ultimate views of the Sect, against all property, against all society whatever. Even under the iron reign of the Pentarques, let us attend to the addresses published by the adepts *Drouet*, *Babœuf*, and *Langelot*:

*Extract from the Address to the French People, found in Babœuf's papers.*

"People of France,—During fifteen centuries you lived in slavery, therefore unhappy. It is scarcely six years since you began to breathe in expectation of independence, of happiness, and of Equality. At all times and in all places men have been lulled with fine words; never, and in no place, did they obtain the thing with the word. From time immemorial has it been hypo-

\* See Papers found at Robespierre's, and printed by order of the Convention, Nos. 43, 75, 89, 107, &c.

"critically repeated, that *men are equal*; and from time  
 "immemorial the most monstrous inequality has inso-  
 "lently pressed on mankind. *Ever since the existence of*  
 "*Civil Societies*, the finest appendage of man has undoubt-  
 "edly been recognized, but has never been once reali-  
 "zed. *Equality has never been any thing but a noble*  
 "*and sterile fiction of the law*. Now that it is called for  
 "with a louder voice, they answer us, Wretches hold  
 "your peace! *Equality in deed* is a mere chimera; be  
 "contented with a conditional equality. You are all equal  
 "before the law, ye rascals! What more do you want?  
 "—What more do we want!—*Ye Legislators, ye Go-*  
 "*vernors, ye Rich, ye Proprietors, now hearken in your*  
 "turn:

"*We are all equal.*—That principle is incontestable.  
 "— *Very well! We mean in future to live and die as*  
 "*we are born. We will have real Equality, or death.*—  
 "That is what we want, and we will have that real equa-  
 "lity, cost what it will. *Wo be to those whom we shall*  
 "*meet between it and us! Wo to the man who shall*  
 "*dare oppose so positive a determination! The French*  
 "*revolution is but the forerunner of a revolution greater*  
 "*by far and much more solemn; and which will be the*  
 "*last.* —

"What do we ask more than the Equality of rights?  
 "Why, we will not only have that Equality transcribed  
 "in the declaration of the rights of man and of the citi-  
 "zen; we will have it in the midst of us, under the roofs  
 "of our houses. We consent to every thing for the ac-  
 "quisition of it, even *to clear decks*, that we may possess  
 "it alone; *Perish the arts, if requisite*, provided we do  
 "but preserve real Equality!

"Legislators and Governors, *Proprietors, rich and*  
 "*bowel-less*, in vain do you attempt to paralyze our sacred  
 "enterprise, by saying, *we are only re-producing the A-*  
 "*grarian law* that has been so often asked for before.

"Calumniators! hold your peace in your turn, and in  
 "the silence of confusion hearken to our pretensions, dic-  
 "tated by nature, and grounded on justice.

"*The Agrarian law, or the equal partition of lands,*  
 "*was the momentary wish* of a few soldiers without prin-  
 "ciples, of a few clans actuated rather by instinct than by  
 "reason. *We aim at something far more sublime, far*  
 "*more equitable; GOODS IN COMMON, or THE COM-*

“**UNITY OF ESTATES!** *No more individual properties in land, for the earth belongs to nobody. We demand and will enjoy the goods of the earth in common. The fruits belong to all.*

“*Disappear now, ye disgusting distinctions of rich and poor, of higher and lower, of master and servant, of GOVERNING and GOVERNED! for no other distinction shall exist among mankind, than those of AGE and SEX.*”\*

The authors of this address were certainly too hasty in their publication; but every reader will see that their language perfectly coincides with the *Man-king* of Illuminism. France, it is true, was not yet sufficiently prepared for this last plot; but it is necessary sometimes to detach certain adepts to sound the way, tho’ afterwards the Sect should find it necessary to disavow and sacrifice its offspring. Though Babœuf may have been sacrificed to the mysteries, his accomplices still live; their legions imposed upon the judges and on the Pentarques themselves, and they dared not condemn *Drouet*. Is it to be supposed, that after completely pillaging the Clergy and the Nobility, after successfully despoiling many merchants, tradesmen, and citizens, in the same manner as the Sect had pillaged the two first Orders of the State, a single defeat should suffice to check its views? or can we say, that it will not one day proclaim that *Equality in deed* which which shall banish from the earth all those *distinctions of rich and poor, of higher and lower, of master and servant*, and ultimately of **GOVERNING and GOVERNED**?

Some persons may flatter themselves that our sciences against Arts and Sciences may protract the day of barbarism, when men are to roam in clans without laws or magistrates; but have we not seen in the mysteries, that our sciences, in the eyes of the Sect, are no other than the prime cause of our misfortunes, of the alledged slavery of society?† And if facts did not speak clearly enough, if the monuments of art falling beneath the blows of the Jacobins did not sufficiently denote the veneration it bears to the productions of genius; if any apparent respect should still be shown to the fathers of letters, let not the reader conceive that the adepts have really blushed at the sight of these modern vandals: Fire and sword have only hastened that progress

\* See the Papers seized at Babœuf’s.

† See the Degree of Regent.

which they so much extol; it was not Babeuf alone that would exclaim, *Perish the arts, if requisite, provided we do but preserve real Equality!* The Jacobin Philosopher, if sincere, will have no difficulty in saying what the legislators have so often proclaimed from the tribune, "What need have we of all your colleges, academies, and libraries? Needs there so much study and so many books for learning the *only true science?* *Let the nations know the rights of man, and they will know enough.*"\*

I know that a museum and a national institute are held out as objects of magnificence, in which the revolution would appear to infuse new vigor into the arts and sciences; but let the sage in the midst of this vast museum reflect for a moment. Thunderstruck at this immense assemblage of theft, pillage, and robbery erected into trophies, will he not exclaim, Do these men then barefacedly scoff at every idea of property who thus display the fruits of their rapine and extortion? After having pillaged and destroyed every thing within their own country, they set off to despoil the neighboring States tranquilly reposing on the banks of the Scheldt, the Meuse, or the Tiber.— They divide the gold they have stolen among themselves, and they exalt to public view what they have robbed for the State. Within this temple of the arts, therefore, the idea of property is as much blasted as within the Occult Lodges of those adepts who had sworn to annihilate the social compact.

And what is this national Lyceum, where we find the Geometrician *La Place*, the Astronomer *La Lande*, the Poetaster *Chenier*, the Commentator of the Zodiac *Dupuis*, the Historian of the mountains *La Metherie*, all consecrating their studies and their science to prove that God does not exist? Behold the Sect smiling at their labors; for it is aware, that Atheism will soon annihilate arts and sciences, as well as property and society. Little does it concern itself whether the greater part of the literati stop

\* I do not exactly remember the particular names of the Deputies who would hold forth such language at the tribune; I can affirm, however, that the sophisticated Legislator *Rabaud de St. Etienne* frequently held such language in company, which has more than once given rise to a good deal of debate. Once, in particular, he and *Mr. Duflet*, a man of letters, almost quarrelled on the subject; and that was quite at the beginning of the Revolution.

short in the career of the mysteries ; for they are forwarding the views of the Sect without knowing it, even where they have made their stand. Its degrees are progressive, and it well knows that the sophisticated and atheistical Jacobin will beget the disorganizing Jacobin. In the Lyceum, or adhering to Babœuf and Drouet, it beholds its offspring laborious Atheists professing its principles, and, in short, true Jacobins ; and though this *name* should for a time be rejected with contempt, it will not forget that the principles, and *not the name*, constitutes the disciple. Some are disgusted with the first consequences flowing from these principles, and they stop ; while others complacently proceed to the last. The Sect will therefore fix the former in its first degrees ; the latter are initiated in its ultimate mysteries ; and whether its agents are literati or brutes, it is of no consequence to the Sect. In the French revolution it has always had the art to distribute the different parts as it does its degrees, and to vary them without ever losing sight of its ultimate object.

In its attack upon God, we have seen its intruded Clergy, its Deists, and its Atheists. The first overturned the altars of the Catholic religion ; the second, of the Lutheran and Calvinist church, and of every religion adoring Christ ; and the third blasphemously proclaimed the non-existence of a God.

In the attack on monarchy the Sect has had successively its *Neckerists*, its *Fayetists*, its *Constitutionalists*, its *Girondins*, its *Conventionists*. Herein it is that the reader may observe the Sect varying and gradually distributing its parts to wind up the horrid scene to the bloody catastrophe. Here we see those different actors faithfully fulfilling the parts that had been distributed to them.—Syeyes pronounces that the tyrant shall die : this tyrant is Lewis XVI. Necker seizes on him and, delivers him over to the legislative conspirators of the third order ; La Fayette and Bailly, with the Constituent Assembly, leave him but the shadow of a sceptre and his royal robes rent asunder. They then deliver him up, after having taught the people to drag him ignominiously from Versailles to the Town-hall of Paris, from Varennes to the Thuilleries. The unfortunate monarch is now surrounded by banditti armed with pikes. *Brissot* and his *Girondins* proceed in that career begun by *Necker* and *La Fayette*, and find that with a mere breath the throne can be overturned ;

Progression observable in the plots, and parts acted in the revolution.

Lewis is then dragged from the Thuilleries to the Towers of the Temple. Robespierre, Petion, and Marat, are the next that seize on his royal person; and from the Temple they hurry him to the scaffold. In this long concatenation of seditions, rebellions, and treasons, to the very consummation of the regicide, I see various actors; but the guilt of all and each is equal. They are all agents in the conspiracy of Equality and Liberty; all proceed from the same tenebrous recesses; all are Jacobins.

In the conspiracy against property and all society the same gradation and principles are to be observed; and with a similar contancy does the Sect tend toward the grand *ultimatum*. The irreligious Sophisters of every class despoil the Clergy; the Sophisters commoners plunder the Nobility; next comes the sophisticated banditti, who lay violent hands on the riches of the merchant or the wealth of the commoner. Meanwhile the conquering Sophisters display the spoils of foreign nations; and the atheistical Sophisters at length break the last tie of society. The former had only admitted one part of the mysteries; the latter are willing to consummate them all. They will that property shall not exist, either in the church, the nobility, the commoner, or in any mortal whatever. In virtue of their Equality, the earth is to be the property of none, the produce the property of all. In virtue of their Liberty, Condorcet refuses to obey a God, Brissot to recognize a king, and Babeuf to submit to a republic, to magistrates, or to any *governing power*. And whence do all these men come? All proceed from the Jacobin club; they are the offspring of Holbach's club, of the Masonic Lodges, and of the Illuminizing Mysteries. Their natural parents are Voltaire, Jean Jaques Rousseau, the Knights *Kadosch*, and the Bavarian *Spartacus*.

Thus do we trace the disciples of the Sect perpetually aiming at the accomplishment of its mysteries; whether in their crimes and success against their God or against their king, whether in their essays against republics or the last vestiges of society; every step in the French revolution demonstrates the activity of its adepts, brigands of every degree, pursuing its ultimate views. Indeed it has not yet accomplished all its designs; and may God grant that they may be foiled in the attempt! But let the mind of man calculate, if it be able, the crimes committed by the



Sect, and the disasters that have already befallen France; and when it shall have succeeded in this calculation, will it dare venture to explore those entailed on futurity? Let the father of every family contemplate, and inscribe on the threshold of his house, that threat of the adepts contained in the following sentence: *The French Revolution is but the forerunner of a Revolution greater by far, and much more solemn.*

That nations may be awakened to their danger, let us show them that they are all without exception, menaced with similar misfortunes to those that have befallen France. Such is their fate decreed by the Sect in its Mysteries; for their views are not confined to any particular people, but aim at all nations whatever. To facts therefore, I will once more appeal; and my reader shall see how perfectly they coincide with the Code of the Sect on the extent and universality of its conspiracies.

N n

## CHAP. XIII.

*Universality of the Success of the Sect explained by the  
Universality of its Plots.*

Success  
of the Ja-  
cobins ;

its singu-  
larity ;

OF all the phenomena of the French Revolution, perhaps, the most astonishing, and, unfortunately, the most incontestable, is, the rapidity of those conquests that have already revolutionized a considerable part of Europe, and menace the remainder of the universe. Nothing can be more surprizing than to see the facility with which Jacobinism has erected its standards, or planted the tree of Equality and disorganizing Liberty in Savoy, Belgium, Holland, on the Banks of the Rhine, in Switzerland, on the other side of the Alps, in Piedmont, in the Milanois, and even at Rome. When I come to explain these phenomena, I shall not allow myself to be carried away by system or by prejudice. I will confess, that genius, bravery and talents, have frequently wrested the palm of victory. I candidly confess, that many of their triumphs are due to men who by their courage and talents were entitled to serve a better cause. I will not dispute their glory with them; let them entwine their laurels with the red cap; let their glory mingle with remorse at the sight of those vile Jacobins, and tyrannic Pentarques, in whose defence they have rivalled their ancestors, who shone in the days of Henry IV. or Lewis XIV.—Nevertheless, in the career of their conquests many points, and a large share of their successes, are to be attributed to other causes than to their valor. We have seen chiefs destitute of experience or merit baffling the wisdom and talents of heroes consummate in the military art. We have seen the Carmagnole Bands, soldiers of a day, make their triumphant entry into whole provinces, while all the discipline of the combined legions of Austria, Hungary, and Prussia, could not impede their progress. The military science acquired by those veteran bands in camps and under the tuition of the greatest captains, appears to have been useless. In spite of the arts of a Cohorn or a Vauban, citadels have fallen at the sight of the new conquer-

ers; and if a battle is fought, one only victory, or even a defeat, will acquire whole provinces to their new dominion, that would have cost long and painful campaigns to a Marlborough or a Turenne. Another prodigy presses on our notice. These Jacobin conquerors are received like brethren by the vanquished nations, and their legions are swoln in the very places where those of any other power would dwindle into nothing. They impose the harshest of yokes on their new subjects, are guilty of every species of extortion, devastation, and sacrilege, overturning all laws human and divine, yet are nevertheless received with as loud acclamations by the multitude, as if it was their Saviour that approached. These certainly are phenomena that the historian would in vain attempt to illustrate were he only acquainted with the visible armies of the Sect. To unfold these mysteries, let us boldly declare it; the Sect and its plots, its legions of secret cause. emissaries, have every where preceded the armies and their thunderbolts of war. It had infested states with its principles long before it sent either its *Pichegru's* or *Bonaparte's* to attack them. Its means once prepared, traitors were to be found in the fortresses to open the gates; they were to be found in the armies, and in the councils of Princes, to render the plans of attack or defence abortive. Its subterraneous Clubs, Lodges, Corresponding Societies, Journals, and Propagandists, had already disposed the populace and prepared the way. The day will come when nations shall have written the history of this age. Does it not already appear, that each of them will have to dedicate many pages of that history to unfold the treasons of which it has fallen a victim, to enumerate the traitors that it has been obliged to punish, or to describe the means employed to avert the threatening storm. In order to point out the main-spring of all these machinations, I shall turn back to those days when the French Revolution was first rising into existence.

The adepts of revolutionary Equality and Liberty had buried themselves in the Lodges of Masonry. At the commencement of the Revolution a manifesto is issued to all the Masonic Lodges, and to all the *Directories* (who are to make the proper use of it among all the brethren of Europe), by the central Lodge of France, the *Grand Orient* of Paris, the second Areopage of Illuminism. By this manifesto, and in virtue of fraternity, "all the Lodges

Manifesto of the  
Grand  
Orient of  
Paris;

"are summoned to confederate together; to unite their efforts to maintain the revolution; to gain over to it, in all parts, friends, partizans, and protectors; to propagate the flame, to vivify the spirit, to excite zeal and ardor for it, in every state, and by every means in their power." This is an indisputable fact; it was sent even into England, where the Lodges were least disposed to second it. It was dispersed throughout the Lodges in Germany, and Joseph II. got possession of one signed *Philip of Orleans*.\*

its effect,  
and union  
of the Ja-  
cobin Wri-  
ters.

Never did any government publish an edict so efficacious. Immediately all the adepts in their public prints begin to cry up the revolution and its principles. In Holland *Paulus* publishes his Treatise on Equality; *Paine*, in England, his *Rights of Man*; *Campe*, in Germany, his *French Citizen*; and *Philo-Knigge* even outdoes himself in his *Profession of Political Faith*.† In Italy *Gorani* appears; in short, every nation has its apostle of Equality, Liberty, and Sovereignty of the People. These incendiary productions, with thousands of others, are distributed among the people, and are even thrown by stealth into the cottages. These were but the general means of the Sect. Men who despise the powers of opinion, or of public error, may smile at such revolutionary means; but great conspirators knew too well how to appreciate them. The title of *French Citizen* now becomes their sole title of Nobility, and *Campe*, *Paine*, and *Cramer*, with many others who distinguished themselves by their incendiary writings, are thus rewarded for their villany. Obscure writers, but fanatic Illuminees, are called from the bottom of Germany, such as *Nimis*, *Dorfsch*, *Blau*, to compile in Paris periodical papers, that are to spread the revolutionary enthusiasm beyond the Rhine. They are surrounded by a *Leuchsenring*, a *Rebbmann*, a *Hoffman*, with many other adepts, who flocked to contrive the treasons that were to extend their conquests in those

\* See Hoffman's *Avis Important*, Vol. I. Sect. XIX.

† This work alone might suffice to prove, that if *Philo-Knigge* did really abandon the Order of the Illuminees, he continued at least to propagate their principles. Should the reader wish for a more striking proof, he will find it in the historical Eulogium upon him, written by the Jacobin *George Frederic Rebbmann*, who also wrote the Eulogy of Robespierre. (See his *Schildruecht*, Vol. I. Art. KNIGGE, and FRANCE, page 89.)

countries where the other adepts were preparing the opinions. So well did they know the importance of being masters of the public opinion, that to conquer it by means of their Propagandists, Journalists, and other writers, they spent no less than *thirty millions of Livres* during the first year of their incursions and during 1797; they lavished *twenty-one millions* for the same purpose.\*

Let us then follow the army, and combine its marches with the progress of the Sect and the motions of its apostles. Let us follow them into Germany, into Belgium, Holland, Spain, in short, wherever its arms have triumphed; and we shall then see whether the revolution does not owe the progress of its arms as much to the occult adepts, as to the courage of its victorious bands.

Of all the French Generals no one, perhaps, was more inflated with his successes than Custine; and certainly he had little reason to expect them, as he was destitute of those talents and that intrepidity which denotes the great General. Nevertheless, Europe with astonishment beheld him in one campaign making himself master of Worms, Spire, and even Mayence. But when Europe shall know how these conquests were prepared, its astonishment will subside, and its indignation will arise against the treacherous offspring of *Spartacus-Weishaupt*.

Condorcet, Bonneville, and Fauchet, had marked out each department of correspondence for their propagandists. Strasbourg was the center, or directory for the union and communication between the German and French adepts. The Chiefs of Illuminized Lodges, STAMM and *Hierophiles-HERMANN*; who, together with the Illuminee DIETRICH, has justly obtained the surname of the *Guillotiner* of Alsace, had distinguished themselves in that province and at Strasbourg. Beyond the French frontiers the corresponding adepts for Worms and Spire are the Calvinist minister ENDEMAN, the Syndic *Belisarius-PETERSON*, the Canon *Cyril (of Alexandria)* SCHWEICKARD, *Zeno (of Tharfes)* KÖBLER, *Lucius Apuleius-JANSON*, *Virgilius-HULLEN*, the Canon

\* With respect to the 30,000,000 see Dumourier's *Memoirs*, and for the 21,000,000, that are included in the accounts of this year, the use to which they were put, was betrayed by one of those deputies whom the Pentarquies wished to banish to Cayenne.

WINCKLEMAN, and particularly the professor BÖHMER at Worms. These adepts are in close connection with the club at Mayence, headed by a man on whom the defence of the town was chiefly to depend, the Lieutenant-Colonel of Engineers EICKENMAYER, together with METTERNICH, BENZEL, KOLBORN, VEDEKIND BLAU, HAUSER, FORSTER, HAUPT, and NIMIS. It is with regret that I fill the page of history with such names; but proofs are necessary, and perhaps no one more apposite can be adduced, than to show that the very names of the vilest traitors are known.\*

Long before this had all these adepts been occupied with the plan of delivering up the left bank of the Rhine and the fortress of Mayence to the jacobins; they had been disposing the minds of the inhabitants of the towns and country towards the revolution by the encomiums which they were continually pronouncing on it. No sooner does Custine take the field, than his Aid-de-Camp, since become his historian, describes him as placing all the confidence in Stamm, the famous adept of Straßbourg. Soon after a deputation of the principal Illuminees invite *Custine to advance into the country*, and assure him that by so doing he will meet the wishes of the majority of the inhabitants. They added, that *should he be uneasy as to the means of surmounting certain apparent difficulties, they could assure him, that they and their friends had power enough to engage to remove them all; that they were the organs of a numerous society entirely devoted to him, and actuated by the greatest zeal for his success.*† At the head of this deputation is the adept Böhmer; and, together with Stamm, he is entrusted with the whole confidence of the General. These adepts, in conjunction with the subordinate deputies, now take the whole direction of the jacobin army; they lead it into Worms, and propose next to carry it against Mayence. Custine is in a tremor at the idea of such an enterprise; the adepts insist, and he at length resolves to let his army proceed against this bulwark of the empire. But at the very sight of its ramparts his fears seize him again; the brethren soothe him, and dictate the summons that he is to send General Gimnich. The answer he receives makes him prepare for his retreat even

\* See Hoffman *Avis Important*, Sect. XV.

† Custine's *Memoirs*, Vol. I. Page 46, 47.

before he had thought of an attack, when, lo! during the night a letter from the brethren in Mayence to the adept *Böhmer* transforms his fears into hopes of success. This letter stated, that the *friend* who enjoyed all the confidence of the commander *was determined to employ all his influence to persuade him of the impossibility of defending the place*; that the brethren had *so worked upon the inhabitants*, that it would only need to add *a few more threats* in the next summons that was made. Faithful to his instructions, Custine assumes the tone of a conqueror, who has prepared a general assault, and is on the eve of delivering Mayence over to pillage and all the fury of the soldiery in case of resistance. The illumined *friend*, or the Lieutenant-Colonel of Engineers *Eickenmayer*, who enjoyed the whole confidence of the Commander, and the Baron *Stein*, the Prussian Envoy, join in their efforts to prove to the Council of War that it was impossible to defend the place (and this against an enemy who had not the means to attack it, and who was actually determined to take to flight should he meet with resistance). The other brethren spread the alarm among the inhabitants. The brave AUDUJAR and his eleven hundred Austrians are indignant, but in vain; the capitulation is signed, and Custine, with an army of 18,000 men, destitute of heavy artillery, trembling lest he should not be able to make his retreat with sufficient speed should he but meet with resistance, obtains possession, within the space of three days, and without firing a shot, of those very ramparts that had struck him with so much terror. In such a manner are towns taken in which the Sect predominates.\*

Let the historian follow Custine and his successors to Frankfort, and he will find in the neighborhood of that town a principality of *Isenbourg*; he will there learn how the Sect can protect its adepts. Every part around this small principality had been ravaged; but this little town was the seat of the Council for the Illuminees, where *Pitsch* presided. It was from this place that all the necessary instructions were sent for the jacobin army, which in return revered the sanctuary of *Isenbourg*, and even the lure of pillage could not attract the soldiery. But

\* Ibid. Vol. I. Page 92, and Desodoard's History of the French Revolution, Vol. I. Book II. No. 24.

when *Pisich* and his council disappear, the charm ceases, and the fertile plains of Isenbourg are ravaged.\*

Conspiracy for the Cis-Rhenane Republic.

The armies are overthrown and driven from Mayence; but the union of the brotherhood does not suffer, and the Sect prepares new means of success for the revolutionary army. Some of these conspiring adepts disappear for a time, and then return to Mayence, while others are received in Paris, there, in conjunction with the Pentarques, to devise new means for retaking that town, which now appears to bid defiance to all the Custines of the revolution; and soon after Europe, with astonishment, learns that Mayence with the whole left bank of the Rhine is once more subjected to the revolutionary power. At first it is the Cis-Rhenane Republic, then it becomes the simple department of the Parisian Republic. But the adepts are to be recompensed for having effected by their black arts of Illuminism, that which the Pentarques must have despaired of, notwithstanding the bravery of their troops. The professor *Metternich* had been employed as Directorial Commissary at Fribourg. *Hoffman* is now installed Receiver General on the Rhine, with a salary of fifty thousand livres. *Rebmann*, the panegyrist of Robespierre, is created head of the Cis-Rhenane judicature. We next find acting in concert with the above-mentioned, the Privy Counsellor to the Elector of Cologne *Kempis*, and his co-illuminees the Professor *Gerhard*; the Advocate *Watterfal*, and the Artist *Conrad*; and that my reader may know by what men revolutions may be brought about, I will name the taylor *Brizen*, the cobbler *Theissen*, the grocer *Flügel*, the hairdresser *Broches*, and the alehouse-keeper *Rhodius*.†

Conspiracy in Belgium.

Other plots of the Sect will bring us back to Germany again; but in the mean time Dumourier triumphs over the stationary hero of Verdun, and flies to take possession of Belgium. Let eternal darkness hover round the machinations that gave this General more time to collect his scattered troops than was sufficient for a victorious army to proceed to Paris, and deliver the unfortunate Lewis. Let no reader pretend to associate the reigning Duke of Brunswick with the brotherhood of the mo-

\* Appendix to the Ultimate Fate of Masonry, Page 17, and Memoirs.

† Memoirs on Mayence.



dern *Spartacus*. I have positive proof that he detests them; I also know, that Frederic William III. has given various proofs, notwithstanding he may have been played upon by another species of Illuminees, that he hated and abhorred the disorganizing jacobins. But his councils are under the direction of other councils. *Bischofswerder* was at Berlin; *Luchefini* held correspondences; the adepts are in the *Dicafteres* (the Offices.)—Their influence is most formidable, and the Sect has already declared, that it will be *far stronger when once in possession of the Offices and Councils under the Prince, than if they had initiated the Prince himself*. The day may come that will explain the enigma of this famous retreat made at the time when all Europe was at the height of expectation, and daily awaited the last accounts of its triumphs; meanwhile I shall proceed to unfold mysteries that, hitherto unknown, have led us to view Dumourier as conquering Belgium in the fields of Jemappe. Here at least the laurels are to be divided, for the conspiring Sect has borne a larger share in this conquest than his armies; and it was in London, rather than at Jemappe, that the Austrian Netherlands were conquered.

The Sect had its Lodges in Brabant, and *Vandernoot* had brought over his party to them. He knew that the brethren sought to represent the French revolution in such colors as to make the people eager in its cause; he was also acquainted with those Lodges that had addressed the National Assembly, humbly petitioning for their revolutionary Equality and Liberty. *Vandernoot* was then in London, under the name of *Gobelscroix*. An emissary from the Parisian club, he was prosecuting his plots, together with *Chauvelin*, *Perigord D'Autun*, *Noel*, *Bomet*, and eight other adepts, sent to spread the revolutionary principles in England. *Vandernoot* entrusted himself to persons with whose principles he was not sufficiently acquainted; but they knew him well; he betrayed his secret, and thus the whole mystery is come to light. During the disputes, and even warfare, carried on between the Belgians and Joseph II. the greater part of them certainly had not the most distant idea of subjecting their country to the revolutionary principles of the Jacobins; but the Sect had its partizans, and these adepts left no means untried to persuade the people that the sole resource

*Rotterdam* appeared to be neuter; but it held a neutrality that only waited the propitious moment for declaring in favor of Jacobinism. The minister and adept *Mareux* had made the conquest of three fourths of the inhabitants of *Naarden*. The commissary *Aiglam* would have been restless had he known of a single inhabitant of *Haarlem* that was not devoted to the adepts of Amsterdam.\*

The better to conduct the proceedings of the faction, the French convention had sent a secret agent of the name of *Malabar* to reside at Amsterdam; he had two acolytes, called *l'Archêveque* and *Aiglam*. At once enjoying the confidence of Pichegru (then advancing with his victorious army) and of the rebels in the interior, *Malabar* never appeared but at the meetings of the *Areopagites*, where he dictated the resolves. *L'Archêveque* and *Fresine* were employed in carrying on the correspondence with Pichegru. In Amsterdam and *Haarlem*, *Aiglam* was inspector-general of the subterraneous arsenals whither the brethren were to flock for arms on the signal given.—Should they stand in need of the protection of the magistracy, the adept *Dedelle* was burgo-master. If funds were wanting, the counting-houses of *Texier*, *Coudere*, and *Rottereau*, are open to them, besides the treasures of the Jew *Sportas*, a most vehement revolutionist. Among the clubbists the adepts *Gulcher* and *Lapeau* distinguish themselves, as do *Latour* and *Perisse* among their armours. Next in quest of enthusiasts who shall declaim to the populace, we meet the adepts *Termache*, *Lekain*, *Müllner*, *Schneider*, and many others. On their general roll-call they count 40,000 men ready to march out to meet the advancing Jacobins, or to charge in the rear the armies of the allies, and those legions that might still remain faithful to their duty. Nothing now was wanting but a general capable of directing their march; and *Eustace* was sent from Paris.—On a sudden the vigilance of the English minister and of the Duke of York seemed to have counteracted this conspiracy, that had been so well concerted; and the government was informed of the whole plot. *Malabar*, the hero of the mysteries, *La Tour*, *Fresine*, and about thirty more conspirators, were arrested; even *Eustace* was among the prisoners, and all true citi-

\* Extract of a Secret Memorial, written a few months before the invasion of Holland.

mens thought themselves delivered from the Jacobin scourge. Proclamations were issued, forbidding any meetings of clubs under any pretext whatever; but, in defiance of the magistrates, the clubbists publish a counter-proclamation, inviting the brethren to take arms and rather to die than abandon their clubs. In vain does the English general demand that these persons should be delivered up to him, that he might secure their persons; the Sect even succeeded in getting the American minister to reclaim Eustace, under pretence that he was a subject of the United States. The others are brought to trial, and are condemned to be exiled into those very towns by which the Jacobin army was to enter the republic, and Willemstadt, Breda, Berzenopzoom, Nimeguen, Gorcum, Utrecht, and Amsterdam, fall, just as Mayence had done before them. Most certainly, had Pichegru no other claims to military glory than this conquest, he might, with Dumourier and Custine, write, '*I came, I saw, and I conquered*'; but it was because, in place of enemies to combat, I found none but adepts to embrace.\*

Means of another species will explain the triumphs of In Spain. the Sect in Spain. The brave RICARDO had restored the Castilians to their ancient valor; he had threatened to retaliate on the captive Jacobins, for the cruelties exercised on the French emigrants that fell into their hands. The *Aqua Tophana* immediately liberates the Sect from so fierce an enemy; he dies by poison. The bulwarks of Spain fall like those of Holland at the approach of the legions of *Equality and Liberty*. REDDELEON sells the fortrefs of *Figuera*s for a million of livres. He values his treason too highly, and going to Paris he receives his million in assignats, then only worth 48,000 livres. He complains, and in compensation is sent to the guillotine, for the Sect need not buy traitors at so exorbitant a price. His treachery, however, left Spain at the discretion of the Jacobins. That unhappy country sought to buy peace, and for a time it is suffered to enjoy a truce; but every thing seems to denote, that the brethren have made a sufficient progress to leave the task of establishing the reign of Equality and Liberty to the adepts of the interior, without resorting to arms.

In Portugal the adepts dare not as yet throw off the In Portugal.

\* Extract of a Secret Memorial.

mask; but at some future day the Court may judge proper to publish the correspondence found among the papers of the Brabanter *Segre*. This propagandist had been thrown into the prisons of Lisbon. The brethren had not forgotten the doctrine of the *patet exitus*; they send a mattress to the prisoner, and a razor is concealed within it. The wretched *Segre* understands the meaning of the *Señt*, and the next morning is found weltering in his blood on this very mattress.

It transpired, however, that the conspiracy in which he had engaged aimed at nothing less than the destruction of the royal family, and the total overthrow of the state. It was further asserted that a correspondence between him and the *Prince of Peace* was found among his papers, and that the Spanish minister, informed of his arrest immediately claimed it; but the court of Portugal returned for answer, "That since God had in his goodness preserved the state from the greatest misfortune with which it had ever been threatened, her Most Faithful Majesty would only treat of this business with his Catholic Majesty himself." But even should this fact be well authenticated, are we not sufficiently aware of the intrigues of the *Señt*? Does it not frequently procure secret commissions from ministers, and then, under pretence of transacting the business of that state, prosecute the most villanous plots? It is sufficient for us to have shewn the *Señt* conspiring in Portugal; the public papers describe it as conspiring in like manner at Turin and at Naples.

**At Naples.** Here again the secrecy of courts has debarred us from the details. At Naples attestations were taken respecting the guilty, and the proofs were acquired. By the orders of his Majesty, all the documents relating to the conspiracy had been collected and compiled by a magistrate of great merit and known integrity, Mr. REY, the same person whom Lewis XVI. had intended for minister of the police of Paris. From these it appeared, that many noblemen had been led to join in a conspiracy against the royal family, while the occult adepts of this conspiracy were to make away with these same noblemen, immediately after the destruction of the royal family. The King and the Queen of Naples both chose to show their clemency to the chief conspirators, and rather let them preserve life in confinement, than send them to the scaffold which must have been the inevitable consequence of a public trial.—

The policy that has buried in darkness the details of this conspiracy, has not, however, deprived us of this proof of the universality of the conspiracies of the Sect.

In pursuit of its plans, the Sect marches triumphantly In all Italy, to Milan, Venice and Rome: Its armies entered Italy ly, and in with Buonaparte, even more destitute of every thing that the armies can ensure victory, than those which had entered Germany of princes; ny under the command of Custine. But numerous legions flocked to their standards; and the banks of the Po, if we except Mantua, are as well prepared for the revolution as were those of the Rhine. This will cease to be a matter of surprise to those who will reflect that Weishaupt had sent his apostles thither, and that Knigge and Zimmerman had long since boasted of the progress of the illuminizing recruiters in those parts: If we turn back to their reports, we shall find that the Masonic Lodges had, like those of Germany, been initiated into the last mysteries; and the triumphs of Buonaparte will be found to be not more astonishing than those of Custine. Were it necessary to explain how the valor of the Archduke Charles, or of the veteran bands of Austria, was rendered fruitless when in presence of the Jacobin troops; whence it arose that the fastnesses of countries could scarcely serve the wisdom of a prince so worthy of being the leader of heroes; it would not be sufficient to say, that the adjutant-general *Fisher* was accused of having received one thousand pounds a month from the Pentarques; or, that, to stifle all prosecution, and baffle any attempt that might be made to induce him to discover the number or quality of his accomplices, he had recourse to that grand means of Illuminism the *Patet exitus*, and poisoned himself. No; the reader must reflect, that the Sect had long since been educating its adepts for the armies, procuring possession of the *Dicafteres*, and thus preparing for a future day, when they foresaw that treachery and cowardice would serve them in the armies of princes.\*

\* Just as this sheet was going to the press a publication, entitled, *Les Nouveaux Interets de l'Europe*, fell into my hands, and the following passage appeared to me so very applicable to our subject, that I have extracted it: "The Emperor has been blamed for signing the preliminaries of Leoben, on the 18th of April, 1798. This certainly appears to have been done precipitately: but are those who blame him acquainted with

At Rome. Need we explain why the revolutionary legions proceeded to Rome? Certainly but little resistance could be made there. An aged pontiff raising up his hands to heaven, offering up his prayers for the peace and welfare of the faithful, makes every sacrifice that of his faith excepted, in hopes of mollifying the obdurate hearts of those barbarians. Buonaparte, no stranger to his virtues feigns a veneration for them. But Pius VI. is the chief of that religion of Christ which the Sect has sworn to crush, and Rome is the centre of it.\* From the very first moment

"the reasons that induced him to take that step? The Emperor had been informed by his Brother, the Archduke Charles, of the bad disposition of a great part of the officers of his army of Italy. He knew that both at Verona and Padua they affected to imitate the French in their discourse, manners, and sentiments; it seemed as if they needed but the tri-coloured cockade to make the semblance complete. He was aware that they fled in the most critical moment of an action; so that, in spite of excellent generals, of a well appointed staff, and of the bravest men, he was always obliged to retire. He may, perhaps, have conceived that he was betrayed by these same officers; for it is well known, that Buonaparte, in an unguarded moment, declared, that the Austrian army cost him more than his own."

TRANS.

\* When the Author published his First Volume, or Antichristian Conspiracy, in the beginning of 1797, and positively declared, "the total overthrow of Christianity to be the object of the Sect," his assertion was much cavilled at by those who were eager that this nation should not give credit to an author who was about to lay open the tenebrous ramifications of this universal conspiracy; others again were made to believe, that the Sect only aimed at reforming what they chose to style the errors of the Church of Rome. I here call my reader's attention to an event that has just taken place, and he may then judge whether the author was correct when he said, that the total overthrow of Christianity was the object of the Sect. In the *Propagateur*, 6 Brumaire, Year 7 (or 15th October 1798), we read, "The following is the distribution of the edifices (of worship) for the use of the citizens of Paris, as determined by the central administration of the Seine." Paris is divided into twelve Wards, in lieu of parishes, each having the following churches annexed to them, and which are in future to be called *Temples*: "Ist. Ward—The church of St. Philip du Roule consecrated to Concord. II. The church of St. Roche to Genius. III. St. Eustache to Agriculture. IV. St. Germain l'Auxerrois to Gratitude. V. St. Lawrence to Old Age. VI. St. Nicholas in the Fields to Hymen. VII. St. Merry to Commerce. VIII. St. Margaret to EQUALITY and LIBERTY. IX. St. Gervais to Youth. X. St. Thomas of Aquin as to

of the revolution the adepts had made no secret of their hatred against Rome and its pontiff. I was present when Cerrutti insolently accosted the Secretary of the Nuncio at Paris, saying with a sneer, "Take good care of your Pope; take good care of this one, and embalm him after his death; for I tell you, and you may be certain of the fact, that you will never have another." This pretender to prophecy little thought that he would be the first of the two to appear before the tribunal of that God who had promised that the gates of hell should never prevail against his church. But the Knights-*Kadosch*, who had sworn the death of Kings and of the chief Pontiffs, still survived; as also that multitude of adepts who had long since been smoothing the way for the legions of impiety. Long since had Rome been the object of their conspiracies; adepts of every species flock thither; and, in spite of every authority, the pupils of Cagliostro open their Masonic Lodges in that capital. The Illuminees of Sweden, Avignon, and Lyons, there unite in the most secret and most monstrous of Lodges, and form the most terrible tribunal for Kings; that, in short, which pointed out the Sovereign that was to fall, named the assassin, prepared the poisons, or sharpened the dagger.\*

Many of Weishaupt's adepts were also to be found in Rome who had been initiated by Zimmerman; and the representative of a King seconds their efforts against the altar. The Spanish Monarch is tottering on the throne, at the very time when the public papers describe DOM AZARA, his ambassador at Rome, felicitating the Jaco-

P p

"Peace. XI. St. Sulpice to Victory. XII. St. James-du-haut-pas to Benevolence, St. Medard to Labor, and St. Stephen on the Mount to filial Piety." This needs no comment, when in the hands of a Christian reader.

TRANS.

\* Should the historian of the assassination of Gustavus of Sweden not be a sufficient voucher for the existence of this tribunal (*See IV.*) it is, however, an undoubted fact, that the Sect had most powerful advocates at Rome; for the Nuncio at Avignon, having ordered the Illuminee *Pernetti* and his adepts to leave the country in the space of one month, they procured from Rome a counter-order (real or forged) permitting them to stay. This business was followed up at Rome by the arrestation of an adept, which threw the adepts of Avignon into fears that were only removed by the revolution.

bins on their coming to drive the Sovereign Pontiff from his capital. Buonaparte may send his Lieutenants; their triumph will be easy, for shame alone could impede their progress; but they have stifled every feeling, and scoff at the very idea of the rights of nations, as well as at the overwhelming with affliction an aged pastor turned of fourscore. The upright man and compassionate heart might shed tears at such a sight; but the Jacobin, callous to every feeling, will leap with joy, and the Pentarquies will compare their ignominious conquest to the storming of ancient Rome by Brennus and his Gauls. Next in the series we shall turn our eyes to a conquest long since announced in the Lodges of the Templars, Rosicrucians and Knights Kadosch, who had all sworn vengeance against Malta; and the fatal day is now come.

At Malta.

Lest indignation might cause their secrets to be discovered, the cross of Malta had for a long time been a badge of exclusion for those bold Knights from the threshold of the Masonic Lodges. New arts will be now employed to render their courage useless. The adepts have made use of the same artifice against Malta which they had employed against the church. So far, said they, from breaking off all connection with these Knights, let our adepts become members of the Order; through their means we shall become masters of that Island that would proudly bid defiance to our combined hostile efforts both by sea and land. Letters from the virtuous and honorable part of that community had already prepared us for the catastrophe that has since befallen them; they had complained that false brethren, particularly of the Spanish and Italian tongues, had gained admittance among them. In the persons of *Dolomieu*, *Bosredon*, and the cowardly *Hompesch*, may the Sect be said to have reigned. Buonaparte appears; and, as if the Sect wished to shew Europe how it can carry the most astonishing works of nature and art by treason alone, it did not even give the conspirators a cloak for their treachery by the semblance of a siege.—The adepts of the exterior fraternize with those of the interior, and thus do we learn that the secret arms of the Sect are more terrible than the fire of the embattled legions. Let the hero of Malta set sail for Alexandria: There he will also find adepts that await his arrival: Then will the Sublime Porte learn how to value those rich presents sent by the revolutionary tribe, all stolen from the royal trea-



lury of the crown; it will understand why such immense sums of money were squandered in its capital, to buy the neutrality of the Divan, and thus to enable the Sect to wrest from its dominion its more distant provinces: It will learn that the Apostles of the Sect were, during its political lethargy, stealing along the coasts of Africa, and penetrating even into Asia.

It was at Constantinople particularly that the Sect was to be careful in the choice of its adepts and propagandists, and to adapt each person's mission to his talents. To spread the doctrines of Equality and Liberty throughout the states that had long since been subjected to the dominion of the Crescent, it was necessary to find men well acquainted with the language, manners, interests, and the various intercourse of those different nations. In the person of the author of the *Tableau de l'Empire Ottoman*, or *Mouradzea d'Hisson*, a Greek by birth, formerly internuncio, and since ambassador from Sweden to the Sublime Porte, the Sect found all the requisites for such an undertaking. At first, he did not appear to be sanguine in their cause; large sums of money, and pensions then at the disposition of the *Committee of Public Safety*, (as we are informed by our *Memoirs*) at length dispel any further show of reluctance: On his return to Constantinople, Mouradzea places himself at the head of the Jacobin missionaries for the East. He was greatly indebted for the acquirements that had thus prepared him for this new revolutionary career to a Mr. *Ruffin*, who commenced his career as a teacher of languages in Paris; was afterwards an associate with the Baron Tott in Crimea; then attached to the French embassy at Constantinople; afterwards employed in the Admiralty at Versailles; and finally become Professor of the Oriental Tongues at the *College Royal*. For a long time Mr. Ruffin resisted every temptation to betray the Royal cause; for he was indebted to the king for his education, and for his elevation to be Knight of the Order of St. Michael. Similar inducements, however, make him forget his obligations to his king, and he becomes the co-adept of Mouradzea at Constantinople. *Lessips* a young man, and one of the few survivors of *La Perouse*, was also animated by sentiments of gratitude for Lewis XVI.; but, seduced by the two apostles, he joins them, and, under the direction of this triumvirate, one part of the subaltern agents disseminate

At Constantinople and in the East.

their doctrines among the people of Constantinople, while others spread themselves throughout Asia, travel into Persia, and to the Indies. Others again preach their rights of man in the Levant, while the united forces of the Sect make their descent on the coast of Egypt, and teach the Ottoman court the fatal effects of having neglected to crush the first dawns of the Sect.

But a very few years prior to the French revolution, the Turks abominated Masonry, as much as the inhabitants of the East did the Manichæans for many centuries. The Ottoman court would not have suffered any French Religious to have remained at Jerusalem, had it not known that it was their constant rule to refuse to admit any person known to be a *Free-mason* to visit the holy places that were under their care. There was even an agreement between the Sublime Porte and the Court of France, by which the Superior of these Religious might and was obliged to dismiss from the Levant any French Consul that should dare to erect a Masonic Lodge; and I have learned from a Religious who was on that mission for seven years, that the Superior had sometimes exercised this authority. But the revolution has annihilated such precautions, as well as many others. The Propagandists have crossed the Mediterranean with their new-tangled doctrines; they have found brethren in the French merchants, who, under pretence of meeting with friends in all countries, had got themselves initiated in the mysteries, and hence they needed not Lodges to be recognized.

in Africa; The successes of the brotherhood in France inflamed the zeal of the brethren in Africa; and the very manner in which the Directory announced the progress of Buonaparte in Egypt sufficiently denotes the arts that had been employed by the emissaries of the Sect previous to his arrival. Should he not (like Pichegru) fall a victim to the jealousy of the Pentarques, or (more lucky than Brueys) escape the pursuits of a second Nelson, he will on the coast of India meet with other brethren, who, in the Malabar tongue are circulating the *Rights of Man, Equal and Free*, and those of the *Sovereign and Legislative People*. The English General who took Pondicherry seized both the types and presses employed in disseminating the principles of the Sect and their revolutionary productions.

As the plague flies on the wings of the wind, so do

their triumphant legions infect America. Their apostles have infused their principles into the submissive and laborious negroes; and St. Domingo and Guadaloupe have been converted into vast charnel houses for their inhabitants. So numerous were the brethren in North America, that Philadelphia and Boston trembled, lest their *rising constitution should be obliged to make way for that of the great club*; and if for a time the brotherhood has been obliged to shrink back into their hiding places; they are still sufficiently numerous to raise collections and transmit them to the insurgents of Ireland; thus contributing towards that species of revolution which is the object of their ardent wishes in America.\* God grant that the United States may not learn to their cost, that Republics are equally menaced with Monarchies; and that the immensity of the ocean is but a feeble barrier against the universal conspiracy of the Sect!

The triumphs of the brotherhood at Geneva, at Venice, in Holland, and at Genoa, are demonstrative proofs that it is not at Monarchs alone that the adepts of the Sect aim their blows. Nations must also learn, that, whether Monarchies or Republics, they are all to be comprehended within the revolutionary vortex; and that neither friendship, alliance, nor the most passive obedience, can make the savage conspirators relent.

In vain did the Swiss Cantons in some sort forget the in Switzerland; dignity of their ancestors; they were silent under the humiliating treatment of their brethren at Aix, the butchery of their troops at Paris, and the violation of the most

\* See Irish Report, No. X'V.—At Quebec, July 7, 1797, a man of the name of *David McLean* was tried and condemned to suffer on the 21st of the same month, being convicted of having come into Canada, under the disguise of a merchant, with a view of raising the people against the Government, and to deliver over the colony to the French. He had taken all the necessary steps; the oath of secrecy, pikes, and other arms, were to be delivered to the people. The brethren at Montreal and Quebec were by the next spring to prepare the way for an army of 10,000 men that was to be brought over in a French fleet, and attack both these towns at the same time. Mr. Adet, the French minister at Philadelphia, was implicated in it; thus do the Pentarques convert their ambassadors into the ring-leaders of the conspiring bands wherever they are received; this may be said to be one of the marking features of Jacobinism.

sacred treaties even on their own territories. They bore with resignation the insults perpetually offered to them by the Jacobin dictators, who would sometimes deign to mingle assurances of fraternity and promises of peace with their outrages. While the armies of the Sect were ravaging the neighboring countries, it would lull the credulous Swiss into a fatal security by their cant of fraternity and affection; but in the mean time the adepts were laboring in the mountains. Weisshaupt had made many converts in those parts; and a swarm of Illuminees flocked thither from the *University of Gottingen*, all ready to prosecute the views of the Sect. *Fehr*, curate of Nidau, and after him *Bugg*, corresponded with the brotherhood in Germany; and the moment was approaching when he was about to receive the price of his zeal by being elected chief of the revolutionized Canton of Argau.\*— At Lucern *Pfiffer*, at Berne *Weiss*, at Basle *Ochs*, presided over the clubs of Equality and Liberty. By various artifices, the Jacobins had formed a party of ninety-two in the great council of Berne. The Pentarque Rewbel sent as auxiliaries from Paris, *Maingaud*, *Mangourit*, and *Guyot*; and in Switzerland (as in Holland and at Mayence) secret correspondence and secret societies were preparing the way for the armies of the Sect. Thus was the fate of Switzerland to be similar, and an equal share of glory to redound to the victors.†

in Sweden; Yet there are monarchies still in existence, notwithstanding all the efforts of the Sect. True; but, if we except Denmark, whose neutrality appears to be of too great service to the Sect, for it to think of destroying that kingdom at present, what other country is there in Europe that has not been exposed to the machinations of the Sect? Gustavus III. fell beneath the blows of an Ankarstroem; but this assassin had come from the great Parisian club. Those very persons who wish to isolate this murder tell us, that adepts had declared, that *they knew of the projected murder of Gustavus beforehand, and that all Europe knew of it*. Who are these men that were so well informed throughout Europe, if not those adepts to whom the Sect has made known their determinations against a Prince whose activity could give them little

\* Private Notes on Switzerland.

† See the History of this Revolution by Mallet du Pan.

hopes of retrograde movements when he was about to fight the enemies of monarchy? When those same writers cast suspicions on the Duke of *Sudermania*, they ground their attack on his being *Grand Master of the Swedish Lodges*, as Orleans was in France. They further substantiate their charge on the multitude of illuminized *Malons* that are spread all over Sweden, and on the horror of their mysteries. Is not that telling us, that *Ankarstroem* was but a mere instrument of the *Seçt*, which, in recompence for his regicide, erected statues to him in the Club of the *Jacobins*? I will hereafter show that the adepts had previous knowledge of this foul deed, and that it had even been clearly expressed in the public papers. But at present let us turn our eyes toward *Russia*.

On the death of *Lewis XVI.* the *Empress of Russia* or- In *Russia*;  
dered that all the French within her dominions should take the oath of fidelity to the lawful heir of the *Bourbons*, and renounce all connection with France until monarchy was restored; but this was a fruitless precaution. The *Seçt* had many adepts in *Russia*, whom it had taught to scoff at oaths;\* and they only took the oath of fidelity to the monarchy, that they might the more easily annihilate the *Russian diadem*. The conspirators were headed by *Genet*, heretofore the agent for the cabinet of *Verfailles*, but now become the agent of the *Jacobins*. The zeal with which he served his new masters had already filled *Peterburg* with clubs composed of that species of men who, having no homes in their own country, travel to foreign parts in hopes of gaining a livelihood. Hair-dressers, Cooks, Valets, Bankrupts, Teachers of the French Tongue, and Street-porters from *Paris*, all were combining together to prepare a pike revolution. The most artful and most violent of the conspirators daringly held their meetings in the Hotel of *Sir Charles Whitworth*, the English Ambassador at *Petersburg*. They met there once

\* *Knigge's* apostles in *Courland* and *Livonia* had, doubtless, extended their mission; and a *Russian* gentleman informed me, that one of the great adepts presided over an academy at *Moscow* where the young Nobility were educated. Every thing seemed to denote an excellent school, when by degrees it was observed, that the illuminized Rights of Man was the groundwork of the secret lessons of this great teacher. They were obliged to dismiss him, as the only means of restoring his pupils to the true principles of religion and society.

a month by means of three French servants, who had been recommended to Sir Charles by some of the party as most excellent characters. Public fame, and soon after the Ambassador, informed the Police of this meeting. On making enquiries after the adepts, and on seizing their papers that had been carefully hidden, it was discovered, that their plot had been contrived according to the general plan and views of the Sect. At Rome, the brotherhood, had made use of an Ambassador of the King of Spain; in Russia, it is the Secretary of Embassy and *Chargé d'Affaires* from the Court of Sardinia, a Mr. *Boffi*, who is implicated in their foul projects. The adepts were banished, according to the laws of Russia. The diplomatic character of Mr. *Boffi* saved him for some time from a similar disgrace; but no sooner was the Czar Paul seated on the throne, than he received orders to quit Petersburg in twenty-four hours, and the territories of his Imperial Majesty with all possible speed.\*

In Poland. I shall not dwell long on the labors of the Sect in Poland. Among the number of its Apostles, I might name *Bonneau*, who was sent to Siberia; *Duveyrier*, who wrote the *Proces Verbaux* at Paris for La Fayette, and who was discovered at Copenhagen on a supposed mission for buying corn, while his real object was to visit the brethren of Poland and Russia, to stimulate them; and our Memoirs inform us, that on the road he was to make an attempt on the life of the Count Artois, just as the German adepts have since done on that of Lewis XVIII. *Duveyrier* was accompanied by one *Lamarre*, and that *Castella* since arrested in company with *Semonville* when proceeding to Constantinople with the plunder of the French crown, in hopes of bribing the ministers of that country. But to give my reader an idea of the multitude of missionaries employed by the Sect in Poland, it will suffice to advert to *Cambon's* report, where he owns that it has already cost France *sixty millions* of livres to support the brethren at Warsaw. This avowal shows how the Sect employs the public revenues, little caring whether the creditors of the interior are paid, and sending its visible legions to live on contributions levied on the exterior, while it largely pays that crowd of invisible adepts and secret emissaries who prepare the way for its triumphs.

\* Extract from a Memorial on Russia.

This also demonstrates what great stress the leaders of the Sect laid on the projected revolution in Poland; and, indeed, had they succeeded in revolutionizing that country, the Jacobins might have made a strong diversion on the very territories of the most formidable powers that had entered into the coalition. Equality and Liberty would have infused itself throughout Russia with much greater facility. The Prussian and Austrian brethren began to show themselves more openly. Their hopes already seemed to be crowned with success; Kosciusko had excited to revolt Warsaw, Wilna, and Lublin. The bishop of this latter place, with many other gentlemen, had been hanged; in vain had the unfortunate Poniatowski endeavored to allay the ferocity of the revolution; Poland was advancing rapidly towards its end, and it finished by losing both its king and its independence. My object is not even to hint an opinion on the conduct of the powers who have divided that country among themselves, but to point out the universal conspiracy of the Sect. Germany, which gave birth to the most profound adepts of the Sect, has already severely felt the effects of its treachery, but has not yet met the fate which the Sect is preparing for it.

Joseph II. lived long enough to deplore his miserable *In Austria.* policy. He was lamenting his philosophism, and that detestable policy that had induced him to trouble the inhabitants of the Low Countries in the enjoyment of their religion, thus breaking the most solemn treaties and driving to despair subjects who deserved a better fate, when the manifesto of the *Grand Orient* came to teach him, that his policy had been just as erroneous in protecting the Masonic Lodges. If credit is to be given to *Kleiner's Report*, or at least to the extract from it given me by a nobleman of undoubted veracity, it was in consequence of this manifesto that Joseph II. gave orders to *Kleiner* to get himself initiated into the illuminized Lodges, and by this means acquired certain knowledge of the Occult Mysteries of the Sect. He then learnt, that the Swedish adepts had precisely the same object in view as the offspring of the modern *Spartacus*; and the Masonic Lodges were the cloaks for both of them. I have learned from a person who was frequently in company with the Emperor, that nothing could equal his vexation, when he saw that he had been so strangely imposed upon by men whom he had favored, or when he discovered that, *so far from*

having himself named persons to the different charges of the state, he had only adopted the choices made by the Sect. He then openly declared, that the Free-masons were nothing more than a set of sharpers and jugglers; he went so far as to attribute all the thefts that had been committed on the treasury of the state to the Occult Masons; he determined to exclude them from every employment civil and military; he was indignant at seeing an *imperium in imperio* rising in the state. He would have followed up his indignation too, had he not learnt that many of his most faithful subjects, and some even for whom he had the greatest regard, such as the Prince *Lichtenstein*, were Masons. The greater part of these, however, renounced Masonry. Joseph had undertaken to destroy the Lodges and repair the errors of his philosophism, when a premature death put a period to his reign.

Leopold his successor, wishing to be informed of the nature and progress of the Sect in his new territories, applied to Professor Hoffman. No man was better able than he was to give the desired information, for he had been tampered with by the Sect, who, writing to him in the most high-flown phrases, endeavored to seduce him over to the cause of the revolution; but, on the other side, several Masons, ashamed of having fallen a prey to the seduction of the Illuminees, had discovered most important secrets to him, and joined with him in baffling the views of the Sect. He had learned from them, "that Mirabeau himself had declared to his confidants, *that he carried on a most extensive correspondence with Germany, but in no part so extensive as at Vienna*. He knew that the revolutionary system was to be extended throughout the universe; that France had only been chosen as the scene of a first explosion; that the propagandists were busied in disseminating their principles throughout every climate; that emissaries were dispersed through the four quarters of the globe, and particularly in the capitals; that they had their adherents, and were particularly active in strengthening their party at *Vienna and in the Austrian dominions*.—In 1791 he had read, as several other persons also did, two letters, the one from Paris, the other from Strasbourg, describing in cypher the names of seven commissaries of the Propaganda then resident at Vienna, and to whom the new commissaries were to apply, as well for the wages of their labors, as for in-



*Instructions how to proceed.*—He had also seen several of “those manuscript news-papers that were sent weekly from Vienna, replete with the most abominable anecdotes against the court, and with arguments and principles impugning the government.—These papers were to contribute toward the dissemination of Jacobinism throughout the towns and villages of the empire, and even in foreign countries, as they were sent post free, and without even the subscription being asked for. He had even transmitted some of these letters to government. He had discovered the object of the frequent journeys of the Illuminee *Campe* to Paris, and his correspondence with Mirabeau and Orleans. He had acquired *certain knowledge* of the plans of the German Mirabeau,” that is to say, of Mauvillon, who had been Mirabeau’s Insinuator, and the same person who had written thus to the Illuminee *Cuhn* [the letter is preserved in the archives at Brunswick:] “*The affairs of the revolution go on better and better in France; I hope that in a few years this flame will be lit up every where, and that the conflagration will become universal. THEN OUR ORDER may do great things.*”\* Mr. Hoffman also knew that this very Mauvillon “had drawn up a very explicit plan for the revolutionizing of all Germany; that this plan had been transmitted to the greater part of the Masonic Lodges, and to the clubs of the Illuminees; and that it was circulated among the Propagandists and emissaries, who were already employed in exciting to revolt the people on the out-posts and frontiers of Germany.”† While this zealous citizen was thus unfolding to Leopold the intrigues of the Sect, he corresponded with the Great ZIMMERMAN of Bern, who was ever revered by the learned, beloved by all good citizens, and only hated by the illuminizing Jacobins, because he no sooner became acquainted with their mysteries than he warned the Society of their dangerous tendency. This learned man was also employed in composing a memorial for the use of the emperor, on the means of curbing the progress of the revolution;‡ but the Jacobins were aware of the hatred that Leopold had conceived for them. They knew that the

\* June 1791.

† Important notice by Hoffman, Vol. I. Sect. 19.

‡ Hoffman’s Letter in the Eudemonia, Vol. VI. No. 2.

chief instigator of the treaty of Pilnitz was as much to be feared as Gustavus; and they were determined to show that even an Emperor should not oppose their plots with impunity.\*

Just at the time when the two sovereigns were making their preparations, the King of Prussia had recalled from Vienna his ambassador, the *Baron Jacobi Kloeß*, who, as the Sect supposed, was favorable to their cause.—The *Count Haugwitz*, who was more decidedly a friend to the measure of the treaty, was sent in his stead. The journalists of Strasbourg announced this news with the following comment: “Hence politicians pretend, that the union between the two courts will be consolidated. They are certainly in the right to make the French believe so; but in despotic countries, in *those countries where the fate of several millions of men hangs on a bit of paste, or on the rupture of a little vein, one can calculate on nothing*. Let us suppose that the court of Prussia is acting honestly in concert with the court of Austria (which is difficult to be believed), or that the court of Austria is acting so with that of Prussia (which is still more incredible), *a single indigestion, or a drop of blood forced from its proper vessels, will be sufficient to dissolve this brilliant union.*”——This comment in the *Courier of Strasbourg*, No. 53, was dated from Vienna, the 26th of February, 1792. Leopold died (poisoned) on the 1st of March following, and Gustavus was assassinated in the night between the 15th and 16th of the same month.†

The first precaution taken by his young successor was to dismiss all the Italian cooks, that he might not be exposed to the same fate as his father, and fall a victim to what is called the *Naples broth*. More zealous in the cause, Francis II. not only opposed the Sect by force of arms, but, in order to attack illuminism in its dark recesses, he applied to the diet of Ratisbon in 1794, for a decree to suppress all secret societies, whether Maçons, Rosicrucians, or Illuminees, of every sort. They had powerful supporters in this first council of the Empire, and they intrigued against the proposition of the Emperor. They pretended that these bodies of Illuminees were nothing more than little associations of school-boys, that were very common

\* Important notice by Hoffman.

† Travels of two Frenchmen in the North, Vol. V. ch. 12.

in the Protestant universities.—Through the organs of the Prussian, Hanoverian, and Brunswick ministers it was objected, that the Emperor was at liberty to forbid these different lodges within his own states; but that, with respect to all others, they could not attempt to curtail the Germanic liberty. All that the Emperor could obtain was a decree for the abolition of those associations of school-boys. This decree not only left the great adepts in full possession of their lodges, but was also unattended to in most of the colleges, where Illuminism continued to make the most awful progress.\*

\* So late as February last (1798) the magistrates of Jena, were obliged to punish about a dozen scholars, who, formed into an association calling themselves *Amicists*, were under the direction of the adepts. To prepare these youths for the mysteries of Illuminism, their secret superiors represented the oath appropriated to this association as the most sacred engagement that could be taken and the least violation of it as being immediately followed by the most terrible punishments.—They were then questioned, whether they were sufficiently enlightened to believe that they could, *without scruple*, break the oath which they had sworn to the superior of the college, never to engage in any secret society;—whether they believed themselves sufficiently virtuous to accuse themselves alone, and no other person, in case the magistrates should punish them for a breach of that oath;—whether they thought themselves sufficiently courageous to continue in the association, though they should be compelled to abjure it.—The Illuminees who had questioned them, if satisfied with their answers, gave them the Code of the *Amicists*, and therein they learned that they and their associates formed a *state within the state*; that they had *laws of their own* according to which they judged of affairs *that were beyond their sphere*; and this required the most profound secrecy; that should several of them hereafter meet in the same town, they should establish a lodge, and do all that lay in their power to propagate the society; that if they were perchance to change their place of habitation (which should be only done in some extraordinary case), they should then correspond with their own lodge, while the secretary was to hold correspondence with the other lodges, making his return of the name, quality, and country of every new candidate; that they would obey the superiors of the Order, succor their brethren, and procure advancement for them; in short, they were *to be ready to sacrifice their lives and fortunes for the Order*.

Several of these young *Amicists*, which of all the different associations was supposed to be the most innocent, refused to give the list of the brethren, lest they might be inculpated.—They, however, declared that the Order comprehended many *men of quality and of high honor, magistrates and persons in of-*

While the young Emperor was thus endeavoring to counteract the plots of the Sect, it was conspiring in the very heart of the Austrian states to overturn the government. By the death of the *Chevalier de Born* the Sect had lost at Vienna one of its chief adepts; this gentleman was powerfully rich, yet at his death nothing but immense debts appeared, in consequence of the sums he had spent on the propagandists. Two other adepts, as zealous at the least, and far more enterprising, had succeeded him. *HEBENSTREIT* the *Lieutenant de place* at Vi-

*enne*. (See the *Minutes of the Judgment, or the Staats un gelehrte zeitung of Hamburg*, No. 45, 13th of March.

Supposing that the reader may wish to know in what state young men came from these Lodges and Colleges, I will here quote an example from the notes I have received from Germany. "At the time I am writing this (July 13th 1794) at the Baths, four leagues from Hanover, there resides here a young man who arrived a few days since from the university of Jena, where he was educated. It is the reigning Count Plattenberg, one of the richest noblemen of Germany, aged 24, of Catholic parents, and a nephew of Prince Kaunitz, the minister. In consequence of the principles imbibed by this young Count at the university of Jena, he dresses in the complete style of a democrat, and affects the uncouthness of their manners. He would have his servant sit next to him at the *table d'hôte* but it was not permitted. This young *Egalité* goes about singing the *Ca-ira* and *Marseillois Hymn*, with other youths whom he gathers together. Don't let this be taken in the light of an anecdote only relating to a thoughtless individual. His folly is the reigning folly of students in all the universities of Germany; and this folly is the produce of those doctrines taught by the professors, while governments pay no attention to them."

The same notes (and they are written by a Protestant) represent the university of Halle in Saxony, where the greater part of the King of Prussia's subjects go to finish their educations, as in a state similar to that of Jena. In April 1794 the chiefs of the commission of religion of Berlin, *M. M. Hermes and Hilmer*, went, by order of the King of Prussia, to visit the Lutheran college at Halle, and they disapproved of many things that were going on. The students received them with the cry of *Perant* (let them perish), and obliged them to seek their safety in flight. Their ministers of religion are exposed to similar insults. Dogs are set at them when preaching, and indecencies take place in the churches that would not be suffered in the streets. "The *Illuminees* themselves publish these abominations, that their pupils the *Amicists* may be induced to act in a similar manner." Such is the education of youth where the Sect predominates.

enna, was one; and the other was MEHALOVICH, an ex-capuchin of Croatia, whom Joseph II. had imprudently taken from the cloisters, and had given him a living in Hungary, in recompence for the dispositions he had shown to second the Emperor in his pretended reforms in the church. A number of other adepts had joined these two conspirators, among whom we may distinguish the Captain *Billeck*, mathematical professor at the Academy of Neustadt, the Lieutenant *Riedel*, the professor of philosophy *Branstäter*, the stupid, but rich merchant, *Hackel*, and finally *Wolfslein*, one of those adepts whom the Sect had contrived to send on a revolutionary mission throughout Europe at the Emperor's expense, under pretence of acquiring knowledge in the veterinary art, of which he has since been created professor.

The reader may judge of the number and importance of the conspirators by the plan that was agreed upon in 1795. Thro' their influence at court, they found means of forming a garrison in Vienna of substantial and honest citizens little accustomed to bear arms. They had selected them from this class, and had got an order to compel them into this sort of duty, under pretence of the imminent danger of the State. Always pretending that they had the orders of the Emperor, they treated these new-raised corps with unheard of severity, in hopes of indisposing them against the court by the time that their revolutionary plots should be ready for execution. The populace was in their hands, and daily became more attached to their cause, in consequence of their being excluded from the new-raised corps, and by making them partake of the large sums distributed among a banditti who were to be put in possession of the arsenal on the day of insurrection. On that day the insurrection was to be general, during which *Hebenstreit*, followed by a banditti, was to secure the person of the Emperor; other detachments of the banditti were to take possession of the arsenal, and post themselves on the ramparts. The person of the Emperor being in their hands, the conspirators were to oblige him to sign the *Code of the Rights of Man*; that is to say, certain edicts ready prepared, by which the rights of all nobility and great proprietors were to be annulled; all were to be declared equal and free; and the sovereignty of the people proclaimed. These edicts were to be sent into the Provinces in the name of the Emperor, just as if

he had enjoyed his liberty. Every outward appearance of respect for his person was to be preserved; in short, he was to have been treated just as the gaoler La Fayette had treated the unfortunate Lewis XVI. It is not known, whether the *Aqua Tophana* was to be administered in such a dose as to *kill*, or to *stupify*; it even appears, that the young prince was to be kept as a hostage; but in all cases, he was only to be restored to his freedom after the people had been well accustomed to the new reign of Equality and Liberty, and had acquired possession of the estates of the Nobility in such a manner that all restitution of property, or revival of the ancient constitution, would be rendered impossible. All the preparatory steps had been taken; the Catechisms of the Rights of Man, and the most incendiary performances, had been profusely dispersed in the villages and cottages. Female adepts in the style of the adepts Necker and Staël made their appearance. The Countess of *Marchowich* distinguished herself by the zeal she showed in distributing the new Catechism. The fatal day was drawing near, when a most singular circumstance led to the discovery of the whole plot.

While the ex-capuchin Mehalovich was out one day, a domestic playing with one of his fellow-servants, took into his head to put on the capuchin habit which his master had preserved among his cloaths, when all on a sudden Mehalovich knocked at the house-door. The servant, who did not understand the nature of the habit, could not get it off again, so sent his comrade to open the door, and hid himself under the bed. *Mehalovich* came in with *Hebenstreit* and *Hackel*; they thought themselves secure; the servant overheard their whole conversation; it related entirely to the conspiracy that was to break out in three days. *Hebenstreit* renewed the conspirator's oath, on his sword. *Mehalovich* took five hundred thousand florins, which were hidden in a harpsichord, and gave them to him for the execution of the plan; and no sooner did they leave the room, than the servant got from under the bed, and discovered the whole plot to the Ministers of the State.

The councils were immediately called in consequence of so important a discovery, and the chief conspirators were arrested on the day preceding the intended explosion.—*Hebenstreit* was hanged at Vienna; *Mehalovich*, with seven Hungarian gentlemen, his accomplices were behead-

ed at Presburg; and many others were condemned to exile, or to perpetual imprisonment.

The King of Prussia had similar conspiracies to guard In Prussia, against at Berlin. The papers of *Leveller-Leuchsering*, which had been seized, had already warned William III. of the conspiracy that was brewing in the Lodges; but in the month of November, 1792, a new plot was contriving. The signal agreed upon for the general insurrection was, the setting fire to two houses in different quarters of the town. On the day appointed the two houses were really set on fire. The brethren expected that the troops in garrison would be immediately sent, as was customary, to extinguish the flames and keep order. While absent from their posts the rebels were to seize on them, and let their banditti loose. Happily the Governor General Möllendorff had been informed of the plot. He commanded the troops to remain at their posts; the conspirators, finding their plans had been discovered, did not dare to show themselves. The incendiaries were arrested, the plot failed, and William III. preserved his Crown.

Having acquired certain knowledge of the views of the conspirators, and of their connection with the French Jacobins, this Prince, as every reader would suppose, ought to have shewn more constancy in the cause of Royalty against Jacobinism. Court jealousies, and differing interests, that perpetually keep the cabinets of Vienna and Berlin at variance, may have led him to agree to a pacification with the sworn enemies of every power; but, on the other hand, it is difficult to account for the great sway which those very men must have had in his decisions, whose disorganizing principles he so much detested. The reader has seen the adepts of the modern *Spartacus* concealing themselves in the Lodges of Masonry; he has observed *Philo-Knigge* promising discoveries that would give the Sect sovereign sway over credulous minds. Unfortunately for Frederic William III. he had become a member of one of those Lodges which the Illuminées, under the cloak of Rosicrucians, had converted into one of their theatres of imposture; and the following is an account given me by a learned Protestant Minister, who had had frequent conversations with his Prussian Majesty on the subject of Freemasonry. He informs me, that to divest his Majesty of any respect he might have for the Scripture, these Rosicrucians succeeded in making him believe that the Bible

and Gospel of the Christians were deficient; that a far superior doctrine was to be found in the *sacred books of Enoch and of Seth*, supposed to be lost, but which they pretended to have exclusively in their possession. Had it been possible to undeceive the king, the demonstrations adduced by our learned correspondent must have done so, since he invited his Majesty to read those pretended books of *Enoch and Seth*, or those apocryphal rhapsodies which these impostors offered to him as so precious, so secret, and so rare, but which had long since been printed in *Fabricius's Collection*. His Majesty seemed to be convinced of the imposture of these empirical mystifiers; but curiosity is weak, and the Rosicrucians regain their ascendancy under the pretence of apparitions. So notorious was the credulity of the Prussian Monarch on this score, that in 1792, at the fair of Leipzig, were sold waistcoats called the *Berlin Jesus waistcoats* (*Berlinische Jesus westen*), in memory of the brethren having on a sudden announced the apparition of Christ; and the King asking how he was dressed, they answered, *in a scarlet waistcoat, with black facings, and golden tresses*. If I am to credit what I have learnt through the same channel, William III. deserved to be imposed upon in so humiliating a manner; for the great influence these impostors had acquired over his mind, not only proceeding from their magic arts, but from their flattering his passions and propensity for the fair sex. They carried their impudence so far, as to tell him, that Christ had granted him permission to have twelve wives at once.

The most famous of his mistresses was a Madame de Reiz, afterwards created Countess of Lichtenau. Had the matters that appeared on her trial been made public, some light might have been thrown on her supposed understanding with the French Jacobins, from whom she is said to have received rich presents, and with *Bischofsweyden*, who is now occupied, as we are told, in very different projects. We might then have learned how to reconcile that real hatred which William had conceived for the Jacobins, and the personal courage he has shown in combating them, with the peace he made precisely at the time when his armies could most efficaciously have co-operated for their destruction. But his successor has thought proper to commit to the flames the minutes of this trial, saying, that he would not read them, lest persons, who might still be useful to him, should be implicated in these in-



trigues. Some princes might have thought it prudent to read them, that they might learn who were the persons that could still do them much mischief. Without pretending to comment on the destroying of this monument of history, we are happy to say that William IV. has inherited from his predecessor all his hatred for the Sect, without any of his weaknesses. The Freemasons of Berlin went so far as to ask to have their Lodges confirmed by letters patent; but the King dismissed them, saying, that in showing such a marked favor to them, he would be wanting in his duty to his other subjects, and that they would find protection as long as they did not trouble the public peace. The Masons, we may be sure, in return, promised to be most faithful subjects to his Majesty.—

They made similar promises during the reign of the late king; yet I have seen very honest Masons in London who were much alarmed at the language they heard in the Prussian Lodges, and that but a short time before the death of William III. By their account the language of the Masons was as frantic to the full as that of the Paris Jacobins: “When shall we be delivered from the tyrant? When shall we follow the example of our brethren at Paris? Is it not high time for us to show ourselves worthy of Equality, and Liberty, and true Masons?” Such expressions, with many others far more offensive to the dignity and person of the king, were not in the mouths of some few brethren only; but whole Lodges were seized with the phrenzy, which raged most violently among the adepts who were connected with the French. Nor is it a trivial circumstance, or to be overlooked, that has taken place in the Lodge of Berlin calling itself *The Royal York*.—Public fame has informed the world, that this Lodge has established within itself a *Directory*, a *Senate of Ancients*, and a *Senate of Youngers*, modelled on the actual Government of France. How far this revolution in the Lodge is to contribute towards, or denote the impatience with which the members thirst after the universal revolution which the Pentarques are endeavoring to operate, I shall not pretend to ascertain; but this much I can positively assert, that the auxiliaries of the Paris brotherhood are not confined to the Lodges. They have their brethren, sent from Paris, in the Prussian armies. On the one hand, these soldiers are paid by his Prussian Majesty to maintain his throne; on the other, they are paid by the

Pentarkues to corrupt the Prussian regiments, and teach them to revolt against the throne. The generosity of the Jacobins is so great, that the wives of these disguised apostles are pensioned in France. Every one knows, that the arch-conspirator Syeyes is gone to Berlin in a diplomatic character. Should his mission be ever accomplished, then will the historian have to explain conquests similar to those of Italy. Germany would certainly have long since fallen a prey to Illuminism had the plots formed met with success.

Tired of such partial treasons, that only threw a single town or a province into the hands of the enemy, the senate of the adepts, at that time holding its sittings at Vienna, had, as early as 1793, either digested a plan themselves, or received one, in thirty articles, that was to revolutionize the whole empire at the same instant.—Letters, post-paid as far as *Ægra*, were already dispatched for Gotha, Weimar, Dresden, and a hundred such towns, fixing the day of general insurrection for the first of November, inviting brethren and citizens to arm on that great day, though *it were only with knives*; to assemble in the squares of the towns, or in the fields without; to form into centuries, and to elect chiefs; *to seize on the public revenue, on the arsenals, on the powder magazines, and on the members of government.* In compliance with the same plan, *a National Assembly was to rear its head in some town of the empire on the same day*, and the brethren in insurrection were to send their deputies to it. These letters were sent during the month of October; and happily for the state, a sufficient quantity of them were seized to counteract the effects of the conspiracy. The Sect consoled itself in the idea that ten years would not elapse, as Mauvillon had declared, before all Germany would be revolutionized. The adepts, indeed, are so very numerous, that it is almost incredible that the revolution has not already taken place; and the only way of accounting for it, is by considering the inert disposition of the people, who cannot be easily thrown into that strong effervescence necessary for an explosion.

The letters from that country complain bitterly of the progress of Illuminism. To give my reader the means of judging how it comes to pass, that princes, who are the best acquainted with the views of the Sect, continue to tolerate them, I will transcribe the following passages from

the memorials which I have received from Germany, and which have been confirmed by several well-informed persons: "One of the Sovereigns of Germany, who has the most wit, the Duke of Brunswick, has suffered, under the auspices of *Campe*, *Mauvillon*, and *Trapp*, three famous Illuminees, both his capital and his states to become the public school of irreligion and Jacobinism.— This might lead us to believe, that the prince was himself tainted with those principles, but it would be calamny to suppose it, for he only tolerates *these rascals* that he may not fall a victim to their plots. *Supposing I was to send them away*, said he, *they would only go elsewhere and calumniate me. A league ought to be entered into by the German princes, to suffer them in no part of the empire.*"

Meanwhile, till such a league is agreed upon, there are other governments, in that country, that permit the last mysteries of Illuminism to be taught publicly. "At Jena, in Saxony, for example, a professor is permitted to teach publicly, that *governments are contrary to the laws of reason and of humanity*; and, consequently, that, in twenty, fifty, or a hundred years time, not a government will exist."\*

To go still farther; few of the German princes will permit writers to combat either the Sect or its doctrines. A society of men of unblemished principles, (if we may judge by their publication, the *Eudemonia*, right genius) had consecrated their labors in that journal to the unmasking of the intrigues, cunning, and principles, of the Illuminees. Not a single prince encourages this publication; several have proscribed it in their state, while the most jacobinical publications are allowed a free circulation. The *Eudemonia* has just been forbidden in the Austrian States, under the specious pretext, that its object and views are good, but that it makes principles known that are not sufficiently refuted. As a proof, however, that they were much better refuted than the Illuminees could wish, we need only observe, that the *Gazette Littéraire of Gotha*, the leading paper of the Sect, announced the prohibition before it was even known at Vienna.—The reader will be less surprized at the artfulness of the pretext, when he learns, that two of the *censors*, who are to

\* Memoirs on Jacobinism in Germany. Anno 1794.

pronounce on the literary productions, are the well-known Illuminees *Sonnenfels* and *Retzer*, who, had it been for a journal of another stamp, would have reclaimed the liberty of the press in its favor.

We must now turn our attention to a new species of Jacobins who are making an amazing progress in Germany. These are the disciples of a Doctor KANT, who, rising from darkness, and from the chaos of his Categories, proceeds to reveal the mysteries of his Cosmopolitism. According to this system,—I. *It is melancholy to be obliged to seek, in the hopes of another world, for the end and destiny of the human species.*—II. It is not of man, conducted by reason, as it is of brutes led by instinct. The former has each for his end the development of all his faculties; while, in the latter, the end is accomplished in each individual brute. Among men, on the contrary, the end is for the species, and not for the individual; for the life of man is too short to attain the perfection and the complete development of his faculties. In the class of man, *all the individuals pass and perish; the species alone survives, and is alone immortal.*—III. With respect to man again, the end of the species cannot be accomplished; that is to say, his faculties can only be entirely developed *in the most perfect state of society.*—IV. That perfect state of society would be *a general confederacy of the inhabitants of the earth, so united together, that dissensions, jealousies, ambition, or wars, would never be heard of.*—V. Thousands and thousands of years may elapse before this happy period of perpetual peace may come; but, “whatever may be the idea conceived of the free exercise of our will, *it is nevertheless certain, that the apparent result of that volition, the actions of man, are, as well as all the other facts of nature, determined by general laws.*”—This nature proceeds with a slow but certain step toward its object. Vices, virtues, sciences, the dissensions of mankind, are in her hands, but the sure and infallible means by which she leads the human species from generation to generation to the most perfect state of civilization.—Sooner or later the epoch of the general confederation, of universal peace, must come; nevertheless, even at that period, *the human species will have proceeded but half way towards its perfection.\**—I know

\* Plan of a General History in a Cosmopolitical View, by Kant. See *The Spectateur du Nord*, April 1798.

not whether this doctineer Kant will inform us in what the other half of the way toward perfection consists; but, in the meantime, his disciples who are daily increasing, tell us, "that Europe must necessarily dissolve itself into "as many republics as there are now monarchies; and "then only will the human species show itself in all its "strength and grandeur; then people incapable of governing will no longer be seen at the head of nations; "they will then rise to that high state of perfection at "present attained by the French nation, where birth is "nothing, but genius and talents every thing."\* Other adepts, however, perfectly understand what is alluded to by the other half way toward perfection; and these acknowledge man only to be in a state of perfection when he recognizes no other master but himself, no other law but his reason. In short, it is man according to the professor of *Jena*, it is the *Magnus* of *Weishaupt* or of *Baëuf*.†

Notwithstanding the different methods of proceeding, it is easy to see that the system of *Kant*, at present Professor at *Königsberg*, ultimately leads to the same end as that of *Weishaupt*, heretofore Professor at *Ingolstadt*.—The same hatred for revelation is to be found in both, as well as the same spirit of impiety, which cannot brook the idea of a world to come, where all delusion must cease in the presence of the Creator, and where the end of man and of the human species will be proclaimed at the tri-

\* *Memoirs of the State of Jacobinism in Germany.*

† I was not put to the trouble of reading Doctor Kant's works in German. Mr. *Nitsch* has published a sort of analysis of them in English. Those who might tremble at the idea of bewildering themselves in his chaos of Categories may read the account given them in the *British Critic*, August 1796; and the reader may easily judge of the absurdity of the arguments which the Prussian Doctor heaps up against the very possibility of revelation. A Doctor *Willich* has lately shown himself a rival of *Nitsch* in proclaiming the glorious feats of this professor of darkness. I have perused the analysis that Dr. *Willich* has given us, and the praises bestowed on the project of a perpetual peace. I could not understand why he would only give the title of the work that relates chiefly to that point, I mean of that very treatise whence Doctor Kant's principles on Cosmopolitism have been extracted. Was the disciple afraid that it would have exposed the doctrines of his master too much, and opened the eyes of the English reader on this plan of perpetual peace, and on the drift of his whole system of Cosmopolitism?

bunal of a remunerating and avenging God. *Kant* and *Weistaupt*, with similar pretensions to superior genius, are equally baffled in their attempts, falling into the most voluntarily absurd propositions, that leave the present generation no other consolation in its afflictions, than the empty dream of the imaginary happiness of those future Cosmopolites, who, in thousands and thousands of years, are, as we are told, to inhabit this earth. In both we may observe that same hypocrisy pretending to great sensibility and virtue; pretending not to know, that every individual who shall be persuaded that he is not born for any fixed or personal end, will soon shape his conduct according to his views or to his pleasures, and will little regard the future Cosmopolites, their universal peace, or the happiness that is to be spread over the earth twenty or thirty ages after his death. The same inept fatalism is taught by them both, wishing to represent nature as acting exactly as it pleases, in spite of our volition, and prevailing over our passions by its *general laws*; and nevertheless represent mankind as slow in seconding the grand object of Nature, just as we were free to accelerate or to retard its views by our actions. The only difference that can be perceived between these two prototypes of German Jacobinism, is, that the one at *Königsberg* envelopes his views in a pacific cant; while the other, in his mysteries, animates and infuriates his Epopts, teaching that the day is not far distant when the adepts are to resort to force, in order to crush and stifle every thing that should dare to resist them. But notwithstanding the pacific cant of the former, his doctrines also make his hearers thirst after that great day when the children of Equality and Liberty are to reign. His colleagues in the universities do not teach his principles with his coolness; the disciples become violent; the Jacobins smile; and as the system spreads, the offspring of both these teachers unite and form alliances in their tenebrous abodes. Under pretence of this perpetual peace that is to be enjoyed by future generations, they have begun by declaring a war of cannibals against the whole universe; nor is there to be found scarcely one of their offspring, that is not ready to betray his country, his laws, and his fellow-citizens, to erect that Cosmopolitan Empire announced by the Professor *Kant*, or to enthrone the *Man-king* of the modern *Spartacus*.

Such is the state of the Sect in Germany: It sways the

Clubs, the Lodges, the Literary Societies, the *Dicafteres*, or Offices of Government, and even Princes. It appears under variegated forms and names; but, however these may differ, it perpetually keeps that unhappy country in a state of crisis. Every throne is undermined by a volcano that menaces explosion whenever a favorable moment shall offer.

Why will not truth permit me to declare, that the conspiring Sect has respected that nation which, content with In the wisdom, and living happy under the shield of its laws, must naturally have been adverse to, and constant in repelling the disorganizing plots and baneful mysteries of Illuminism? But have we not seen that Minister of Petkam, RONTGEN, sent to London under the protection of a great Prince? Nor is he the only apostle of Weishaupt that has crossed the seas in hopes of illuminizing England. The very name of *Xaverius Zwack* in these Memoirs recalled to the minds of many persons the stay which that famous adept of Illuminism made during a whole year at Oxford, just after his flight from Bavaria. The exactness of his description, taken from the Original Writings, left not the least shadow of doubt as to the person of the *Cato* of Illuminism. This has made people understand the real motives that induced this adept to make that famous town his habitation, though he pretended to have been attracted thither by the fame of its science. Neither the place nor the times, however, were propitious to his mission, nor to principles that entailed upon him the just contempt of the doctors. Mr. Hornsby, who had entrusted him with some discoveries in astronomy, will now understand how this adept could barefacedly publish them in Germany as the offspring of his own genius. This will also explain why the *Cato* of Illuminism, who was despised at the university, and nearly expelled, never returned, though he only pretended a short absence to the Continent. Other apostles have succeeded him in his mission; and, in gratitude for the asylum which this nation has granted us, I must declare, that the missionaries of Weishaupt have not been foiled in all their attempts.

When Mr. Robison published his assertion that certain Masonic Lodges had been tainted by the illuminizing brotherhood, patriotism naturally exclaimed that it was impossible. Men who have instituted themselves into a sort of tribunal of public opinion called upon this respec-

table writer to produce his proofs. I know not what the answer of Mr. Robison was; all I know is, that he might have replied, "When persons who are entitled to question me shall do so, I will answer."—To those who may wish to question me, I will say, that there are circumstances which may forbid me to answer; it is sufficient that those who watch for the safety of the nation should be informed of them, that they may take precautions to counteract the Sect; besides, are there not many historical truths, that cannot be proved in a court of justice?

I make these observations with the more assurance, as Government most certainly have the competent proofs in their hands, which their wisdom, nevertheless, has kept secret.—I make them, because Mr. Robison has spoken with sufficient clearness, in his Appendix, and in his Notes, to show that he was but too well informed when he spoke of the intrusion of Illuminism into certain English and Scotch Lodges, without being obliged to particularize the Lodges. But he certainly acted prudently in not exposing himself to the fate of the celebrated Zimmerman, who, as all the world knows, fell, in similar circumstances, a victim to the Illuminee *Philo-Knigge*; not because he had accused him unjustly, but that legal evidence was wanting to prove that *Philo* and *Knigge* were names applicable to the same person; a fact now so clear both by his own works and those of the adepts. They who have thus attempted to brand Mr. Robison with the name of calumniator, would have done well to reflect on the many means employed by the Sect to influence such a judgment; that it is a standing law of the Sect, *that where an author of merit cannot be gained over, he is to be discredited by every means possible*; and most certainly he has a glorious title to the hatred of the Sect. I willingly confess, that it would have given me great pleasure, had it been consonant with prudence, that Mr. Robison had published all his proofs, as I am persuaded that many of those persons who have been so hasty and intemperate in their judgments, would have voted him thanks for the service he has rendered to his country, actuated, as I suppose them to be, with the same zeal for its happiness, but not equally informed as to the dangers with which it is menaced.

Notwithstanding the variance that is to be found between that respectable author and myself in some articles,



{particularly on the Catholic religion,\* and on the Jesuits, whom he might have represented in different colours,

\* I do not here pretend to refute the religious prejudices of certain writers against the Catholics: But what has the French Revolution to do with confession, with monastic vows, with indulgencies, or the jurisdiction purely spiritual of the Pope, and articles of such a nature? The proof that these objects were far from contributing to the Revolution is, that the Jacobins spare no pains to destroy them.—In a book combating the Jacobins, what can induce a writer to vent his spleen against the tenets of a Catholic? I might say to many writers who have been guilty of this most extraordinary imprudence, Begin, at least, gentlemen, by making yourselves acquainted with our tenets, and then see whether we are able to defend them. To others I would say, For God's sake let us expose our belief ourselves, let us say what we do and what we do not believe. The defence you may with the best intentions set up for us, may be more hurtful than beneficial to our cause. Mr. Robison, no doubt, thought that he was speaking in favor of the church of France, when he said, that that church had long since established its independence of the Court of Rome. If by the Court of Rome he means the temporal dominion of the Pope, the French had no great trouble in establishing such an independence, as it never recognized any such dominion; if he means the purely spiritual jurisdiction of the Pope, neither our Catholic Bishops, Clergy, nor Laity, ever wished to throw it off. They all continue to believe what they always have believed, that the Pope, as successor of St. Peter, has the jurisdiction as first pastor over the Church of France, as he has over all others. Every one knows, that this jurisdiction of the sovereign Pontiff is held in our faith as an essential point of the hierarchy established by Christ; but every one also knows, that the jurisdiction of the Pope, as well as that of all Bishops, is not of this world; that it does not militate in any way with the duties we owe to our sovereigns; that it can never absolve us from the fidelity and submission which we owe to the laws of the State. I, therefore, here protest against all those who may choose to interpret the esteem I have declared to entertain for Mr. Robison's work as alluding to those parts of it that are absolutely contrary to my faith. On this occasion also I beg to observe, that in the case of the present Revolution both Protestants and Catholics should unite, and lay aside their prejudices against each other, to combat the impiety of the Jacobins, as their aim is to annihilate the religions of both. Beside, what party has a right to boast, when the revolution is considered; *Spartacus-Weishaupt* and *Cato-Zwack* were two apostate Catholics—*Philo-Knigge* and *Lucian-Nicolai* two apostate Protestants—*Thomas Paine* an apostate Anglican. In France, the Catholic citizens of Paris, the Protestant citizens of Nîmes; in Ireland, large portions of a Catholic populace organized into a revolutionary army under Protestant chiefs.

had he had, as we have, the whole history of their pretended Masonry before him, a mere fiction of the Illuminees to dupe the Masons, and avert the attention of the public from the true conspirators); notwithstanding this variance, I shall never hesitate to acknowledge, that he is entitled to the thanks of his fellow-countrymen for having denounced a conspiracy that threatens this, as much as it does any other nation; I shall always bear willing testimony to the justice of his cause, to the ardor of his zeal, and to the uprightness of his intentions. Meanwhile, till he may judge it proper to publish his proofs on the Illuminism of certain English Masonic Lodges, I shall mention a few circumstances that have come to my knowledge.

To my certain knowledge, there are two men in England who have been tampered with by the Apostles of Illuminism. One of these, who belongs to the Navy, still preserves that honest indignation which must naturally arise in an upright heart at seeing itself so atrociously duped by an Insinuator, who, under pretence of initiating him into the secrets of Masonry, was plunging him head foremost into Illuminism. The other, a man of great merit, who might have known more had he not discovered his real sentiments; but his letters bear testimony of the following particulars:

Of those books which show the multitude of Illuminized Lodges, there is one bearing the title of *Paragrafin*; and it is often put into the hands of certain candidates by the Insinulators. In this production we may see the travelling adept Zimmerman boasting of having illuminized Lodges in England, just as he had done in Italy and Hungary. In some of these Lodges the tenets of Illuminism were well received; but of five that have come to my correspondent's knowledge, two soon abandoned the myste-

In Germany, the Illuminees take their origin in a Catholic University, and all the Lutheran Universities are full of Illuminizing Professors. Such considerations as these should certainly put an end to reproach on either side. I must confess, that the Lutherans and Calvinists with whom I correspond in Germany are much more candid; they spare neither side, and are the first to point out those of their own persuasion who are tainted with Illuminism. They behold the Jacobins as enemies to every religion; and when Jacobinism is in question, they wisely confess the necessity of uniting all parties to crush the hydra.

ties of the modern *Spartacus*, the other three are not known to have rejected them.

Another apostle soon succeeded to Zimmerman; this was a Doctor *Ibiken*, an assumed name, perhaps, as it was customary with the travelling adepts to change their names according to circumstances. Whatever may have been the case, this *Ibiken*, an emissary of the Ecclesiæ Lodges of Illuminism, began by uniting with some Quakers. He was afterwards received into certain Lodges, and introduced some of the preparatory degrees. He even succeeded in completely illuminizing some of the duped brethren. He also boasted of his successes in Ireland and England. He would foretel to his English pupils, that a great revolution was about to be operated in the pitiful and miserable Masonry of their country. Those to whom this language was perfectly unintelligible at the time, have told me, that they have perfectly understood his meaning since they have perused my publication. They have lost sight of the Doctor, which was the natural consequence of his being admonished to depart with his mysteries by those who watch over the public safety.

Another emissary soon after appeared, and coming from America under the name of *Reginhard*, declared himself an Alsatian, and formerly an Almoner in the French navy. He expected to be well received by certain English Lodges in correspondence with those he had just left at Boston, and which, according to his account, had made a surprizing progress since they had fraternized with the brethren that had gone from France to America.— This *Reginhard* did not appear so zealous as the other apostles; he even signified his disgust with a mission that so little became his station of life. It was through him more particularly that my correspondent became acquainted with the existence of Illuminism on the banks of the Thames.

This is certainly enough to prove, that the Illuminization of England was not neglected by the conspiring brethren. I will say more, that notwithstanding the honorable exception I have made in favor of the English Lodges, I am no longer surprized to hear of Illuminism being well received by certain Lodges. And here I think it necessary to repeat, that when I made the exception, I only meant to speak of what is called the *National Masonry, restricted to the first three Degrees*. I should have

been more circumspect in my exception, had I known of a pamphlet, entitled, *FREEMASONRY: a Word to the Wise*. Here, in vindication of the Grand Lodge of England, I see the most violent complaints preferred against the introduction of a variety of degrees, of which, in a political point of view, it is certainly the duty of a well-ordered government to repress the vice and immorality; the impiety of the Rosicrucians is particularly complained of (page 9); and I think that in the course of these Memoirs I have pretty clearly proved, that from the profound Rosicrucian to the mysteries of Weisshaupt there is but a short step.

There is also extant another work, printed fifty years ago, *On the Origin and Doctrine of Freemasons*. This work would have been of the greatest use to me had it fallen into my hands a little sooner. Let me no longer be accused of having been the first to reveal, that an impious and disorganizing *Equality and Liberty* were the grand secret of the Occult Lodges. The author of this work was as positive in this assertion as myself, and at that time clearly demonstrated it, by following, step by step, the Scotch degrees of Masonry as they existed in those days. Time may have changed certain forms; but all the numerous degrees styled *philosophical* have not been able to add an iota to the systems at that time followed in the Lodges of the *Scotch Architects*. That species of Masons is as bad as the Illuminees. It can scarcely be conceived with what art they proceed. As they are still extant in Great Britain, it is not too late to point the attention of the ruling powers toward them. Let us proceed at once to their last mysteries.

"When a candidate presents himself to be received a *Scotch Architect*, the tyler asks him, whether he has a vocation for *Liberty, Equality, Obedience, Courage*, and *Constancy*." When the candidate has answered *Yes*, he is introduced into the interior of the Lodge. Here it is no longer the representation of the Temple of Solomon, but of five animals, the *Fox*, the *Monkey*, the *Lion*, the *Pelican*, and the *Dove*. The *Signs*, and the word *Adonai*, being given to the candidate, the orator begins an enigmatical discourse, of which the following is a part: "*Craftiness, Dissimulation, Courage, Love, Sweetness, Cunning, imitation, fury, piety, tranquillity; mischief, mimicry, cruelty, goodness, and friendship*, are all one

“ and the same thing, and are generated in the same thing.  
 “ They seduce, inspire joy, give rise to sorrow, procure  
 “ advantage and serene days. They are five in number,  
 “ and still they are but one. Soon—soon—soon—by him  
 “ that was, is now, and ever shall be, &c. &c.”

“ The remainder of the discourse (says my author) is  
 “ in the same strain. However obscure these things may  
 “ appear, they are nevertheless clear as day, if attention  
 “ be paid to the figures that denote the character of Free-  
 “ masons. The *craftiness of the Fox* denotes the art with  
 “ which the Order hides its object. The *imitation of the*  
 “ *Monkey* typifies that suppleness of mind, that address  
 “ with which the Masons can accommodate themselves  
 “ to the various talents and tastes of the candidates. The  
 “ *Lion* denotes the strength and courage of those who  
 “ compose the society. The *Pelican* is the emblem of  
 “ the tenderness that reigns among the brethren. The  
 “ peaceable demeanor of the *Dove* is representative of the  
 “ *peace of the golden age*, or of those serene days that  
 “ Freemasons promise to the universe.”

The author from whom we made these extracts lived  
 for a long time with Masons of this species. He was of-  
 ten present at their Lodges and councils: He attended at  
 their deliberations when contriving the means of accom-  
 plishing their plans. He then continues to speak of the  
 initiation of a Scotch candidate: “ There is no rule which  
 “ ordains, that the object of the Society should be made  
 “ known to him in clear terms; but only in terms that  
 “ would be insufficient to make him wholly understand  
 “ the morality and polity that are universally received.—  
 “ On the night of his reception they simply tell him, that  
 “ *Equality and Liberty* among the brethren is the sole ob-  
 “ ject of the Society. But should the *new Architect* show  
 “ signs of a perfect preparedness for the ultimate mystery  
 “ of the Society, *he is then let into the secret, or rather*  
 “ *informed of the grand object of the Society, which is to*  
 “ *reduce ALL MEN to a reciprocal EQUALITY, and to*  
 “ *reinstat mankind in its natural LIBERTY.* In short,  
 “ after a few days meeting, they openly declare, that the  
 “ expression of *establishing Equality* among men, and of  
 “ *reinstating mankind in their natural liberty, indistinct-*  
 “ *ly comprehends all persons of whatever quality or sta-*

"tion they may be, without excepting magistrates, great, or small."\*

The ceremonies and catechism of this degree perfectly coincide with these explanations. In short, every thing so clearly demonstrates *Equality and Liberty* to be the ultimate object of their mysteries, that the author attributes the origin, or, at least, the restoration of Masonry to Cromwell and his Independents. The author would have simply attributed the restoration to him, had he been acquainted with the manuscript of Oxford. Inferences of the utmost importance may be drawn from this work, both as to the history of Freemasonry and the interests of Governments. It is easily seen at present, that the disorganizing mysteries of the occult Lodges are at least anterior to the reign of the French Sophists. These may have new-modelled them after their fashion, and multiplied and varied the degrees; but their principles had been received in the Lodges long before Voltaire wrote, —The *Knight Kadosch* was already extant in the *Scotch Architect*. When the latter is asked in his catechism, what he is called, he answers *cunning and simple*; the *Kadosch* may answer *bold and impatient*. The difference lies in the character, and not in the systems. This degree of *Scotch Architect* also explains whence the pre-eminence of the Scotch Lodges arises, and why the Lodges of other countries are so desirous of corresponding with the mother Lodge called the Lodge *Heredom of Kilwinning*, in Scotland. It is there that the famous *Architects of Equality and Liberty* are supposed to be the guardians of the last mysteries. It was with this Lodge also, that a number of French Lodges at Marseilles, Avignon, Lyons, Rouen, &c. &c. would be affiliated, notwithstanding the influence of the *Grand Orient of Paris*.†

\* Of the Origin of the Free-masons, degree of Architect.

† I have in my possession, the original of the patents empowering a Brother mason to erect Lodges under the direction of that of Rouen. A Provincial holds his residence at this latter place, and is entrusted with the power of judging the lawsuits or dissensions that may arise within his province; but when any thing of great consequence has happened, it is referred to the Lodge of *Heredom* for judgment. Had *Joseph II.* seen this, he might have called it an *imperium in imperio*, or an *empire throughout ALL empires*. The reader will remark, that the bre-

In short, the discovery of this degree of *Grand Architect* is of importance to Governments in general, and particularly to that of England; for it shows the dangers to which a state is exposed where, in the midst of those brethren who dedicate themselves to an innocent Equality, exist a number sufficient to transmit the Grand Mysteries of the Sect.

In spite of all the secrecy observed by this species of adept, who is there that can view their very existence in any other light than as a perpetual conspiracy against the state? How then can we be surprised if the Illuminees found persons in these countries willing to fraternize with them, and to combine their plots with those of the missionaries? However pure the generality of the English Lodges may be, is not this enough to show that the most disaffrous plots may suddenly burst from the Lodges; and that the presence of virtuous men may only serve as a cloak to the designs of the wicked?—Do not let me be told, that the Good counteract the evil intentions of the Wicked; for the latter can find means of meeting unknown to the former, though the same Lodge may be an asylum for them both. There are Lodges now extant, that (to use the expression of a brother who frequented them a few months since) would not admit *a single Aristocrat*.—My reader must understand such language?—There are Lodges the entries to which are perfect labyrinths. The adepts do not go out by the same houses as they entered; and, the more completely to baffle the vigilance of the constituted authorities, they have changed their dresses.

But let us for an instant suppose, that the Sect could make no impression on the English Lodges, we know that *Chauvelin* and *Vandernoot*, on quitting London, left their emissaries behind: public danger is best probed by private facts; and the reader will not be surprised when he sees me descend to the following particulars relative to the emissaries of Jacobinism in England.

Having been honored with the acquaintance of Mr.

T t

thren say, *Heredom* (Harodim), is a Hebrew word signifying *chiefs* or *governors*. It is also to be remembered, that there is another degree of *Grand Architect* entirely different from that which I have just described. The multiplicity of these degrees only serve the better to hide their object.

Burke, I introduced to him a gentleman who wished to consult him with respect to a letter written to Manuel, who at that time governed the *Commune* of Paris, in conjunction with *Tallien*, the sanguinary butcher of the bloody September. This was in the first year of my emigration. The letter had been written for a French nobleman, who, wishing to return to Paris, thought it might be advantageous to get a letter of recommendation to Manuel from a Jacobin then resident in London. This nobleman's wife suspected some treachery, and opened the letter. The epistle really began with a sort of recommendation, but ended with saying, "this nobleman is, after all, a rank aristocrat, who ought to be got rid of by the pikes or the guillotine, that he may not return any more to London." In the body of the letter an account was given to Manuel of the state of the brethren in London. Among other things it stated, that *five hundred* persons were present at their last meeting; that they were ardent in the cause; that their numbers daily increased, and that every thing denoted the best dispositions for hoisting the revolutionary standard. This letter was immediately laid before the ministry.

Notwithstanding every method was adopted that wisdom could suggest, the partizans of the Sect increased, instead of diminishing; and, in a short time, there were at least *fifteen hundred* conspirators in London, worthy of being marshalled by *Jourdan Coup-tête*. There were at the same time in London two men who had been educated in all the arts of the police of Paris, and they were ordered to enquire into the state of the foreigners, and to distinguish the real emigrants from the new comers. It was soon discovered, that a banditti of all nations, criminals from the *Bicetre*, from the *gallies*, and who had escaped the gallows; the chosen bands in short, of Necker, Orleans, and Mirabeau, had been sent into England by their successors of the great club, to effect a similar revolution. It was in consequence of this that the Alien Bill was enacted.

But the Sect is relentless; it roars at the very idea of the obstacles it has met with in England. At London, at Edinburgh, at Dublin, it has its national brethren, its conspiring and *Corresponding Societies*. In London we see the duped brethren of the highest aristocracy proclaiming the *sovereignty of the people* at their revels; while, in the



hidden retreat of their secret societies, other brethren are plotting how to put the fortunes of the aristocratic dupes, of the banker, and of the merchant, in requisition for the use of that *sovereign people*; in those same recesses, under pretence of *Reform*, do they wish to erect on the ruins of the British constitution, the reveries of a Paine, a Syeyes, or of the Pentarques; they wish to plant that tree of Equality and Liberty whose nourishment is gore and pillage, whose fruit is murder, misery, and exile. Others are training their deluded followers to assassination, and are forging pikes.—Yes, the scourge has been wafted across the ocean with all its plots; the adepts have not forgotten the land of their ancestors, the Puritans, Anabaptists, and Independents. They have discovered their progenitors in those same dens to which Cromwell had confined them, after having, through their means, dethroned and murdered his king, dissolved the parliament, and seduced the nation to his yoke. The brethren of Avignon recognized the Illuminees of Swedenbourg as their parent Sect; neither were they unmindful of the embassy sent them by the Lodge of Hampstead. Under the auspices of *De Mainauduc*, they have seen their disciples thirsting after that *celestial Jerusalem*, that *purifying fire* (for these are the expressions I have heard them make use of) that was to kindle into a general conflagration throughout the earth by means of the French revolution—and thus was Jacobin Equality and Liberty to be universally triumphant even in the streets of London.

But what a concatenation of conspiracies will the historian find when he shall turn to the archives of those societies styling themselves of *Constitutional Information* or *Corresponding*. Here, however, Justice and the Senate have interposed; they have torn away the mask, and behold the brethren of *Edinburgh* bound in the same plots and machinations as those of *Dublin*, of *London*, of *Sheffield*, of *Manchester*, of *Stockport*, of *Leicester*, and of many other towns, all uniting their wishes, invitations, and addresses to the Jacobin Legislators.\* The Mother

\* I have annexed a more extensive application of these Memoirs to Ireland and Great-Britain at the end of this fourth Volume. Let me on this occasion beg and beseech every Magistrate and every Clergyman, whose province it is more particularly to instruct and guide the people at large, and for whom this work is more particularly adapted, to read once more and

Society at once demonstrates all the arts of the *Secret Committees of the Grand Orient* under Philip of Orleans; the deep cunning of the *Bavarian Ariopage* under Weishaupt; and the profligate means of seduction of *Holbach's Club* under D'Alembert. All these they combine in hopes of hurrying away a generous nation into the sink of impiety, and thence to rebellion; they combine, in hopes of uniting the councils and the efforts of the dispersed brethren in the cause of revolution. Subscriptions are raised in Great Britain and Ireland, as they were in France, to print Paine's Code of Rebellion, and circulate it from the town to the village, and even in the very cottage.\*—Others of the brethren are distributing, at their own expense, all the poisons of infidelity, nor do they blush to go and ask subscriptions from house to house for the reprinting of the most profligate and impious productions of Voltaire, Diderot, Boulanger, La Metherie, and of other Deists or Atheists of the age, and this under the specious pretence of *enlightening ignorance*, and how? by putting all the blasphemies of the Sophists into the hands of the people.

The brethren of Edinburgh, like those of Berlin, were not to be contented with the mere arts of seduction. One might be led to think that the adepts *Watt* and *Downie* had received their instructions from the Prussian *Areopage*. Notwithstanding the immense distance that divides Edinburgh from Berlin, they adopted precisely the same plan to draw off the attention of the troops by means of the burning of some house, and while the soldiery should be occupied with extinguishing the fire to fall on them, and in the midst of this popular commotion to proclaim the Jacobin Code.—In London have we not seen regicides? At Paris, Lewis XVI. captive in his capital, was dragged to the guillotine. At Ublingen, Lewis XVIII. when a fugitive, was wounded in the head by a ball. In London, was George III. in the midst of the acclamations of his subjects, aimed at by the regicide crew; and if Heaven averted the ball, is the Sect less treacherous or

with attention the Reports of the English House of Commons made in 1794. After having perused these Memoirs, they will view them in a very different light from what they formerly did. *Transf.*

\* Thousands of that abominable pamphlet were sent out to the British establishments in the East-Indies. *Transf.*

less abominable, because it did not succeed in its foul attempt? At length, disdaining obscure crimes, and aiming at the annihilation of the Throne, of the Parliament, and of the whole British Constitution, they attempt to seduce the legions of the empire from their allegiance by means of the most inflammatory hand-bills; they would persuade gallant troops to shake off discipline and butcher their officers, as had been done in France. Emissaries found their way into the fleets; and the sailors were for a time deluded by the sophisms of those seducers, who wished to pervert the bold opponents of the Jacobins on the ocean, into the treacherous abettors of those same Jacobins that dare not face an honest tar. In Ireland, they assume another form; independence in church and state is held out to a deluded people by the emissaries of those who have obliterated every worship and every law in France, in Corsica, in Belgium, in Savoy, in Holland, in Italy, to subject the miserable inhabitants of those once flourishing countries to the tyranny of the Pentarques.— In that unfortunate country all the arts of seduction have been played off that Illuminism could invent, and its perjuries have raged to a frightful excess. There did the legions of the Sect, conceiving themselves powerful in their numbers, sally forth from their lurking places. It was no longer a partial treason to be punished; the force of armies was necessary to crush whole legions of rebels who were daily expecting succour from a foreign foe.

But, Praise be to God on high, who, in his mercy, has counteracted the malice of such plots, of such seditions: Praise be to the all-powerful God, who has preserved this state from the machinations of its enemies!—May the Historian, after having traced the origin, the code, the reunion, the attempts, and the successes of such numerous conspiring Sects, against God and his Son, against thrones and kings, against society and its laws, repose himself, and complacently view the happiness of these Isles, when he comes to treat of the land that has proved an asylum to so many unfortunate victims! May he triumphantly say, “There it was that the surges of insurrection were dashed back upon itself, the attempts of Jacobinism were as vain as the efforts of its fleets.”—Happy shall we be, if, by entering into this disquisition on the fury of Jacobinism, we shall have contributed to awaken the attention of nations to the true causes of all their misfortunes and re-

volutionary disasters!—Thrice happy shall we be, if we shall have succeeded in guarding this nation against the dangers with which it is threatened; a nation to which the world looks up for its safety; a nation which, in its beneficence, is become our adoptive country. May it ever behold us offering up our prayers to heaven for the preservation of its king, and for its prosperity, with all that affection and zeal that nature inspires for one's native soil!

To presume that we have fulfilled our task in such a manner as not to stand in need of the indulgence of our readers, would be impertinent. We ingenuously confess the inferiority of our talents, and the many imperfections, we are conscious must exist in Memoirs of such high importance to the public cause. But with confidence we assert, that we have never swerved from truth. It has been our constant and only guide in pointing out the causes of the revolution, it shall continue to be so in treating of such means, and drawing such conclusions as must necessarily follow from the facts demonstrated in the course of these Memoirs.

## CONCLUSION.

WHAT a painful and disgusting course have I at length terminated!—Wandering through those subterraneous haunts where, in the shades of darkness, conspirators were plotting against all religion and society, I have frequently shuddered with horror, and felt my courage sinking! Fired with indignation at the sight of such iniquity, such a concatenation of crimes still contriving, how often have I said to myself, Leave this abyss of wickedness—fly the abodes of these vile and monstrous conspirators; it may be better even to fall their victim than to sully one's mind with the recollection of such villany, treason, and impiety, or to be the accuser to posterity of the age in which we live.—But have I not cotemporaries to be saved?—There still exist nations that have not bent beneath the Jacobin yoke; my fellow-countrymen may, perhaps, be induced to shake off that yoke, when they are made acquainted with the unparalleled plots and artifices contrived for their seduction. And ought not posterity to be informed to what an extent this disastrous Sect raged in our days, that it may guard against a renewal of similar horrors? Such thoughts inspired me with courage; they have carried me through this disgusting task; they were my support when overpowered with the odious sight of legions of conspirators conjuring up every hellish art to heap misery on the inhabitants of the earth: moreover the most convincing proofs have never been wanting.

But can it be possible that my endeavors should prove fruitless? if so, alas! let these pages be rent asunder; commit to the flames these Memoirs which bear testimony of such a multitude of hideous plots that threatened society. Kings, Pontiffs, Magistrates, Princes, and Citizens of every class, if it be true, that I have attempted in vain to dissipate the fatal illusion; if it be true, that the pestiferous blast of Jacobinism has deadened your senses, and plunged your souls into lethargy; if it be true, that the torpor of indolence has rendered you callous to your own dangers, as well as those that threaten your children, your

country, your religion, and your laws; if you are incapable of the least effort, of the smallest sacrifice for your own safety and for that of the public; if the world be peopled only by dastards, who are ready to submit their necks to the Jacobin yoke, let them be carried into bondage, let them be slaves to Jacobins and to their principles; may their fortunes fall a prey to brigands; may their temples, thrones, governments, palaces, and habitations, fall beneath the blows of the relentless Sect! When you tear these pages, banish from your mind all presage of disasters; pass your days in joy, festivity and merriment, till the knell of revolution shall sound and startle ye from your lethargy. The Jacobins will take upon themselves the care of hastening the fatal hour. To announce it beforehand to such torpid souls would be to anticipate their sufferings; no, sleep the sleep of death; may your ears be deaf to the sound of those chains that are forging for you; approach not where truth may undeceive you; no, follow in the retinue of some false prophet that may beguile you.

But should there be found men whose manly courage would be fired with zeal for the public cause at the very recital of such monstrous combinations against church and state; for them I write; it is on them that I call when I say, that notwithstanding all the artifices of the various Sects, and the tremendous power which Jacobinism has already acquired, Europe is not yet subjected to them. It is yet possible to crush that Sect which has sworn to crush your God, plunder your country, and annihilate society.—Your country and yourselves may still be saved. But in the war that the Sect is waging against you, as well as in all other wars, the first requisite for working your safety is the perfect conviction of your danger, and an accurate knowledge of the enemy, of his plans, and of his means. It was not unintentionally that I heaped proof upon proof to demonstrate that Jacobinism was a coalition of the *Sophisters of Impiety* swearing to crush the God of the Gospel; of the *Sophisters of Rebellion* swearing to overturn the thrones of kings; and of the *Sophisters of Anarchy* conspiring not only against the altar and throne, but swearing to annihilate all laws, property, and society. I was certain that my readers would neglect all means of self-preservation so long as they were not convinced of their danger. Should the proofs that I have adduced still leave them in doubt as to the reality of the plots of the Sect,

I shall have lost my labor; I can but weep over their blindness; they will have already fallen into that state of apathy into which the Sect wishes to plunge them. The less credit my readers shall give to the reality of these plots, the more certain will the conspirators be of success. If then I farther insist, let my instances meet with a candid reception; for, reader, it is your safety and that of the public weal that actuates me.

Let us then suppose, for example, that a person comes to warn you, that you are surrounded by men who, under the cloak of friendship, are only waiting for a favorable moment to execute an old plan which they have contrived of robbing you of your money and property, of firing your habitation, nay farther, perhaps, of butchering your wife, your children, your relations; supposing that the intelligence you have received of such a plot were supported but by a thousandth part of the proofs that I have adduced of the plots contriving against your country, and against every state without exception, would you waste that time in idle declamations and superfluous doubts on your dangers, which your perfidious friends were husbanding for your ruin? or would you expect to see persons beseeching you to watch for your own preservation?—

Well, I now wish to convince ye, whether princes, nobles, rich, poor, burghesses, merchants, citizens, in fine, of every class, that all these conspiracies of the sophisticated, masonic, or illuminizing adepts, are conspiracies against your persons, against your property, (whether hereditary or mercantile,) against your families, your wives and children. Are you wild enough to believe, that while your country is delivered over to the revolutionary conflagration, an exception will be made in your favor, because you inhabit such or such a place, counting-house, or cot? In the universal pillage of the state, shall your property be more sacred than that of your neighbor, and escape the rapacity of the brigands, or the requisition of their Pen-tarques? The characteristic of a revolution made by sectaries is, not that the danger is diminished by its universality, but that terror, indigence, and slavery, rush down like a torrent, swallowing and beating down without distinction every thing that is to be found on its passage.

In the whole progress of the Sect, wherever it has acquired sovereignty, in France, in Holland, in Brabant, in Savoy, in Switzerland, in Italy, search for a single man

of property that has preserved it entire; a poor parent that has not had to fear for the requisition of his children, or his own labor; a single family that has not to weep for the loss or ruin of some one of its branches; a single citizen that can lay himself down to rest with the prospect of being able to say, when he awakes, that his property, his liberty, his life, is any better guaranteed to him, than was that of the unfortunate victims whom he had seen during the day plundered of their property, dragged in chains, or falling under the insatiable guillotine.—No, they are not to be found. Cease then, sluggard, to flatter thyself. The danger is imminent, it is terrible, it stares ye all in the face without exception.

Yet sink not under the pressure of terror; that would be cowardice indeed; for, though so positive as to the certainty of your danger, I may boldly say, *Will* it only, and your salvation is certain. I appeal to the Jacobins themselves; for how often have they repeated, that “it is not possible to triumph over a nation that is determined to defend itself.” *Will* as they do and you will have little to fear from them. The true Jacobin is not to be discouraged by opposition. The mysteries infuse into the adepts a uniform, constant, and relentless determination to attain the grand object in spite of every obstacle; that oath, that irrevocable oath of overturning the whole universe, and subjecting it to their systems, is the true principle whence originate their resources; this fires the zeal of the adepts, and induces them to make such numerous sacrifices; it inspires its warriors with enthusiasm; it creates rage and fury in the heart of its brigands. It is this principle which constitutes the Sect; in that its force resides; it is the director and mover of its adepts, whether in arms, in the clubs, in the lodges, or deliberating in the senate.—But what inferences may not nations draw from this very principle as to the nature of their plots? Does it not entitle us to say, that the whole of the French revolution is nothing more than the offspring of that oath, of that premeditated determination of overturning the altar, the throne, and society, which the Sect has infused into its adepts? It triumphs because it knows how to *will*; hence it is evident, that to render their efforts abortive we need only resolutely to *will* the salvation of the altar, of the throne, and of society, and they are saved. Let it not be said, that the Jacobins alone can be steady in their cause



and predetermined on their object. To know the evils with which the revolution threatens you, and to determine boldly and resolutely to counteract them, does not certainly dispense us from the obligation of applying to the means, and of making the necessary efforts and sacrifices to deliver us from the scourge; yet do not let it be tho't that it is idle in me to insist on that boldness, sincerity, and determination. The French revolution is in its nature similar to our passions and vices: it is generally known, that misfortunes are the natural consequences of indulging them; and one would willingly avoid such consequences: but a faint-hearted resistance is made; our passions and our vices soon triumph, and man is hurried away by them.

But should I, on the contrary, have succeeded in inspiring you with the courage necessary to make you act with resolution; if you need but to know the true means of counteracting the Sect to adopt a firm resistance; then I may boldly say, the Sect is crushed, the disasters of the revolution shall disappear.—But the reader, whose humanity might be alarmed at my saying *the Sect is crushed*, should remember that when I said *the Sect must be crushed or society overthrown*, I took care immediately to add, “Let it however be remembered, that to crush a Sect is not to imitate the fury of its apostles, intoxicated with its sanguinary rage and propense to enthusiastic murder.—“The Sect is monstrous, but all its disciples are not monsters;—yes, *strike the Jacobin, but spare the Man*; the Sect is a sect of opinion; and its destruction will be doubly complete on the day when it shall be deserted by its disciples, to return to the true principles of reason and social order.”\* It is to reclaim the unfortunate victims of Jacobinism from their errors, and to restore them to society, not to butcher them, that I have been so long examining and tracing all the tortuous windings of the Sect; and I am overjoyed to see that such weapons for self-preservation are the natural result of these Memoirs. How different are these arms from those with which the Sect has provided its disciples.

The Jacobins have seduced nations by means of a subterraneous warfare of illusion, error, and darkness.—Let the honest men oppose them with wisdom, truth, and light.

\* See Preliminary Discourse, Vol. I. P. xiii.

The Jacobins are waging against Princes and Governments a war of hatred of the laws and of social order—a war of rage and destruction; let a war of society, humanity, and self-preservation be waged against them.

The Jacobins are waging a war of impiety and corruption against the altars and religion of every nation; let morality, virtue, and repentance be opposed to them.

I explain:—when I speak of a subterraneous warfare of illusion, error, and darkness waged by the Sect, I allude to the productions of its sophisters, to the artifices of its emissaries, and to the mysteries of its clubs, lodges, and secret societies. It would be useless to contest the point; for we have incontrovertibly demonstrated, that those have been the preparatory means for all its revolutionary triumphs. It is by such means that Jacobinism has insinuated itself under the specious forms of a disorganizing Equality and Liberty, or of a chimerical Sovereignty of the People, which has ever been the cant of those factious tribunes, who, by flattering their pride, sought to enslave that same people. It is by retailing all the sophisticated doctrines of the Rights of Man to the multitude, by violent declamations against the existing laws, by captious and fallacious descriptions of a supposed happiness which they are preparing for us, by urging nations on to *certain essays at least*; by such means do the emissaries of Jacobinism seduce nations, and imperiously sway that public opinion which will sooner level your ramparts than all the artillery that they can bring against them. From such incontrovertible facts I conclude, that if it be your intention to guard against the misfortunes which have befallen France, you must begin by disarming the Sect of all its means of illusion. Snatch from the hands of the people all those incendiary productions; but when I say people, I mean from every class of society; for I know none that are proof against illusion; more particularly would I say, from that class which has been supposed to have been most abundant in learning, that class of literary sophisters, such as our Voltaires, D'Alemberts, Rousseaus, Diderots, our academicians, and our doctriuncers of the reading societies; for this is the class of all others that has shown us the example of the powerful illusion of sophistry. It was from this class that the revolutionary ministers Necker and Turgot started up; from this class arose those grand revolutionary agents, the Mirabeaux, Seyes, Lacroix, Con-

dorsets; those revolutionary trumps, the Brissots, Champforts, Garats, Merciers, Pastorets, Gudins, La Metheries, Lalandes, Cheniers; those revolutionary butchers, the Carras, Frerons, Marats; I will also say of that class of advocates so verbose and fertile in delirium; for from among them sprung the Targets, Camus, Treillards, Barreres, and all the tyrants of the revolution, the Reveillère-Lepaux, Reubels, Merlins, and Robespierres. What have all these men proved, whether taken from the academies or from the bar?—that if they were the persons whose talents enabled them to represent all this sophistry of impiety, of sedition, and rebellion, in the most seducing colours, they were also the persons that were most easily imbued with and drank most deeply of the poison;—they were at once the most readily tainted and the most eager to taint others.—No; I can make no exception of classes; none are entitled to an exception when I exclaim to Magistrates and Sovereigns—Will you save the people from the disasters of the French Revolution?—then snatch from their hands those incendiary productions—those libels of impiety and sedition. Let that man be punished as a traitor, who writes and circulates such writings, conscious of the injury he is doing to society; let him meet with the fate of a madman, if he thinks he can seduce, and stop the consequences of seduction.

But I hear clamours on all sides arising in the literary world, of intolerance, of tyranny, of cramping genius!—I foresaw that I should have to treat with men lukewarm in the cause, saying they were determined, nevertheless unwilling; saying they detested the revolution, but timorous when it is to be crushed in the germ. But you, at least, who profess to enlighten nations by your writings, to point out maxims to Princes for the happiness of their people, you who demonstrate the goodness of your intentions by the purity of your principles, by your zeal in defence of the laws, by the wisdom of your writings, is it from you, I ask, that such cries arise?—No, no: shackles thrown on the venomous writer circulating his poisons, will never give concern to the honest writer; against laws prohibiting poignards none will rebel but the assassin. Let us no longer be led away by the stale cries of Liberty of the Press, Liberty of Genius; such cries in the mouths of the Jacobins will be but a shallow cover to their designs;—see what the Sect does itself, lest any writ-

er should open the eyes of the people by the exposition of real truth; wherever the adepts have acquired dominion, ask what is to be understood by liberty of thinking, of speaking, of writing. They destroy not only the author, but seller, and even buyer of every book that combats their systems. The printing presses of Crapard, the publications of La Harpe, or the discourse of Camille du Jourdan, are so many conspiracies punished by the Pentarques, with exile to Cayenne. It is high time for nations to open their eyes, and dispel the illusion of all this pretended oppression of thought and genius. If Magistrates are the dupes of such outcries, the people are the victims, and nations must be preserved from the illusion that they may be saved from the revolution. It is the act of a father and not of a tyrant, that takes from the hands of his children such instruments as may prove fatal to them.

Let the sophister talk of useful discussions. Go to antiquity, and question the Roman senate why it drove from the soil of the republic that swarm of Sophists\* just arrived from the Grecian shores, so expert in the quibbling arts; and the senate will answer, that they do not enter into discussions to know whether the plague is useful, that they hasten to separate from their fellow countrymen whoever has been tainted with it, and to destroy whatever may propagate it. Guard the people, therefore, against such vile seducers; tremble at the effects of their discourses; but fear still more the poisons of their impious and seditious productions.

Your laws pronounce death against a traitor, though he betrayed his conspiracy but by a single word; and a conspiring sophister may commune and habitually converse with all your subjects by means of his writings! he is in the midst of your families; he instils his principles into your children; his arguments become more and

\* The word *sophister* has been made use of throughout this work, to distinguish the modern rebels from the Greek Philosophers of the school of Sophists. Johnson, in his dictionary, defines SOPHISTER as a *disputant fallaciously subtle; an artful, but insidious logician*; such is the species of men that have been described in this work, who, conscious of their own fallacy, but acting the part of Satan to pervert mankind, should never be confounded with those men of antiquity whose systems of disputation may have been fallacious, but whose intentions were upright, and who did not combat every sacred or social principle in hopes of subverting society. *Transf.*

more cogent; he dwells on them; they are presented under all the dazzling colors that a perfidious genius could invent after a long study how to seduce your offspring, lead them astray, or stir them up to revolt against you! The treason spoken by the Jacobin, and for which he has been punished, may have made but a slight impression on his hearers; but this labored and studied concatenation of sophisms will make a deep impression. Your laws must be inefficient indeed if the revolutionary writer is not stamped as the most baneful of conspirators; and, Magistrate? whoever you are, you must be most unmindful of your duty, if you allow his writings to circulate freely through town and country.

Are you still a stranger to the immense power that such productions has given to the Sect? The revolution has not been ungrateful, and its gratitude points out its progenitors. Follow the Jacobin to the pantheon; see to whom he has decreed honors, to whom he does homage; ask him how Voltaire or Jean Jaques can have deserved such tribute, such honors. He will tell you, that those men are no more, but that their spirit has survived them in their writings, and more powerfully combat for the cause of Jacobinism than all their armed legions.—Here they prepare the minds and hearts of the people for our principles; there they gain over the public opinion to our cause; and when once that has declared for us, we may boldly proceed to certain triumph. Should such honors dazzle any writer for an instant, let him stop and behold the shades of the victims sacrificed to the revolution sitting round the monuments erected to these revolutionary deities; see them ghastly and enraged, passing from the urn that contains the ashes of Voltaire to that of Rousseau; hear them exclaim in bitter reproaches,—“Be satiated with the fumes of Jacobin incense! It is not on Jacobins that we call down vengeance from heaven, for you were our real murderers! You are now the object of their adoration; but you were our first executioners, you brought our King to the scaffold, you still continue to be the butchers of our progeny.—O ye Idols of blasphemy and of anarchy! may their blood, may our blood, may all the blood that shall be spilt by the brigands formed at your schools, fall back upon you!”

Ye whom the God of society has endowed with talents which you may turn to the detriment or conserva-

tion of society, beware that such curses do not fall upon you, flee from any thing that may breed remorse. Be not dazzled with the jacobinical tribute paid to these sophisters of darkness; they may have succeeded in obscuring the light; it is your duty to rend the cloud asunder, and bear in triumph the fundamental truths. The God who formed man for society did not give him the code of Equality and Liberty, the code of Rebellion and Anarchy. The God who supports society by the wisdom of the laws, never abandoned the making or sanctioning of those laws to the caprice of the multitude. The God who has pointed out the empire and stability of the laws as inherent to that subordination of the citizens to the magistrates, and to their sovereigns, did not create as many magistrates and sovereigns as he did citizens. The God that has bound all classes together by their mutual wants, and who, in consequence of this diversity of wants, has endowed men with a variety of talents for different arts and professions, has not given the same rights to the mechanic or to the shepherd as he has to the prince that is to preside over the state. Restore to these simple and plain truths, all that resplendency which has for a moment been obscured by the sophisters of rebellion; and the dangers of the revolution will soon disappear. Be as earnest in restoring the people to light, as the Jacobins have been in plunging them into darkness. Restore them to their principles pure and untarnished. There is no compounding with error; the Sect cares not by which road illusion may lead you to revolution, provided you do but fall a victim. Some it will attack with anti-religious sophisms, while it tampers with others by means of its antisocial sophistry. To some it will unfold but a part of the consequences to be drawn, point out but one half of the career that is to be run, or, under pretence of reform, propose some few essays or new means to be tried. But far be driven from us these demi-geniuses of demi-revolutions with their long train of demi-consequences? This is the tribe whence the Sect will select a La Fayette or a Neck-er, push them forward as long as they can serve the cause, and then abandon such non-entities; or those open rebels styling themselves *Constitutionalists*, or those others called (probably through derision) *Monarchists*. They were the beginners of the revolution, and are at this present day imbecile enough to testify their surprize at other

rebels having shivered a sceptre which they had begun by disjoining. Writers of this species, so far from enlightening the people, only contribute to lead them into the path of error; and that was the task of the first revolutionary adepts.

In your writings beware of falling into an error similar to that of a celebrated author, who thinks he is serving the cause of monarchy when describing religion as a fruitless ally. How is it possible that he should not better feel the consequences of that sarcastic sentence borrowed from Bayle and Rousseau, he who, in the midst of the most pressing and most apposite exhortations to princes to unite and combine against Jacobinism, forgets himself so far as to say, "In a similar crisis, the Romans would have flown to arms resolved to conquer or die, *the primitive Christians would have sung hymns to Providence and rushed to martyrdom*; their successors neither die nor fight.\*" Most undoubtedly, it cannot be the intention of the author to revive that contempt which the Sophisters so much affect for Religion; but what a false policy to represent that alledged nullity as inherent to Christianity at a time when the courage of nations should be stirred up against the revolutionary tyrants! Happily it is not true, that the primitive Christians would only have sung hymns to Providence and rushed on to martyrdom. The primitive Christians were not ideots; they did not confound the legitimate powers, which they could only oppose by the courage of martyrs, with the usurped power of a tyrant or of barbarians that came to inundate the empire. They could conquer or die under the standard of the Cæsars as manfully as the Romans; nay, they surpassed them in courage and resignation, and their apologists were well grounded when they set the Sophisters at defiance to point out a single coward or traitor among the Christian legions. In our days too, did those heroic Christians of the Vendee content themselves with singing hymns, they whose courage was more terrible to the republicans than all the combined forces of Clairfait or Beaulieu? Where have we seen any of our emigrants that have distinguished themselves by their piety, chanting hymns to Providence during the hour of battle? Whence this triple

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\* *Mercur Britannique*, Vol. I. No. IV. P. 292.

insult to the Christian hero, to his religion, and to the very evidence of reason? Whence this affectation of representing the powerful and active incitements of Christianity as useless to governments? Is not the crown of a soldier dying for laws or for his king, which his God commands him to defend, as valuable as your laurel-wreath? Tell then the Christian soldier, that the coward and the traitor shall not enter into the kingdom of Heaven, and see whether he will not conquer or die. You think that you are serving the cause of society against Jacobinism by representing Christianity as imbecility. Jacobins would reward such sarcastic sentences, because they foresee their consequences. Are our writers then to be always outwitted by theirs; they can combine their efforts against the altar and the throne; and shall we never be able to defend the one without betraying the interests of the other?

What can be the cause of such imprudence, such false lights? Neither do they study sufficiently the Sect nor its artifices. They wish to be blind to its power, and even to its influence. I also am an admirer of the vigor of that same writer, who seeks to stir up the courage of nations; but should he mistake the real causes of our misfortunes, what have we not to fear from writers who are endowed neither with his knowledge or his energy? Will not the Sect rejoice to hear him say, "it is far more to that continental fatalism than to the Illuminees, that we are to attribute the lethargy of the higher orders of society?" I know not what *continental* or *insular fatalism* can signify. God forbid that Princes should for an instant believe in it, for it would only be immersing them still deeper in their lethargy. No efforts are made against fatality; I know, at least, that the Illuminees would rejoice to see no credit given to their existing influence; for the less they shall be feared in consequence of your writings, fewer will be the precautions taken to guard against them. I am positive, that had you studied one half of the arts employed by the Insinulators to seduce the higher classes, and even courts themselves, you would be the first to find a very different cause than *fatalism* for the continental lethargy.\*

\* It is evident, however, that the author of the *British Mercury* never wished to favor the *Illuminees*. He is as indignant



Far be from me the absurd pretension of alone enjoying the means of giving useful counsels. It is, on the contrary, because I wish that the public should be improved by your's, that I am eager to see you better informed of the real cause of all our misfortunes. I could wish to see a holy league formed of such men of talents as are really actuated with a true zeal against the revolutionary errors. My reader has seen the baneful effects of that coalition of the sophisticated writers of Holbach's Club, of the Sophisters of the Masonic and of the Illuminized Lodges; he has seen the influence of their principles on the public opinion, and of opinion on our misfortunes; why should not virtuous and learned writers then unite in their efforts to bring back the public opinion and the people to the true principles, by laying open all the artifice and cunning that has been employed by the Sect to seduce them.

The Code has been explicit on the means to be employed for the seduction of youth, a time of life most accessible to illusion. Will not virtuous fathers take upon

as we are at the successes of the inept *Philosophists* of modern *republicanism*, of that revolutionary warfare waging against property and the laws, of those young Jacobins just coming from the University of Gottinguen. He is indignant at the audacity of the *revolutionary letters* and of the *northern league*, that is to say, of a *company of Theologians, Professors, and Philosophers of Holstein*, who ask to form a central assembly, having under it subordinate committees to form and direct *public education, without being under any control of government, laws or religion* (P. 292). He would have spoken just as we have done of the *Illuminees*, had he known these *philosophical* absurdities and their successes to be the work of the Sect; that the youths come from Gottinguen were just arriving from a haunt of *Illuminism*; that the *northern league* is nothing more than a branch of the *German Union* invented by the *Illuminee Bahrdt*; that the plan of education originated with the *Illuminee Campe*, heretofore pastor and preacher to the garrison of Pozzdam, called to Brunswick, promoted by the first minister, and decorated with the appellation of *French Citizen*, in recompense for what he has more particularly written on the independency of education.—(See the *Universal Revision of every thing relating to Schools, Vol. VI*). I shall therefore repeat. Study the Sect, study its code, its history; study its means for seducing the Great; and, so far from despising the influence of the Sect, you will find the cause of that disastrous lethargy which has seized on men whose duty it is to be most active, far better explained than by your *Fatalism*.

themselves to discard from their children masters of suspicious characters, and books that disseminate these poisons? Will not governments take as much pains to drive the adepts from the pulpit, from the chairs of science and professorships, as we have seen the Sect taking to make itself master of education and to corrupt youth? Unhappy we, should the reader be affrighted at the detail of such precautions, while the Sect attends to each particularity, and we have seen it as eager for the nomination of a country schoolmaster, as for the success of an adept at court, or the nomination of the general who is to command its legions.

One species of illusion appears to be the favorite engine of Jacobinism, I mean that theory of essays in government, and those demi-reforms. No art has been more powerfully played off on the English nation than this; let the people be put on their guard against this illusion; let them be taught, that France also began by essays and demi-reforms; I need not hint at their consequences. If it be necessary to humble the pride of the Jacobin Sophister, and blight the very idea of that pretended happiness which they attach to their systems, let the people learn that such essays have long since been made; that the brigands who appeared under the different denominations of Lollards, Begards, followers of John Wall, of Maillotin, and of Muncer, all promised the supreme happiness of Equality and Liberty; that it was perfectly useless to talk to us of the *Philosophy* of a revolution that was nothing more than the repetition of the errors of certain Sects of which the barbarous and devastating tenets could only be equalled by the horror and contempt in which they are held by our ancestors. When, under pretence of arguing on certain truths the Jacobin seeks to lead you into discussion, guard against his sophistry, by answering, that no argumentation can be held with Weisshaupt or Robespierre; the first will retail all the arguments of former brigands, the latter does what they did; for if our modern Jacobins have invented any thing of their own, it is a little more artifice and an unparalleled ferocity. They are then the more entitled to our contempt and hatred.

If every where encountered by this two-fold sentiment, the Sect will soon lose that power of illusion which has prepared its triumphs, and you will see it shrinking back

into its subterraneous lurking places, the occult Lodges which have so long since offered it an asylum. There it will once more attempt to recruit its legions, and contrive plots for the subversion of the altar, of the throne, and of society. But here what honest citizen can be blind to his duty? Under whatever name, pretence, or form, the magistracy may have thought proper to tolerate these clubs, subterraneous hiding-places, or Lodges of secret societies, what proofs are they waiting for to proscribe them all, now that they have seen legions of conspirators sallying forth from these recesses? You who look upon yourselves as entitled to an honorable exception, why are you seated there still? You are tender of your personal loyalty, of your fidelity to your religion and to your country, how can you make such sentiments agree with your predilection for Lodges that you know to have been the asylum of the most conspiring Sects? Do not pretend that it is us, for it is the Jacobins, the most monstrous chiefs of the Jacobins, their correspondence, their speeches, and all the archives of their history, that have unfolded to you the immense support they have derived from your mysteries and from all your *secret societies*, in the prosecution of their conspiracies against *society in general*, against all laws, and against every altar. In vain shall you attempt to hide it; no part of history can be better authenticated; these conspiracies are proved at any rate to have gained admittance into your Lodges, and to have acquired strength and numbers from them. Your particular Lodge may not be one of those with whose honor the Sect has tampered; we are willing to believe it; but what proofs can you adduce? the Sect knows too well how to clothe perjury in the garb of innocence.—We are willing to believe it, and that will be another motive why we should conjure you in the name of your country to abandon those Lodges. Your presence is only a cloak for conspirators. The more unblemished may be your character of honor, the more will the conspiring adepts boast of your name, and of the fraternity and intimacy in which you live with them.—We address our complaints to you yourselves, but own that we have sufficient grounds to address them to the prince or to the senate; may we not with truth denounce you as demicizens, since by your oath the interests of the brotherhood are more dear to you than those of your fellow-sub-

jects? Are we not entitled to ask, whether you are not a secret enemy to every citizen who has the interest of religion and his country at heart, since you are a member of a secret society, under the cloak of which a multitude of brethren are conspiring against our religion and our laws, and that it is impossible to distinguish the innocent from the guilty? What right would you have to complain if the senate and your prince were to exclude you from your magistracy, or from every office that requires the whole attention of an impartial citizen, and on whom no suspicion can alight, as it appears that your affection is at least divided between society in general and your secret societies, as that affection, according to your own laws, must be greater for the members of your secret societies than for us; since, in short, it has been demonstrated, that a large portion of the members of secret societies are mere conspirators? In vain will you object that you have never witnessed any thing reprehensible in the Lodges. Were you only initiated in the mysteries of the Grand Lodge of London, know, that notwithstanding all the exceptions we have made in its favor, suspicions are even cast upon that Lodge, and a reviewer thinks himself founded in denying the validity of such exceptions.\* If you are so careless of your reputation as to remain insensible to such suspicions, allow me at least to address myself to you in the name of all mankind, whose interests you tell us are so dear to you.

No longer than a century ago the remaining part of Europe was nearly a stranger to your Lodges and their mysteries. You made it the baneful present; the new-erected Lodges have filled with Jacobins, and from them the most disastrous scourge that has ever befallen the universe has rushed forth to produce these terrible effects; you imparted to them the mysteries of your Equality and of your Liberty; to combine and prepare them, you introduced them into your tenebrous asylums; to prepare their pupils, you taught them your trials and your oaths; and that they might propagate their conspiracies from pole to pole, you lent them your language, your symbols, your signs, your cypher, your directories, your hierarchy, and all the regulations for your invisible correspondence.

\* See the Monthly Review, Appendix to Vol. XXXV. Page 504.

The offspring may have improved on the mysteries of their progenitors; but has not their conduct been such as to make you abjure all connection with them; have not your Lodges been so profaned as to make you hasten to abandon them; is not the disastrous scourge that has burst from them a sufficient ground for eternally closing their gates? O you, whose fleets, under the protection of heaven, ride triumphant over the main, dispelling the fleets of the Sect? O grant to the universe a victory, perhaps of still greater importance. At the sight of your admirals the Sect disappears; drive then from its recesses that bantling of yours; show that if the abuse of your mysterious associations may in possibility be fatal to the universe, you are willing at least to deprive the vile conspirators of every plea that can tarnish your glory. Show, that if sports, innocent in your hands, could grow into a scourge in the hands of others, you are not backward in making a sacrifice of such utility to nations. - Your example would be powerful; and it is incumbent on you to pronounce the anathema on secret societies; to close the gates of the Lodges, to close them all without exception, nevermore to be opened, whatever may be the nature of their mysteries. None can exist into which the Sect will not attempt to penetrate; none can exist where the magistrate and honest citizen can sit down certain that the Sect has not intruded with its plots and means of seduction. The more zealous you may be for the preservation of our laws, the less will you be enabled to secure us against the plots of the Sect; for though it shall ever commune with you it will not lay its views open to you until it has seduced you. Masons of England, what a fatal gift have you made to the world! May the historian who shall write the annals of this age, when speaking of the scourge that has rushed forth from the Lodges, conclude by saying, if England made the baneful present to the universe, it was also the first to sacrifice its own Lodges for the safety of nations.

Why should not every honest Mason on the Continent address himself in terms similar to those in which we address the English brotherhood? Their presence would no longer be a cloak to the Mysteries of the conspiring Jacobins. Left to themselves, they could no longer plead the innocence of their Mysteries. If the Magistrates treated them with all the severity of the law, he would not

have to fear the protests of honest citizens. Then would every thing denote that the time was come to strike all secret societies with the anathema of the laws; then would all the productions of the Sect be suppressed, or thrown away with indignation by every class of citizens. True principles only would be taught, and these would discard from the minds of the people all those disorganizing errors. The Sect once dislodged from its lurking places, truth and light would dispel that warfare of illusion, error, and darkness, which, waged by the Sophisters of Jacobinism, prepares the way for the triumphant entry of its destroying brigands.

But that long-expected day, that day of devastation and plunder foretold in the Mysteries, has dawned. In darkness have the adepts multiplied, and the legions of the Sect have sallied forth. They now wage the war of pikes and destruction, they wave the firebrands of revolution, but have not abandoned the warfare of illusion.—Sovereigns and Ministers of Empires! It behoves you to stem the torrent of these men of blood by the marshalled band of heroes whom you command. I do not pretend to step over the threshold of the chamber where our warriors set in council to deliberate on the means of vanquishing the Sect in the field of battle. But, to ensure the success of your valorous efforts, may we intrude on your wisdom to represent that force should not attract your entire attention? The Jacobin is no common enemy. He wages a war of Sect, of proselytism against you; and Sects are not to be vanquished by the same arms as warriors waging a glorious war, or brigands rushing forth from their ungrateful shores in quest of pillage and booty. The seat of conflict lies in opinions. The Jacobin has all the enthusiasm of the Sectary, and has also the force of arms; that you may overpower his arms, you should know the object of his delirium.

I began by declaring, and think I have established the position, that in this warfare of pikes and firebrands the Sect sends forth its legions to shiver the scepter, not to fight the power; it has not promised to its adepts the crowns of Princes, Kings, and Emperors, but has required and bound those adepts by an oath to destroy them all. In the Sovereign it is not the person that they hate; but it is the chief, the Minister of the Social Order. The war it wages against a nation is of a similar complexion;

It is that war of opinion, which hates, not the Englishman, but the laws of the English, which abominates not the German, the Spaniard, or the Italian, but the God, the Altars, the Thrones, the Senates of the German, the Spaniard, or the Italian, in short, of every people. Do not suffer yourself to be misled; the Pentarques will certainly attempt to warp these plans and plots of the Sect, and make them subservient to their own ambition; but have not the mysteries taught us, that the elevation of an Orleans, a Barras, or a Rewbel to the throne, never entered the mind of the adepts when they murdered their lawful Sovereign?—It may support its tyrannic Pentarques in the destruction of kings and governments, but it will crush these tyrants in their turn, when they shall have completed the destruction of society. It is not a new Empire that they are seeking to establish; it is at the annihilation of every Empire, of all order, rank, distinction, property, and social tie, that they aim. Such is the Ultimate View of its mysteries of Equality and Liberty. Such is that reign of anarchy and absolute independence, proclaimed in the subterraneous lurking-places, under the appellations of patriarchal reign, of the reign of Reason and of Nature.

Sovereigns, Ministers, You who watch for the safety of the subject! Is it clear to you why we so much insist on this general and predominating hatred as the sole principle and object of this terrible war? Because it immediately points out that it behoves you to combat this relentless foe by an ardor and zeal for the universal maintenance of social order; because it is now more than ever incumbent on you to cast aside all ideas of personal interest, that might counteract the general effort; because, were it possible that the interests of the Sect could for a moment coincide with yours, it would be only a duty that you would fulfil in suspending those mutual resentments or national jealousies that have but too long nurtured enmities and bloodshed; because much woe will befall you, if you be imprudent enough to think but for an instant than you can either make the principles or the legions of the Sect the instruments of your vengeance, or of your personal views; for the powers you put in motion shall soon fall back upon you.

I am not one of those who thought that they could trace such a kind of policy in the first motions of the

French revolution, pretending that foreign powers had abetted the Jacobins with a view, if not to crush, at least to weaken the ancient and powerful fabric of the French monarchy. I have probed the strength of the Sect when it rushed from its dens. But let it not be overlooked by history; let the terrible example of that man who was held out as one of the greatest politicians of the age, be ever present to the eyes of sovereigns. The Sect began to demonstrate the first elements of its Code of Equality, Liberty, and Sovereignty of the People; baneful policy ordered La Fayette, D'Estaing, and Rochambeau, to proceed to the succor of a colony asserting its sovereignty against its mother country. I do not pretend to discuss the rights of London or of Philadelphia; but let the minister, the politician Vergennes rise from his grave, he who in America would make, and in Holland abet, revolutions of the people equal and free; let him look to the throne, or seek the sovereign whose interest he thought to serve when using the Sect as an engine of state!! Let the minister of Joseph II. I mean, Mercy D'Argenteau, come forth; let him behold to what an end the services of that sovereign populace would lead which he was about to assemble in Brabant, or the services of *those pretended friends to the public safety*, in other words, of the *emissaries* of the Sect, already omnipotent in Paris, or of those Jacobins that he would receive and support, that he might oppress through the means of anarchy.\* No, the Sect that has sworn to shiver every sceptre will not avenge any quarrel of your's, or prove a support in danger.—Banish then every idea of alliance or union with its principles and means! it can never lose sight of its Ultimate End; and if it should affect to make a common cause with you in the annihilation of the throne that gives you umbrage, it will only be that it may find you standing alone and destitute of allies when it shall turn back upon you.

To renounce such temporary and disastrous services can be no great sacrifice. When the common enemy of society rears its head, is it not the duty of the chiefs of society to forget all private quarrels, and unite in combating so formidable a foe? Every step gained against it,

\* See Letters on the Affairs of the Austrian Netherlands, Let. II. P. 31.



will be a step gained for yourself, for your people, and for that portion of society over which you preside. Still farther from your mind be all those ideas of cold economy, calculating the sacrifices or efforts you will have to make, or the indemnities you may claim! When the house that joins your palace is in flames, do you think yourself safe because you have not contributed to the conflagration? Or do you enquire what reward is offered for extinguishing the flames? More wildly avaricious, would you think of pillaging that house while the flames were communicating to your own? Save the universe, and you save your own empire. Every throne beat down by the Jacobin, reduces an obstacle that he has to encounter in the attack of yours. Will the arsenals he shall pillage, will the requisitions of men, and legions raised, in the newly conquered states, ensure the indemnities you ask; or do you expect, by complacency, flattery, and meanness, to have an exception made in your favor? Can you hope to see the Pentarques always preserving their neutrality in your regard, because for the moment they are pleased not to demand any farther sacrifices from you? Or, when you desert the common cause, will you ground your security on treaties of peace, or even on treaties of alliance offensive and defensive? O virtue! what desertion of the common cause! O shame! O cowardice! No, the very idea of such treaties could never have entered your mind, had you been acquainted with the Sect that proposes them. You have signed them; but you do not enjoy peace, not even a neutrality. You are its slave. You are only the mouth-piece of its imperious dictates, until the Sect shall choose to strip you of even the semblance of authority.—You will tell us, perhaps, that you have been neuter in the contest; that is to say, you have not dared to attack the Jacobin that only waits to drag you into slavery till he shall have crushed those with whom you should have leagued, and who could have defended you or avenged your death.—You have lived in peace with the common enemy of society! You have sworn to abandon society to be butchered, thrones to be annihilated and sceptres to be shivered; and this without showing the least resistance.—Have you made treaties of alliance? then you have sworn to support the destroying hordes, and to contribute towards the destruction and devastation of society.

You are sensible as we are of the shame, of the igno-

miny, of such a neutrality, peace, or alliance.—But a superior force commands. . . . Then say that you are vanquished, that you are a slave to the Sect, and we shall then ask, if on no occasion a valiant death be preferable to slavery? Is that throne saved, around which you still hover, by permission of the Sect, merely as the mouth-piece of its commands? Are your people saved, who are obliged to sully their hands with the crimes inherent to Jacobins? Is that slave free, who, chained to the bench of the galleys, can only handle his oars in the service of a pirate? If you still preserve any glimmerings of Liberty, if your strength be not entirely exhausted, rise, Oh! rise once more, and fight the battles of society!—Could you still be lead astray by that fitting semblance of authority which the Sect has allowed you, hearken to Jean de Brie, proposing in the name of the Sect, in the midst of its legislators, to raise a legion of *twelve hundred assassins*, and to send them, not to kill *one* king, but to *murder every king!* Did not those legislators announce to you in terms sufficiently clear the fate which they intended for you and your people, when they declared that they would *fraternize* with every nation that wished to shake off its laws or rise against its magistrates and sovereign? \* Would you wish to persuade yourself that there exists a single king who is not comprehended within the revolutionary proscription, go and assist at the annual celebration of the festival held by the Sect in honor of the murderers of their king; go and hearken to their constituted authorities, and to the ambassadors whom they send to the neutral or allied Powers, all solemnly swearing the oath of hatred to royalty. You have seen the adepts teaching in the universities, that but a few more years will elapse before the last mysteries of the Sect shall be accomplished; then neither king nor magistrate shall exist, nor a single nation, country, or society governed by laws. And with such a prospect before you, do you still hesitate at throwing aside petty jealousies and personal interests? Shall pretensions, mistrusts, and enmities, between king and king, or nation and nation, disunite you, when society calls upon you for the defence not only of your own crown but of every crown, not only of your own nation but of every nation wherever laws are recognized?

\* Decree of the 9th November, 1793.

It is not yet too late. Nations are still more powerful than the Sect; let then every nation unite; let their kings, their senates, their people, join in the common cause; let every man living in the state of society consider the warfare waged by the Sect against society and property as aimed at his own person. Shall the heart of the Jacobin alone be inflamed by the fire of enthusiasm? Shall the desolation of your country, the destruction of your altars, of your laws, of your fortunes, the devastation of your towns and mansions, the tearing away of your children, not rouse you from your lethargy? Shall not such fights inspire you with courage, are they not inducements for sacrifices as powerful at least as the enthusiasm of delirium in the Jacobin? Shall it still continue to be said, that the Brigands alone know the power and strength of union? Every where they are one; they have but one object in view; they all serve but one and the same cause; they are brethren wherever they meet, merely because they universally aim at the destruction of the social order. May chiefs of nations then unite in one common tie of affection; for it is the common interest of all and each of them to preserve that social order. Such would be my definition of a war of zeal for society, a war entirely directed against the Sect, and the only means of depriving it of those resources which it may have but too plentifully drawn from politicians hacknied in wars of vengeance, jealousy, and ambition, but little accustomed to the idea of such sacrifices as wars for the general interest of society may require.

When I thus wish to stir up all nations to make but one power, but one nation in the common cause; when I thus wish to see them all actuated by the same zeal and ardor for combating the Sect; the reader may be tempted to ask me, what is become of the war of humanity, of self-preservation, that I wished to see opposed to that warfare of fury, destruction, and of sanguinary rage against society?—Doubtless, it must afflict me thus to sound the general alarm, which calls your embattled legions into the field of Mars; but when we behold those of the Sect nurtured on blood and carnage; when thousands and hundreds of thousands of citizens, whose sluggish tranquillity and aversion to resistance could not save them from falling victims; when women, aged parents, and even children, have been butchered so recently in the mountains

of Switzerland, just as they had been before in the fields of La Vendée, and in divers parts of France; when in every country into which the Sect can penetrate, the inhabitants must either bend the knee to adore the idol, or perish beneath the pikes; who will be the true friend to humanity? Will that man set himself down for a friend to humanity, and as having preserved society, who would let the armies of the Sect successively proceed from Brabant into Holland, from Savoy into Switzerland, from Piedmont into the Milanois, and from thence to Rome, every where overturning social order, because the Sect every where met but with a feeble and partial resistance?—Which then shall be the true friend to humanity, the man who permits the scourge to extend and ravage all Europe, or he who excites you to crush the germ of such horrors? Will the preserver of your life be the man who, fearing to probe your wound, shall let mortification engender in your flesh; or he who, employing the caustic or the blade, shall consume or amputate the decayed part to preserve the body? Had the counsellors of such a cruel humanity foreseen that a Sect, whose empire is terror, whose means are those of brigands and assassins, was not to be overpowered by their perfidious complaisance, what horrors, and what rivers of blood, would have been spared. What numberless citizens has that reign of terror chained to the standards of the Sect, citizens even who abhorred it!—And what numbers would have joined your standard, in defiance of the reign of terror, had they seen you waging a war against the Sect, and not a war of ambition. I never assisted at the councils of princes, and am willing to believe that my fellow-countrymen have formed an erroneous judgment, and that the reports of partitioning and of ambitious views may even have originated with the Sect, since it acquires such empire through its means; that error has recruited the ranks of the Sect with soldiers whose courage and lives would have been at your disposal, had you found means of convincing them that you had fled to arms solely to vindicate the cause of monarchy, of their religion, and of their laws; had they not been led to think, that between two enemies they were obliged to repulse that which was coming, not to defend them, but to profit by their dissensions, and deliver up their country to pillage, or make them share the fate of Venice or Poland!—Deprive the Jacobins of this vain pretext; let every peo-

ple that groans under the bondage of the Sect learn from your candid declarations, supported by your deeds, that you only come as their saviour and liberator, that your legions have no other object in view than the restoring of them to the blessings of social order.

But whither am I wandering, and what was I about to promise? Shall the fate of my country, the destiny of empires, solely depend on the strength of armies? There is a war far more terrible than that of brigands, which the Sect wages against us. The amazing progress of impiety, the corruption of morals, and general apostacy, of an age styling itself the age of Philosophy; these are the real arms of the Sect, the grand source of all misfortunes. Ye who may be affrighted at these truths because they may affect you more particularly, turn back to the causes of our misfortunes, and you will trace them all to this apostacy.

Infuriate as a demoniac of blasphemy, a disastrous Sophister exclaimed, I will not serve, my Reason shall be free. The God of Revelation may persecute me, but I will persecute him; I will raise a school against him, I will surround myself with conspiring adepts, I will say to them *Crush the Wretch—Crush J—C—*. This school was established on the earth; kings and great men applauded the doctrines of this demoniac; they relished them because they flattered and unbridled their passions. This was the first step towards the revolution. Do not come and plague me with idle representations; turn to the archives of the impious man whom thou hast idolized; there are my proofs. Princes, Nobles, Lords or Knights, such was the crime, I will not say of each of you in particular, but so predominant among you, that I may in some sort call it the crime of your corps. The ministers of that God whom you abandoned admonished you of the scourges with which apostates are threatened, and told you that your example would be fatal to your people as well as to yourselves. Do you remember how their menaces were received? Attend for a moment to the acts of that school which you set up in opposition to us. Heaven, in its wrath, has permitted the offspring of the sophisters to multiply like unto the locusts. They thought themselves the Gods of Reason; they also raised their voices, declaring that they would not serve; but, turning their eyes toward you, they added, oppression and tyranny has placed

men like unto us upon thrones; chance of birth has made men Nobles and Grandees who are not so good as ourselves. They said it; and that Liberty which you asserted against your God, when stimulated by your passions, they now assert against you at the instigation of their pride.—They conspire against the throne and the nobility that surrounds it. Abandoned to your blindness, you courteously received this cloud of sophisters, just as you had received their progenitor.—The priests of the living God came once more and admonished you, that this school of impiety would not only operate the ruin of the church, but sweep away into the common mass of ruin Kings, Princes, Laws, and Magistrates. Reason called as loudly on you as your priests; but you had turned away from Revelation, and you refused to hearken to the voice of reason.

The God whom you daily irritated by your apostasy permitted this cloud of Sophisters to descend into the abyss of the Lodges, and there, under pretence of Masonic pursuits, the occult adepts combined their conspiracies against the altar, the throne, and all distinctions, with those of the pretended sages whose dupes you have been. The adepts now multiplied as fast as the Sophisters.—Under the auspices of another pretended Sage, who could improve on every species of impiety and blasphemy, a new Sect is fostered under the name of Illuminees.—These, like the hero of your apostasy, swore to crush Christ, as his offspring swore to crush you yourselves; and in common with all brigands, swore to annihilate the empire of the laws.—Such has been the fruit of that Philosophism which you would so obstinately portray as true wisdom. At length to dissipate the illusion, and to call you back to the faith of his Gospel, far more than to avenge himself, what has your God done? He has silenced his prophets and the doctors of his law; he has said to them, “Discontinue those lessons with which you combat the delirium of these impious men. They raise their Reason up against me; it is my Son whom they have sworn to crush. They wish to reign alone over that people. They have taken upon themselves the important task of leading them to true happiness; I will let them act; I abandon that people to the wisdom of their new teachers. You, my priests and pontiffs, fly from amidst them, carry away with you the Gospel of my Son. Let their sages beat down his

dears; let them raise trophies in his temples to their heroes who had sworn to crush him; and let that people proceed under the sole direction of the light of their Reason. Begone, retire; together with my Son I abandon both the people and their grandees to their sages; let these sages be their leaders, since they turn their backs upon me and my Son."

Frenchmen, the God of your forefathers has thus spoken. Oh, how deeply and easily can he confound the *prudence of prudent men and the wisdom of sages*! Go; proceed through that vast empire which he has abandoned to your pretended Philosophy. His priests have abandoned it; his altars are beaten down; his gospel is no longer to be found. Now calculate the crimes and disasters!! Go and wander among those ruins, behold those mazes and shapeless heaps of rubbish. Ask of the people, what is become of those millions of citizens that formerly thronged in their towns and fields; inquire what inundation of Vandals has devastated their land. What has been the fate of that town, that proudly towered in magnificent palaces, or those other towns, the modern rivals of ancient Tyre? By what means have those riches dwindled into nothing that were annually brought from the shores of the east, or the Isles of the west. Those notes of mirth, those rural songs, why have they given place to groans and complaints? Why is that brow, formerly the seat of content now knitted and downcast with terror; and why those sighs, that even the fear of being heard cannot suppress! All you inhabitants of France, who were formerly so happy under the laws of your forefathers, but at present victims to all the horrors of the revolution, have you not among ye its Philosophers, the wisdom of its Deists, of its Atheists, and of its Philanthropists? And you in particular, the disciples, and for a long time the zealous protectors of all these revolutionary sages, how comes it to pass that you are now dispersed on the face of all Europe, poor and deserted? Is not that Philosophy which you so much idolized now triumphant in the very centre of its empire?

Ah, how bitter would be such language in the mouth of a God but too well revenged! Unhappy victims of your confidence in these false sages! You now conceive how terrible it is to be abandoned to the empire of impiety! Confess at last, that your credulity, your confi-

dence in these heroes of Sophistry has been disastrous indeed! They promised you a revolution of wisdom, of light, of virtue; and they have cursed you with a revolution of delirium, extravagance and wickedness. They promised you a revolution of happiness, Equality, Liberty, of the golden age; and they have brought down upon you the most frightful revolution that a God, justly irritated by the pride and wickedness of men, has ever poured down upon the earth. Such is the end of all that impiety which it has pleased you to style Philosophy.

Never let any person pretend to dispute the prime cause of all our misfortunes. Voltaire and Rousseau are the heroes of your revolution, as they were of your Philosophism. It is now time to dissipate the illusion, if you wish to see the scourge cease, and preserve yourself from a similar danger in future. You must work a revolution that will be the death-blow to that philosophism of impiety, if you wish to appease the God who has only permitted this scourge to befall man to avenge his Son. It is not by persisting in the outrage, by leaving your hearts a prey to the prime cause of all our misfortunes, that you will find the termination of them. The great crime of the Jacobin is his impiety; his great strength rests in yours. The powers of hell will second him when he combats against Christ; and will heaven, think ye, declare for you, so long as your morals and your faith shall declare you an enemy to the Son of God? By your impiety you become the brother of the Jacobin. You are a Jacobin of the revolution against the altar; and it is not by persisting in this hatred against the altar, that you will appease the God who avenges the altar by the revolution annihilating our thrones and our laws.

Such is the last and most important lesson that we are to derive from those scourges that have befallen us in the same gradation as the sophisters of impiety, the sophisters of rebellion, the sophisters of anarchy conspired.—O that I may have succeeded, when terminating these Memoirs, in engraving it deeply on the minds of my readers! May it more particularly contribute to pave the way for the restoration of religion, of the laws, and of happiness in my country!—May the researches that I have made to discover the causes of the revolution, be serviceable to nations that may still preserve themselves, or rid themselves of such disasters!—Then will that God who has supported me in my pursuit, have blessed my labors with an ample recompence.



## NOTE

*For the End of Volume IV. of the Memoirs illustrating  
the History of Jacobinism.*

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ON publishing the Translation of the First Volume of these Memoirs, I declared that I considered myself as only *fulfilling a duty* in laying open so excellent a work to those of my countrymen who were not sufficiently versed in the French language to read the original. The object of *the Author* throughout has been to shew the universal havock and desolation with which these depredatory Sects have threatened all Europe; *Mine* has been to excite the vigilant attention of my countrymen, lest they fall into the snares that are laid to entrap them. This will, I hope, be thought a sufficient reason for the following more circumstantial application to Ireland and Great Britain of the dreadful plots that have been detailed in these Memoirs.

## IRELAND.

Ireland, ever since the year 1782, had presented a perpetual scene of different associations for different objects. The Volunteers had given rise to much debate; the Roman Catholics had been actively employed in petitioning the legislature for the redress of certain grievances under which they labored; and their prayer was at length partly acceded to.

The first appearance, however, of the association to which we now allude was in June, 1791. The proposals for it are couched in the style and exact terms of the Hierophants of Illuminism. They recommend the formation of an association, or, as it is styled, "a beneficent conspiracy" to serve the people; assuming "the secrecy" and somewhat of the ceremonial attached to Freemasonry." *Secrecy* is declared to be necessary to make "the bond of union more cohesive, and the spirit of union more ardent; to envelope the plan with ambiguity; to facilitate its own agency; to confound and terrify

"its enemies by their ignorance of the design, extent, and direction," &c. Its *Ceremonial* is also Masonic, in order to create enthusiasm. "Let every member wear (day and night) an amulet round his neck, containing the great principle which unites the brotherhood, in letters of gold, on a ribbon, striped with all the original colours, and inclosed in a sheath of white silk, to represent the pure union of the mingled rays, and the abolition of all superficial distinctions, all colours, and shades of difference, for the sake of one illustrious End. Let this amulet of union, faith, and honor, pendent from the neck, and be bound about the body next to the skin, and close to the heart."—Masonic Secrecy, Equality, and Union, cannot possibly be better described.

Its members are to be chosen from among men in the prime of life, without distinction of religion; true philanthropists, who are not bound down to obedience to that "wizard word EMPIRE, nor to the sovereignty of two sounding syllables;" from among men, in short, "who know liberty, who wish to have it, and who are determined to live and die free-men, (*vivre libre ou mourir.*)

This association (at first called the Irish Brotherhood, and afterwards the United Irishmen) "will have, it is said, an eye provident and prospective, a reach and amplitude of conception commensurate to the progressive diffusion of knowledge;—it will make the light of philanthropy converge." Its END is declared to be "*The rights of men in Ireland; the greatest happiness of the greatest number in this Island; the inherent and indefeasible claims of every free nation:*" For, "the rights of man are the rights of God; and to vindicate the one is to maintain the other. We must be free, in order to serve him whose service is perfect freedom."

The Hierophant next proceeds to state, that "to form a summary of the national will and pleasure in points most interesting to national happiness, and then to put this doctrine as speedily as may be into practice, will be the purpose of this *Central Society, or Lodge*, from which other lodges in the different towns will radiate." The distinctions of rank, of property, and of religious persuasions, are to be abolished; but whether any thing short of "*great convulsion*" can effectually and speedily procure the reform proposed, is to be, with many other principles of sedition, the subject of future discussion by the association.

The whole body was to meet four times a year, and the (regulating) committee once a month. These meetings were to be "*convivial; conversational*, not a debating society, and *confidential*, the heart open and the door locked." Their *external business* to consist, "1st, in publications to propagate their principles and effectuate their ends. All papers for this purpose are to be sanctioned by the committee.—2dly, Communication with the different towns so be assiduously kept up, and every exertion used to accomplish a National Convention.—3dly, Communication with *similar societies* as broad, as the JACOBIN CLUB at Paris, the Revolution Society IN ENGLAND, the Committee of Reform IN SCOTLAND."

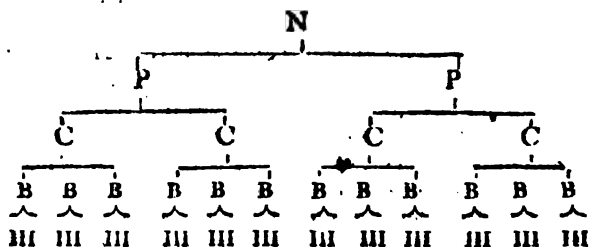
Eulogies were to be pronounced (as in the *Minerval Schools*) "on such men as shall have deserved well of their country until death, whose works should live in a library to be formed by the society and dedicated to liberty." The aristocracy (poor dupes) were to be made their "instruments."—(*Irish Report, Appendix, No. IV.*)—Such was the plan on which this association was to be formed, and it was recommended to the people of Belfast by a Mr. Tone. On the 9th of November, 1791, the day on which the association was instituted at Dublin, a similar invitation was published by it, and was signed Napper Tandy. Thus do we find that Liberty, Equality, Secrecy, Union, and the Rights of Man, were the real objects of this association. It is true that Parliamentary Reform and Catholic Emancipation were held out as their only objects; but it has since appeared upon oath, that these were only pretexts, and that "the people in Leinster, Munster, and Connaught did not care the value of a pen, or the drop of ink it contained, for *Parliamentary Reform, or Catholic Emancipation.*"—(*Appendix, No. XXXI.*)

Their Forms and Regulations were also Masonic.—Members were honorary or ordinary, and admitted between two *sponsors*, who vouched for the characters and principles of the candidates. The sign and word were adopted. Funds were produced by admission fees, loans, and voluntary contributions of the "*Aristocrats.*" Taxes also of one penny per month were levied on the individuals of the association, and were generally transmitted through regular gradations to the High Superiors. Many

## ANTISOCIAL CONSPIRACY;

changes, however took place on this subject, and latterly three pence per month was levied. These funds were not even entrusted to the Provincial Committees; but a member of the Executive attended to carry away the monies as soon as they were received. It is true, indeed, that the Executive accounted to the Provincial Committee once every three months.

A Chairman, or Master, presided over the Lodges, whose duty it was to preserve order and direct debates; he had the power of fining refractory members to the amount of five shillings, and even of expelling the member if he continues to be contumacious; as also to erase such members as did not attend their duty after they had been served with a regular notice. Officers were appointed, and the secretaries always belonged to a higher degree.—The concatenation of the degrees perfectly coincides with Weisshaupt's plan, as the following scale of correspondence (of National, Provincial, County, and Baronial Committees, emanating from the Individual Societies) will demonstrate.



When an Individual Society amounted to thirty-six members, it was equally divided by lot. The first eighteen drawn by the secretary were considered as the senior Society, the remaining eighteen formed the junior split, and received its number from the Baronial Committee through the medium of the senior split.

The Baronial Committee was composed of the secretaries, treasurers, and a delegate from each individual society under their direction. The County and Provincial Committees were to be composed of the secretaries, treasurers, and a delegate from the Committees immediately under them.—(*Ibid.* No. II.) Ireland was subdivided into its four Provinces, and its thirty-two Counties; but

as soon as two County Committees were formed, the Provincial Committee of that province was to be chosen.— When two Provincial Committees had been elected, the National was formed of five members from each Provincial Committee.

No person whatever could mention the names of committee-men; they were not even known to those who had elected them: in the case of the National or Executive Committee, the secretaries of the Provincial that examined the ballot only informing the persons who had the majority of votes, without reporting to the Electors. Thus was the society entirely governed by *unknown* Superiors.

When any questions were proposed in an inferior society, and this society wished to transmit them to other societies (either to get information on the subject, or for any other reason) it was to send them to the committee under whose immediate direction it might be.

Strange members were admitted to the meetings, (or, as they termed it, "*to the honors of the sitting*," ) on producing their credentials; but the secretaries made no returns in their presence.

A test was taken by every candidate previous to his admission, in a separate room, in presence of his two sponsors, and of a member delegated by the Master for that purpose. The test was declared to be "*a social and sacred compact*," and was in the words following: "I A. B. do voluntarily declare, that I will persevere in endeavoring to form a brotherhood of affection among Irishmen of every religious persuasion, and that I will also persevere in my endeavors to obtain an equal, full, and adequate representation of all the people of Ireland. I do farther declare, that neither hopes nor fears, rewards nor punishments, shall ever induce me, directly or indirectly to inform or give evidence against any member or members of this or similar societies, for any act or expression of theirs done or made collectively or individually, in or out of this society, in pursuance of the spirit of this obligation."—(*Ibid. No. 11.*)

Dublin, Belfast, and Newry, were now become the head-quarters of the new conspiracy. The latter town even enjoyed the exclusive privilege of printing the constitutions of the association, till by a decree of the 7th December 1796, it was resolved, that they should be printed in three different parts of the Kingdom for *conveniency's*

*sake.* A delegate was also deputed from thence into the county of Cavan and the province of Leinster, where he founded a number of societies. The whole county of Antrim was soon in a ferment; its inhabitants were dissenters, whose religious tenets bordered on democracy.—The new-fangled Rights of Man began to be the favorite theme of all the discontented in Europe; Paine's Works were profusely distributed among the Irish; publications of all sorts and sizes were circulated, holding out "*Ignorance* as the demon of discord—*Union*, as power, wisdom, and the road to liberty," and teaching the rising brotherhood "that a more unjust constitution could not be devised, than that which condemned the natives of a country to perpetual servitude under the arbitrary dominion of slaves and strangers;—that the first and indispensable condition of the laws in a free state is, the assent of those whose obedience they require—that the will of the nation must be declared.—Away from us (cries the Hierophant) and from our children those perverse antipathies so unworthy the *manhood* of nations, which insult man as well as countries, and drive the citizen back to the savage." No longer shall man confine his attention to some few fragments of the temple of Liberty. In future, "the ample earth is to be its area, and the arch of heaven its dome."—(*Ibid No. V.*)—The means of accomplishing these great things were the union of the whole people; and England, Scotland, and Ireland, were simultaneously to raise their voice. In short, the clergy, gentry, and government, were held out as the real oppressors of the people; and thus were all the principles of anarchy and destruction of property to be infused into that same people. Clubs and meetings were held under various denominations; the Defenders were invited to unite and make a common cause; and the County Committees were particularly entrusted with the care of making an union between the Orange Men and the Catholics, though great precaution was to be observed in speaking of the latter, lest the Protestants should take alarm. Union among themselves and disaffection to government was to constitute their whole strength. It was feared that the Catholic Clergy would impede their sinister designs; reports were spread, "that the titular Bishops had been summoned before the Privy Council, and that they had received a bribe of five hundred guineas; that they

“ were to summon all their Priests, and command them  
 “ to do all in their power to discover such of their flock  
 “ as were United Irishmen, or had any connection with  
 “ such.”—(*Ibid No. II*).—In those parts where the  
 whole population was Catholic, hand-bills were distributed,  
 purporting to be the Constitution of the Orange  
 Men, which was death and destruction to every Catholic;  
 for, if the common people could be once stirred up to rebellion,  
 it was easy to turn their minds against government  
 as the centre of the Orange union (and what great weight  
 must this assertion have lately acquired, when that badge  
 was worn by persons whose duty it is to be ever above  
 party prejudice!) while, as in the county of Armagh,  
 which had been the scene of much strife between the contending  
 parties, the Sect succeeded in uniting and leaguering  
 them in one common cause against those who were held  
 out as the oppressors of the state.

The chain of correspondence once perfectly established,  
 communications were opened with England and Scotland,  
 and negotiations carried on with the French during the  
 last six months of 1795; and in April 1796 the outlines  
 of a Treaty with France was drawn up by the National  
 Committee, and transmitted to the French Directory.—  
 In the mean time the Sect continued to propagate its  
 principles and enroll recruits, and on the 8th of November  
 all the associations received orders to hold themselves  
 in readiness to rise, and to procure arms and ammunition,  
 as the French were *immediately expected*.

On the 24th of December the French really did make  
 their appearance at Bantry; and, strange to say, they were  
 not seconded in their attempts by the people, who universally  
 rose in the South to oppose their invaders; but this is  
 accounted for in a still more extraordinary manner. The  
 Executive had received news, that the French had deferred  
 their expedition till spring; this circumstance threw them  
 “ off their guard, and in consequence of it “ no measures  
 were taken to prepare the people for the “ reception of the  
 French army. *The people were left to “ themselves.*” I hope  
 in God that this avowal, made by one of their intended  
 Governors, may prove a wholesome lesson to that same  
 people, and encourage them to follow the loyal and genuine  
 dictates of their hearts.—(*Ibidem*, No. XXXI).

In future, the business that will chiefly occupy the

Committees will be reports on men, arms, and money, which latter article appears to have been a subject of great contention. Each degree thought itself intitled to dispose of at least a part of their funds; and such had been the law originally; but the High Superiors found it necessary to declare, that no Committee below the County should be empowered to dispose of the funds. Soon after this power was confined to the Provincial, and ultimately one of the Executive Directors always attended at the Provincial Committee to carry away with him to the National Committee whatever contributions had been levied on the brotherhood. The jealousy of the brotherhood obliged the National Committee at one time to issue a proclamation, declaring that not "*one penny of their money had been expended any other way than that it was intended for.*" The vigilance of Government greatly contributed to augment the expenses of the Sect, as many of the members were taken up and brought to trial. These were defended at the expense of the brotherhood. A regular Committee for the defence of prisoners travelled the circuits; and the eminent talents of Mr. Curran (employed at a great expense) will ever stand a voucher that justice was done the prisoners wherever he was present. Large sums were subscribed by all classes, and the duped aristocrats (or, as one of the secretaries styles them, the *Arastroricks*) contributed at one single subscription, in the county of Antrim, 374l. At the spring assizes of 1797, held in the county of Down, 750l. were expended, and a safe conveyance had been procured to the prisoners that were confined in the jail of that county.—This, however, was not the only means of defence devised; for it was given as the opinion of a County Committee, "that if there is any United Irishmen on the jury that will commit any of the prisoners that is confined for being United Irishmen, *ought to lose their existence.*" The expenses became so heavy at length, from buying arms and supporting and defending prisoners, that a lottery was set on foot; but what reader would suspect (as was really the fact) that this measure was objected to, on the plea that it *encouraged the immorality of the people?*

To return to the new military organization of the Sect. It was ordered, that every Baronial Committee should form its three individual societies into a company of one



hundred men, choosing one captain, two lieutenants, and five sergeants; total 108. The reader has already seen how exactly the corresponding scale coincided with Weisshaupt's Illuminism; but when the military formation began to take effect, and the numbers increased beyond all expectation, it was deemed necessary to extend and change certain parts of this scale. Greater danger attending the taking of arms, the individual societies began to split as soon as their numbers amounted to twelve. These were to be near neighbors, the better to watch over each other's actions and to ensure secrecy. The secretaries alone were to form the higher committees. They were the bearers of all orders from the higher to the lower degrees; they reported the progress made by, and the views of, the Sect, in as much as it was thought necessary to let them into the secret; for we find that even the County Committees were not in the secret as to the nature of the engagements entered into with the French. What unhappy deluded people then were the lower associators, who were informed of nothing, but were to be the mere agents of rebellion and murder, and were hurried on into this abyss of horrors by a few political libertines who grasped at dominion, and wished to wade to the helm of the state through the blood of their countrymen! Nevertheless every petty piece of information that was transmitted to the lower degrees was styled a *Report to their Constituents*.

According to the new scale it was ordained, that TEN *Individual Societies* should be under the direction of one *Baronial Committee*; TEN *Baronials* to one *upper Baronial*; and in large towns TEN *upper Baronials* to one *District*. But as soon as a County contained four or more District Committees, the County Committee was created. When committees had been appointed in two counties, the Provincial Committee was formed of two delegates from each, and the National Committee (or the Executive) of five delegates from each of the four Provincial Committees, though the National Committee was formed as soon as two Provincial Committees had been elected. A part of this Executive was stationary in each province; and it appears that Dublin, Cork, and Galway, were their residence in three provinces; but with respect to Ulster, it does not appear whether Belfast, Armagh, or Newry, could claim the honor. From this new

formation, each upper Baronial will be found to contain a regiment.—(*Ibid.* XXIV.)

One Individual Society	12 Mch.
One Baronial	10 120
One upper Baronial	10 100 1200

The captains elected the colonels, and the latter proposed three persons, one of whom was created adjutant-general by the national committee. It may not be improper here to remark the care with which these higher conspirators fought to preserve their authority in their own hands, even in case of a revolution; for when there was a question afterward of forming a *National Assembly*, it was resolved that each of the thirty two counties should deputize one person to be added to the Executive, all lower societies being cast out of the balance, and only to be considered as agents, who, after having been robbed of every moral and civil virtue, were to raise on high their sanguinary chiefs and seducers, glutted with the blood of their lawful governors.

Here we see the amazing progress made, and the great power acquired since the 9th of November, 1791. Every thing now took a serious and military turn. The new-elected officers *were instructed to study tactics* and acquire every species of military information with respect to roads, magazines, mills, &c. Plans were devised for the support of the wives and children “*during the exertions of the Brotherhood in the field.*” Every thing that could thwart government was discussed and resolved. The consumption of spirits was prohibited, in order to hurt the excise; bank-notes were cried down; and even the buying of quit-rents was expressly forbidden. In the mean time the High Superiors saw that this armed mob could not be competent of themselves to cope with the king’s troops; a means of debauching the latter from their allegiance was therefore contrived. Hand-bills were privily circulated, holding out their officers “as tyrants that had rebelled against *the rights of man*, and whose orders were “damnable;” bills, in short of the most inflammatory nature were dispersed among the military by the townspeople, who were charged with the seduction of the troops of their garrison. They swore in some few of the soldiers; these swore others; and when their number was sufficient, societies were formed in the regiments. Here again

we find the *sign and word*, which were changed every month; the catechism for recognizing a true brother; and the oath, which was, "to be true to the French Republic, and to take the life of any man who would attempt to discover." . . .—The rule for reckoning on friends among the military was, "that in case the person sworn is an United Irishman, and has not taken any active steps against the body or any of its members, *out of the line of his profession*, he was to be deemed still the Friend of the United Irishmen."—(*Ibid. No. XIV.*)—The better to propagate the system, it was held out to the military, "that when the French should come, the soldiers were to be such as them; that *there were to be no rich, but ALL EQUALITY*; and that there was no use in their going against the French, because when all the Powers were against them, they could make no hand of them."—They were also tampered with respecting their pay. When all this had sufficiently succeeded, "a soldier in each company was appointed to make a return of united men in his respective company, while two of the steadiest men," from each regiment, "were employed to carry these returns" to the towns-people. These, in return, informed them of the progress made by the Sect in Ireland, and of its numbers on board the *English and French* fleet; as also of all kinds of news from the latter. A plan was settled, "that upon a signal given, (and this was setting fire to a house, or some such token,) if it was by day-light, the men should turn out of the ranks; and if it was by night, and it could be so contrived, an United Irishman should be sentry at the gate, who was to sell the barracks; and such United Irishmen as were within the barracks were to exert themselves in seizing such arms and ammunition within as they could get.—If there were but thirty friends in the barracks, by having them dispersed up and down in the rooms, when the attack was to be made, they could give the arms to the towns-people."—If any part of the garrison were not to be depended upon, the cannons seized were to be pointed on the barracks, or whole corps were to be cut off for refusing to coalesce with them.—Some of the brotherhood even went so far as to attempt to set fire to the stores; but the burning coals were luckily discovered by a dragoon. Such was the plan for garrisons and towns; the mode of proceeding in camp is ex-

emplified in that of Bandon: "On the 1st of July, 1797, the country was to be set on fire on both ends, and in the middle; and then, with what friends Mr. O'Brien, near Bandon, could send them, and what friends they had in camp, about Four Hundred, they intended first taking the cannon, and then taking the bell-tents, with the small arms, which they would give to the country people sent by Mr. O'Brien, and then *go put General Coote and as many officers as they could to death*, and retreat to Bantry, take possession of the battery, and keep it, if possible, till the French would land." It appeared that, at a future time, when a rising was also to have taken place, that the soldiers *were to put all their officers to death, and the yeomanry also if they opposed them*. In return for so signal a service, the town of Skibbereen was to be given up to the soldiers for pillage during eight hours.—(*Ibid.* XXIX.) Thus do we see the gradual progress of this horrid association toward its cruel and sanguinary object—THE GREAT END!!—The committees in future proceed with the greatest eagerness to prepare every thing that can involve their country in rebellion and bloodshed. After the example of the Sect, a paper, entitled, the UNION STAR, was published at Belfast, printed only on one side, so that it could be pasted on the walls of the streets.—Let this paper describe itself:—"As the Union Star is an official paper (of the Brotherhood) the managers promise the public that no characters shall be hazarded but such as are denounced by authority, as being the partners and creatures of Pitt and his sanguinary journeyman Luttrell." (that is to say, Lord Carhampton, the commander in chief.) "The Star offers to public justice the following detestable traitors, as spies and perjured informers. Perhaps *some arm more lucky* than the rest may reach their hearts, and free the world from bondage." Then was given a list of proscriptions, exactly such as Marat gave when he styled himself the *political calculator*, because, when four men had been torn to pieces by the demoniacs of Paris, he stated, that subtracting 4 from 30,000 there still remained 29,996 aristocrats to fall beneath the national vengeance. Now this official writer, in his frantic rage, thus addresses his Sovereign: "Let the indignation of man be raised against the impious wretch who profanely assumes the title of reign-

"ing by the grace of God, and impudently tells the world  
 "he can do no wrong.—Oh, man! or rather less,—Oh  
 "king! will the smothered groans of my countrymen,  
 "who, in thy name, fill the innumerable dungeons you  
 "have made, for *asserting the rights of man*, be consid-  
 "ered no wrongs!—Go, impious blasphemer! and your  
 "hypocritical socrers, *to the fate* PHILOSOPHY, Justice,  
 "and LIBERTY consigns thee. 'Tis inevitable, thy im-  
 "positions are detected; thy kind have been brought to  
 "justice. The first possessor of thy trade has recently bled  
 "for the crimes of the craft.—We appeal to thy noble  
 "and venerated name, O Brutus! who bravely assassi-  
 "nated the tyrant of your country amidst his cohorts, and  
 "in the presence of his pensioned senate."—(XXVII.)

—These are literal extracts from this paper; and no  
*Knight Kadosch* of Masonry, nor *Man-king* of Illumin-  
 ism could hold more violent language.—Another paper,  
 nearly as wild, called THE PRESS, was published by Mr.  
 Arthur O'Conner, with a similar view of inflaming the  
 minds of the people. The violence of his own productions  
 may be presumed from the sentence he passes on all the most  
 violent papers of England in his letter to his Brother.—  
 "We (Burdett and himself) ordered you the COURIER;  
 "as to the morning papers they *are mere lumber* in your  
 "office; so we did not send you more than the COURIER,  
 "as in the business of the Press we found it useless to have  
 "any other."—(*Trials at Maidstone*.)

The Committees continued to receive daily reports of  
 the motions and determinations of their allies, the French;  
 of their friends in England and in Scotland; and of the  
 immense progress that the Sect was making. November,  
 1796, they are informed, "that *four new Societies* are  
 "organized in Scotland, and that the County of Kerry  
 "Militia required one hundred constitutions for their own  
 "use."—In April, 1797, "that their numbers are im-  
 "mense in Leinster, though *unacquainted* with the sys-  
 "tem of organization. In Ulster there were 116,844 men  
 "organized."\*

\* The resolutions entered into by the united societies of  
 Donaghadee and its vicinity (and seized on the 14th of April,  
 1797) are too explicit to be omitted here. They resolved, that  
 "all power is radically in the people;" that "at the present  
 "crisis the *people being united* should arm, chuse their officers,  
 "and take a first, second, and third requisition of such as are

In May, a new scene opens itself, which unfortunately shews us, that the Irish Brotherhood were no strangers to deliberate assassination.—Between the hours of eight and nine of a Sunday morning, the 7th of May, 1797, a man of the name of James Dunn (a smith and farrier, who had been in Lord Carhampton's service for the space of fifteen years, and lived in a house at his lordship's park-gate) presented himself at a *Baronial Committee*, held in a public-house, Strand-street, Dublin. Maurice Dunn, the keeper of the house, was his sponsor, and "would engage his life for him that he was *up or straight*." Hereupon the signs of the Brotherhood were put to him; and having, by his answers, proved that he was a true and accepted Brother, the chairman took the chair. James Dunn then submitted to the Society, "that he and a few more friends were thinking of *doing out* (shooting) Carhampton, because he was a great hindrance to matters getting forward." This news electrified the whole committee with joy.—One exclaimed, "It is *great news*."—"It is glorious news," cried another: "It is the best news we have heard yet," said a third: and a fourth declared, that "it would do more for the cause than had ever been done before." Dunn then mentioned a narrow part of the road leading to Luttrellstown, and a stone wall from whence he might have a *slap* at Lord Carhampton, who, he said, was *darned wary*, and always carried pistols with him; but one good blunderbuss would do as much as ten pistols. He then declared that four friends, John Broderick, Peter Reilly, Patrick Carty, and Ed. Martin, had engaged to join him; on which the Committee named seven of their members to deliberate on so important a business, and ordered them to meet at seven

"able to go forth to war in *defence of their rights* as men; that "if any prove hostile to liberty, their estates or property shall be confiscated, and converted to the national fund."—All enemies to the cause were to be tried by a jury, "according to the law *then existing*;" and a *Revolutionary Committee* was to be established. It is true, that this patriotic zeal was condemned by the Provincial Committee as *premature*; but it is to be remembered, that the High Superiors of the Sect feared nothing but a premature insurrection; "for (say they), by that means Government would have it in their power to put us down, never to rise, at least for a century; and likewise we have paid a great deal of money to the people in gaol, and it will take a large sum of money to assist them all winter."—(*Appendix No. II*).

o'clock the same evening, when Dunn and his companions were to attend. The customary oath of secrecy was taken by all present, to the number of 17; they then parted, after giving as the new word "A GOOD ACT."—At seven in the evening the delegated members met, one excepted. The oath of secrecy having been administered to the four friends, they were introduced. Thomas Byrne then said, "I suppose those are *friends and gentlemen*;—" "I suppose we all understand what we are met about?"—"If they were not," answered Dunn, "I would not bring them here."—"We know the business we are met about (says Byrne); let us proceed." Various plans were then proposed for *doing his Lordship out*.—Dunn repeated his; Byrne would have at least a party of nine mounted; but John Ferral, with sanguinary zeal, insisted that every person present should partake of the foul deed; and his opinion was adopted. Another resolution proposed by Byrne then passed: "That three at least should go out disguised with loose coats and blunderbusses; and the rest, as yeoman cavalry, to be armed with pistols."—The plan of execution was, that "those with blunderbusses were to come at the back of the carriage and to fire in; those with the pistols were then to ride on, and fire in at the windows, lest the fire from behind should not have taken effect; and as they passed the *footman and postillion* they were also to dispatch them; they were then to recharge their pieces, ride on in a body towards Dublin, and keep together, so as to secure their retreat." A new oath was then taken, "to be staunch and steady, and true to one another in the business."—When the book came to John Ferral, he enthusiastically exclaimed, "If this business misfires, if provision be made for my family, I will undertake to *do him in the streets*." Several meetings were afterwards held on the subject; for never was a murder more deliberately planned.—Money being necessary for procuring arms, the chairman of the committee applied to the Baronial Secretary, who referred him to the Treasurer; and the Sunday after (May 14) James Dunn and Patrick Carty were arrested in the Phoenix-Park. Carty had, together with his father (a Chelsea pensioner) been a constant laborer on Lord Carhampton's demesne, and had a house rent-free. The day after the arrest Lord Carhampton visited Dunn in prison, in the hope that he would discover

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what had become of the three other assassins, but he received no satisfactory answer. On his Lordship expressing his surprize that the prisoner should be capable of so atrocious a deed, the assassin answered, that "he thought it was a *good act*; that he had no personal dislike to his Lordship, and would never execute *it alone*, but with his party; that he had never suffered any injury from him; but that he was sworn to execute it, and if he were out of that (the prison) he would execute it if he could." As to the murdering the poor innocent postillion, "it was to do the thing completely."—After this are we to be surprized at the horrid murders that have taken place. Lord Carhampton, some time after the arrest of the son, had an interview with Carty, the father, and told him, "that if his son would give examinations, he was inclined to let him do so; and in that case he thought his life might be saved; and he desired the father would tell the son so."—The father said, "he was apprehensive, that if his son gave examinations, *he would be murdered*." I have dwelt on this example, as it was the subject of a trial, in which the Attorney-General prosecuted for the crown, and four counsel attended on the part of the prisoner, Mr. Curran, Mr. McNally, Mr. Greene, and Mr. Emmett, who had himself been a member of the Executive Directory from January to the beginning of May.—Such able counsel, and so public a trial, will ever stamp this as an authentic document.—(*See Report of the Trials of Carty and Dunn, published by Ridgeway.*)

In June, the captains were informed, that the national committee had been sitting fifteen days; but as only ten thousand men of the County of Antrim would rise, the business was retarded. The colonels of the County of Down were unanimous for the rising. In July their hopes were buoyed up by an intimation that 75,000 men were embarked at the Texel for Ireland; but these were irreparably broken by the immortal Duncan on the 11th of October.

In August they received news, that a number of societies had been *formed in North America*, and that these had transmitted 211 dollars to their Brethren in Ireland.—In October a person, just arrived from Scotland, attended at the county meeting, held at Down Patrick, and "*stewed a Scotch constitution, which was, WORD FOR WORD, the same as the Irish; only that the words NORTH*



"**BRITONS** were put in the place of **IRISHMEN**." November 14th, inquiries were made of the delegates of the Province of Ulster, "whether they thought that they could disarm the military within themselves; and they all said that they could, except Armagh."—(*Appendix, No. XIV.*)—On the 28th of December, "One constitution was voted to a member, to be given to part of a ship's company lying in Belfast Lough, for the propagation of the general principle."—At the Provincial Meeting for Ulster, held the 1st of February, 1798, it was reported, that "three delegates (of whom the unfortunate Quigley, since executed at Maidstone, was one) had just arrived from France; that the French were going on with the expedition; and that it was in a greater state of forwardness than was expected; but what was most flattering, was, that *three delegates had been sent from the UNITED BRITONS to the Irish National Committee; and that from that very moment they were to consider ENGLAND, SCOTLAND, and IRELAND, as one people acting for one common cause: There were Legislators now chosen from the three kingdoms to act as an executive for the whole.*"—They were also informed, that Quigley and one Arthur Mac Mahon, of Hollywood, had been the two principal persons who during the preceding summer, had opened the communication with the United Britons—(*Ibid.*) The delegates from England brought an address from the United Britons to the United Irish. In high flown and patriotic language, the *United Britons* informed their FELLOW MEN, that "various political societies had been instituted for the purpose of REFORM.—But they had vanished, or discontinued their exertions. The LONDON CORRESPONDING Society, and other societies in union with it, had risen upon their ruins." That England was never without friends to substantial Liberty; but that the flame of Liberty had been for a long time smothered, "till the French revolution again fanned its dying embers into a glow, which, they hoped and trusted, would never be extinguished.—Our numbers (say they) are immense, our influence still more considerable, and *our sentiments accord with yours.* We are unthinned by the tyranny of the law or of the sword.—Our delegate is entrusted to lay before you our proceedings." And they conclude, "With best wishes for the amelioration of the condition

" of man, and hopes that your exertions and virtues, aid-  
 " ed by an united people, will speedily emancipate your  
 " country:—We remain, in bonds of Brotherhood and  
 " Union,

" Yours fraternally."

Friday, Jan. 5, 1798.

(Seal.)

It appears on the evidence of John Hughes, (*Lords, No. 1.*) a printer of Belfast, that the delegate was a Mr. *Bonham*, who was accompanied by Citizen *Baily* and the *younger Binns*. The latter, who was introduced to Hughes by Quigley, said that he had distributed most of the printed addresses, and desired to have an edition of them printed. Accordingly a thousand were printed, and three guineas paid for them by a person of Belfast.

During this month a regular military committee was appointed by the Executive, "to consider and digest such plans, and direct the military force in such manner, as might be necessary in case of insurrection; and in case of invasion to co-operate with the French."

On the 27th of February it was reported, that the Association had at that time fourteen delegates in France, and that there had *been held in London a meeting of all the delegates of England and Scotland*. In March, the brotherhood of the Province of Leinster sustained a considerable shock, by the arrest of some of its leading members; but on the 25th of the same month it appears, that "the Provincial Committee of Leinster had perfectly recovered from the shock; they (the delegates of Leinster) were only four days from the time they were taken before they had the whole province in a complete state of organization; the Government had also taken three of the Executive, but there were three appointed in their place the very evening after they were taken." How truly does this demonstrate Weithaupt's assertion, that when he once has properly organized his bands, he will bid defiance to all his opponents.

Another principle of that prototype of rebellion had, unfortunately, been too well understood by the founders of the Irish brotherhood, and that was to make themselves masters of the education of youth. Many schoolmasters (as I have been credibly informed) have shown themselves extremely active in the whole course of this unfor-

fortunate affair. The very first man who was tried and executed in Ireland, for swearing in the deluded Irish *to be true to the French*, was a schoolmaster called Laurence O'Connor.—The following are extracts from his papers, and proved on his trial: “I, *A. B.* do swear in the presence of Almighty God, that *I will be true to the present United States of France and Ireland, and every other Kingdom in Christianity*, without its being hurtful to soul or body, as long as they prove so to me.—“And that *I will not come as evidence* against any of my brethren or committees, in any court or place whatsoever, excepting in court-martial, under penalty of being excluded, or death without mercy.—All brothers to live lovingly and harmoniously, and quarrellous to be excluded, as the Committee thinks proper.”

“These articles are according to the Foreign United States of France and Ireland, by order of our committee of L. G. No. 16.”

A second paper was in these words: “*The bearer, A. B.* was initiated into our sublime degree of L. L. L. by me C. D.”

There was also found on the prisoner three regular certificates, one of *Free Masons*, a second of *Royal Arch*, and a third of *Knights Templars*, showing that O'Connor was of these Orders. One of the Counsel attempted to explain away the oath, representing it as “the mere rhapsody of a warm imagination, used to exercise itself on Masonic mysteries;” he represented to the jury, that “it would be a cruel verdict indeed that would convict a man of high treason, *merely for using a few cabalistical words and symbols.*”—I will venture to affirm, that should the learned counsel ever chance to peruse the *Memoirs of Jacobinism*, he will have a clearer insight into the Cause he had to defend, than when at Naas at the adjournment of the summer assizes in 1795.—(*See his Trial.*)

What a melancholy scene did the seat of science (I mean the University of Dublin) present, when on the 19th, 20th, and 21st of April, 1798, it appeared on the clearest evidence that a body of United Irishmen had organized themselves within the walls of the College! had consulted about providing themselves with arms, and had elected officers!—Nineteen students were expelled, and some other persons censured.—(*Visitation held by Lord Clare.*)

In the mean time open rebellion continued its progress;

and on the 1st of April it is reported to a committee, that a letter had been received "from Bartholemew Teeling (executed in September 1798, being taking in arms with the French in their invasion at Killala) who was one of the delegates in France, stating, that the French troops would most certainly be on board by the middle of this month. The troops from Brest and that neighbourhood were determined to try to evade the British fleet, and to land in Ireland; of course the British fleet would follow them; and while thus drawn off, all the other troops embarked at other ports would make a descent on England. Whatever might result from this attempt, it was the fixed determination of the National Committee, in case the French should be frustrated, *that the brotherhood should of themselves make a rising.* The citizens of Dublin, it was supposed, with the assistance of the army, could seize the capital at any moment." Unfortunately, the principles of the Sect had made such a progress, that as early as February the returns declared the number of the brotherhood to amount in Ulster to 110,990, in Munster to 100,634, and in Leinster to 68,272; and out of 2,000 military in Dublin alone, it was stated that 3,800 would act against Government. The Executive proceeded to carry their determination into execution. Dublin, Chapel-izod, the camp and the government, were to be seized on at one and the same time; and the signal was to be given to the whole country, by the burning of the mail coaches. But, in order to get possession of the camp at Lehaunstown, the Messrs. Sheares applied to Captain Armstrong, who, true to his duty (and happily for his country), laid open the whole of the plan to his commanding officer at whose express desire he continued to commune with the conspirators. He was questioned by them as to the strong and weak sides of the camp; and a Mr. Lawless (a surgeon), with the natural humanity of his Sect, observed, that "the trees on the right of the camp would be very convenient for hanging people." At length it was agreed, between the Messrs. Sheares (John was a member of the Executive) and Captain Armstrong, that the latter should erect a standard upon the night to be fixed upon for the attack upon the camp, which was to be joined by all whom he had previously known to be United Irishmen; *that no person was to be spared; and they were*

"not to be given the option of joining at the time of the attack."

The camp once carried, and Dublin fallen into the hands of the conspirators, we may judge of the use they meant to make of their victory, by the following passages of a proclamation found in the possession of Mr. Henry Sheares, and in the hand-writing of John Sheares, the member of the Executive :

"Irishmen! your country is free, and you are about to be avenged. That vile government, which has so long and so cruelly oppressed you, is no more. Some of its most atrocious monsters have already paid the forfeit of their lives, and the rest are in our hands.—Arise then, United Sons of Ireland! Rise like a great and powerful people, determined to live free or die!—Arm yourselves by every means in your power, and rush like lions on your foes—In the cause of Liberty, inaction is cowardice, and the coward shall forfeit the property he has not the courage to protect: let his arms be seized, and transferred to those gallant spirits who want and will use them. Yes, Irishmen, we swear by that eternal justice, in whose cause you fight, that the brave patriot who survives the present glorious struggle, and the family of him who has fallen or shall fall hereafter in it, shall receive from the hands of a grateful nation an ample recompense out of that property which the crimes of our enemies have forfeited into its hands. But we likewise swear, to punish robbery with death and infamy!!!

"As for those degenerate wretches who turn their swords against their native country, the national vengeance awaits them: let them find no quarter, unless they shall prove their repentance by speedily deserting.—&c. &c.

"Many military feel the love of liberty glow within their breasts, and have joined the national standard. Receive with open arms such as shall follow so glorious an example. But for the wretch who turns his sword against his native country, let the national vengeance be visited on him; let him find no quarter."—(Trial of Messrs. Sheares.

The foregoing is more than sufficient to show the nature of this association. My object has not been to write the history of the late rebellion, but merely to show that

its *object, end, and means*, were entirely similar to that of the infernal Sect described in the Memoirs that have just been laid before the English reader. May my countrymen profit of this awful example in Ireland, and guard against the insidious progress of that Sect in Great Britain !

## GREAT BRITAIN.

When we turn our eyes toward Great Britain, associations of a similar tendency appear; under a great diversity of names indeed, but all actuated by a similar spirit. Their first object was, to captivate the minds of the people by means of "lectures delivered on political subjects, calculated by their very extravagance to catch the attention of the audience; and in the course of them every topic was employed that could inflame their minds, alienate them from the laws and constitution of their country, and habituate them to principles of sedition and rebellion. The most violent publications to the same effect were secretly but generally circulated in hand-bills, both in the metropolis and in the remote parts of the country. Every point that could excite discontent, according to the pursuits, interests, or prejudices, of different classes, has been successively dwelt on, and always in such a manner as to connect it with the leading design. The attempt to accomplish this End has appeared in the shape even of play-bills and songs; seditious toasts, and a studied selection of the tunes which have been most in use in France since the Revolution, have been applied to the same purpose, of endeavoring to render deliberate incitements to every species of treason familiar to the minds of the people." (*Eng. 2d Report*, p. 20.)—"In the same manner (say the conspirators) that a farmer may be roused by the mention of tythes, the shoe-makers may by the excessive dearth of leather, the inn-keeper by the numerous and unnecessary standing army, and ALL by a temperate and dispassionate relation of the immense number of sinecure places and useless offices, in which the corrupt and prostitute favorites, agents, &c. of the Rich and Great riot in the spoils and plunder wrested from the husbandman, mechanic, &c.—(*Ap. C.* p. 28.)

The association that took the lead was, THE SOCIETY

FOR CONSTITUTIONAL INFORMATION, which on the 23d of March, 1791, voted thanks to Thomas Paine for his work on the Rights of Man.—(*Ibid* 21.) Other societies, such as those of Sheffield, Manchester, &c. passed similar votes for his having demonstrated *the rights of man* in a manner *so clear and convincing*. In May, 1792, this society resolved, that a communication should be opened with the *Jacobin Club of Paris*; and an address to that club was transmitted, signed by the chairman. An address was also voted to the National Convention on the 9th of November, 1792, in consequence of the attack of the 10th of August on the French Monarch, styling the Convention "*servants of the sovereign people, and benefactors of mankind. The benefits (they say) will in part be ours, but the glory will be all your own; and it is the reward of your perseverance; it is the prize of virtue.*"—(*Ibid* 24.)

Another association, calling itself THE LONDON CORRESPONDING SOCIETY, was instituted in January, 1792. It immediately formed a close connection with the Society for Constitutional Information; on the 12th October, 1792, it framed an address to the French Convention; the deputies who presented it, "after pointing out their wishes to effect in this country a revolution similar to that made in France, consider the example of France as having made *revolutions easy*; adding, that it would not be extraordinary, if in a short space of time the French should send addresses of congratulation to a *National Convention of England*; and the president in his answer says, *the moment*, without doubt, approaches when the French will bring congratulations to the *National Convention of Great Britain.*"—(*Ibid* 25.) The fraternal embrace and the honors of the sitting were the natural recompense of such patriotic declamation. The sanguinary Barrere, St. André, and the insolent Roland were declared honorary members, and the speeches of the two former on the trial of Louis XVI. were entered on the books of the society.

Various societies were now formed in different parts of England, all corresponding with those in London, as their centre. Reform in parliament, universal suffrage, and annual elections, were the objects held out to the overcredulous. Soon we find the *London Society for CONSTITUTIONAL INFORMATION* and the *London COR-*

RESPONDING SOCIETY in close connection with, and actually directing, similar societies at HERTFORD; at CAMBRIDGE; in NORFOLK, at *Norwich*; at LIECES-TER; in WARWICKSHIRE, at *Coventry* and *Birmingham*; at NOTTINGHAM; in DERBYSHIRE, at *Derby* and *Belper*; in CHESHIRE, at *Stockport*; in LANCA-SHIRE, at *Liverpool* and *Manchester*; in YORKSHIRE, in the West-Riding, at *Sheffield*, *Leeds*, *Bradford*, *Halifax*, *Huddersfield*, and *Wakefield*; in NORTHUMBER-LAND, at *Newcastle upon Tyne*, &c. Associations were also formed at BRISTOL. With respect to SCOTLAND, *Edinburgh* appears to have been the central point for that country corresponding with London. In the interior of Scotland, and under its direction, we find many towns, such as *Leith*, *Dundee*, *Perth*, *Stirling*, *Kilsyth*, *Kyrkintulloch*, *Glasgow* (which also corresponded with London) *Paisley*, *Strathaven*, *Dalkeith*, &c. The same rules of proceeding, and for subdividing the societies, are to be traced again. But nothing can better illustrate the nature of these associations than that of Sheffield.

This association they tell us (Appendix D.) themselves, "originated in an assembly of *five or six mechanics*, who "by their meeting at some one of their houses, and *con-* "versing about the enormous high price of provisions; the "gross abuses this nation labors under from the unbound- "ed authority of the *Monopolisers* of all ranks, *from the* "KING to the PEASANT; the waste and lavish of the pub- "lic property by placemen, pensioners, luxury, and de- "bauchery, sources of the grievous burthens under which "the nation groans; together with the mock represent- "ation of the people;—these being the subjects of their "conversation, *they concluded*, that nothing but DARK- "NESS and IGNORANCE in the people could suffer the "rights of every freeman to be *THUS violated*." They then invited their neighbors to deliberate on this patriotic discovery; they re-printed an edition of 1600 copies of *Paine's Rights of Man*, and sold it at six-pence to enlighten their fellow-countrymen. They style themselves the Society for Constitutional Information, write up to London, on the 15th of January, 1792, to request the favor "of forming a connection with all the like soci- "eties in England, and especially with those or some of "them in London, the Thatched-house, the London-ta- "vern, or others, and humbly solicit their advice and as-



assistance in the accomplishing thereof, in order to form  
 "our resolves similar to theirs; because, as we are act-  
 "uated by the *SAME cause and principle*, and all our in-  
 "terests being *one*, our sentiments ought and must be the  
 "*same*." In about four months after, they inform the  
 London Society, that "not only their large and popu-  
 "lous town, but *the whole neighborhood* for many miles  
 "round about, have an attentive eye upon them; and that  
 "most of the towns and villages were forming themselves  
 "into *similar associations, strictly copying after us*." They  
 also declare their object to be, "a *RADICAL REFORM* of  
 "*the Country* as soon as *prudence and discretion* would  
 "permit, and established on that system which is consist-  
 "ent with the *rights of man*." They request that cer-  
 tain members of their association may be admitted to the  
 London meeting, which now becomes the regulating com-  
 mittee, that "a more close connection might be formed  
 "and communication be maintained, "for the extension of  
 "useful knowledge from *town to village*, and from village  
 "to town, until the whole nation be sufficiently *enlight-*  
 "*ened and united in the same cause*, which cannot fail of  
 "being the case wherever the most excellent works of  
 "Thomas Paine find reception." Should any person  
 wish to be convinced, that all these, as well as the Irish  
 societies, were formed on Weishaupt's corresponding scale,  
 let him attend to the improvement which the Sheffield  
 people were about to adopt at the end of the 4th month,  
 and after this offspring of the discontented mechanics had  
 corresponded with London: "It is certainly (they say)  
 "the best way of managing large bodies, as in great and  
 "populous towns; viz. dividing them into small bodies  
 "or meetings of ten persons each, and those ten to ap-  
 "point a delegate. Ten of these delegates form another  
 "meeting, and so on, delegating from one to another, till  
 "at last they are reduced to a proper number for consti-  
 "tuting the *Committee* or *GRAND COUNCIL*." After  
 this, it is really useless to trouble my reader with any  
 thing more on the nature or principles of the societies of  
 Great Britain. We find subscriptions carried on for the  
 defence of the prosecution commenced against Thomas  
 Paine. The Scotch Societies agree with those of Eng-  
 land to hold a Convention, which, tho' not general from  
 England, met in October, 1793.—(Appendix F.)—A  
 letter was there read from the four united societies of Ire-

land. Citizens *Hamilton Rowan* and *Simon Butler* attended from Dublin, but *were not delegated*; however, the latter made a report to the convention on the state of Ireland. *Margaret*, a London delegate, said, "The societies in London are very numerous, though somewhat fluctuating. In some parts of England whole towns are reformers; Sheffield and its environs have 50,000. In Norwich there are 30 societies in one.—If we could get a convention of England and Scotland called, we might represent *six or seven hundred thousand* males, which is a majority of all the adults in the kingdom; and ministry would not dare to refuse us our rights." They had held *fourteen* sittings, when the magistrates thought proper to put a stop to it and arrest some of the members; others aped the conduct of the *tiers etat* at Versailles, when ordered to disperse, and adjourned from place to place; happily, however, they did not succeed. All their forms, and even their modes of speech, were servilely copied from the French. After the numerous adherents that they had seduced, it is natural to think that the teachers of the Sect thought it time to *bind the monsters* who dared oppose them; to effectuate this, pikes were forged in different parts of Great Britain. "A plan (writes the secretary of the Sheffield society, in April, 1794) has been formed for carrying into effect this necessary business (of arming). Pike-blades are made with hoops for the shaft to fit the top ends; the bottom end of the shafts should be about an inch thicker, and fir is recommended for the shafts, selected by persons who are judges of wood. The blades and hoops will be sold at the rate of one shilling, properly tempered and polished. The money sent with the orders."—(2d Report, p. 2)—*The secretary of the Corresponding Society gave directions where the pikes might be procured* (page 5); those who could procure muskets learned the use of them, exercising by candle-light, or under pretext of loyal associations; that which assumed the name of Loyal Lambeth would admit none but those who were members of the Corresponding Society, or who promised to become so; nor had this armed association been authorised by government. Meanwhile Scotland had made such progress, that the brethren there not only began to arm with pikes, but also turned their mind towards acting! The plot was fortunately discovered. A sheriff's

officer went to search the house of a *Mr. Watt*, for some goods which were supposed to have been secreted, as belonging to a bankrupt of the name of *Neilson*, and who has since commenced preacher in England. In this search he found some pikes; and in a second (made in the same week, on the 15th of May, 1794) many more were discovered in a closet. This gave rise to enquiries, and it was found that no less than 4000 pikes had been ordered for Perth, beside those wanted for Edinburgh. It was farther discovered, that this *Watt* was a member of the *Committee of Ways and Means* delegated from the remnants of the convention; that he had in this committee read a plan "For seizing on the Lord Justice Clerk, the Lords of Session, and the Lord Provost. A fire was to be lighted at the Excise, and when the soldiers were coming down, the people were to fall on them and seize the Banks." As soon as this had succeeded, a proclamation was to be issued, "Desiring all farmers not to remove their grain under pain of death, and all gentlemen not to go three miles from their houses." This *grand plan* was communicated to the Societies by means of travelling adepts, who had a certificate authorizing them to call at the Societies. It was not signed, but seals were attached to the commission. The plan executed, and the "*Aristocrats seized*," couriers were to be sent to the country with the news. In *Watt's* house were also found the types of the hand-bill contained in Appendix A. No. 1. and dated Dundee, April 12, 1794, which was distributed among the Fencibles, to stir them up to revolt.—The manner of distributing them is worthy of remark, as being common to England as well as to Scotland. *Downie*, who was also a member of the Committee of Ways and Means, and who was convicted with *Watt*, after giving some to a person who was to distribute them, "desired him to throw the parcel on the floor; and if any body asked him where he got it, he might say he found it." A short time after, these hand-bills found their way to the soldiers in garrison at Dalkeith.—(See the *Trials of Watt and Downie*, in August and September, 1794.)

On the 12th of April, 1797, England witnessed the awful sight of its fleet in open insurrection. Here, as on land, we find oaths of secrecy and of union, delegates, and accord of system pervading the whole mutiny. At Port-

mouth it was happily quelled, in a great degree, by the 20th of April; some straggling ships would indeed show symptoms of revolt, from time to time, both there and at Plymouth: At length the great mutiny at the Nore broke out on the 12th of May, and was not suppressed till the month of June. Many of the mutineers were brought to trial; and Parker, their leader, was hanged on the 30th of June. No authentic document appeared on these trials, indeed, that could connect this mutiny with the secret societies on land; but, if we look to dates, it will be evident, that the *Corresponding Society* did not view this insurrection of the fleet with an indifferent eye. I here allude to the papers that appeared on the trial of a man of the name of *Fellowes*, who had been a journeyman carpenter before he took to the *patriotic line*; he was tried at Maidstone on the 13th of March, 1798, (his trial having been deferred at his own request) and sentenced to two years imprisonment. The account of the transaction given by the prisoner, as appeared in evidence, is as follows: "That he lodged at a Mr. Wratten's house in Maidstone; that a parcel came there on the 18th of May, 1797, (the "fleet in full mutiny) directed to Mr. Wratten, by a "Charing-Cross coach.—The wife opened the parcel; "and, as Mr. Wratten was from home, he (*Fellowes*) "told the wife, that the papers it contained belonged to "one of the societies; there was to be a meeting, he told "her, on that night at the *Rose and Crown*; that he would "carry them there, and take the sense of the meeting. He "accordingly did so; read one of them, and none of the "society made any objection. *He then laid them on the "table, and the members of the society helped themselves "as they thought proper,*" (or, perhaps, *found them*, as was the case with the hand-bills in Scotland.) Some of the bills were carried from this meeting to another division of the society, sitting at the *Castle Inn*, under the pretence of knowing whether they were legal; but, whether legal or not, they were distributed before morning among the soldiers then at Maidstone.—The paper began thus:—"To the British Army:—Comrades, are we not men? "—Is it not high time we should prove we know ourselves to be such?—Are we any where respected as men "—and why are we not?—Have not wrong notions of "discipline led us to our present despised condition?—Is "there a man among us who does not wish to defend his

“country, and who would not willingly do it without being subject to the insolence and cruelty of effeminate puppies? *Were not THE SAILORS* (at that time in full insurrection), *like us, mocked for want of thought*, tho’ not so much despised for poverty as we are? *Have they not proved that they CAN THINK and ACT for themselves*, and preserve every useful point of discipline full as well, *or better than when under the tyranny of their officers?*” Then comes a heap of declamation against the officers, against Parliament, against barracks, (a terrible grievance, as it guards the soldiers from falling an easy prey to the discontented) and on the system of clothing; the Address then proceeds:—“These are a few of our grievances, and but a few; what shall we do?—The tyranny of what is falsely called discipline *prevents us from acting like other men*. We cannot even give in a petition for that which common honesty would freely have given us long ago. We have *only two choices*, either to submit to the present impositions, or *demand the treatment proper for men. The power is all our own*. The regiments which send you this are willing to do their part.” (Can the Corresponding Society here denominate themselves regiments, in consequence of their pike-business?) “They can show their countrymen *they can be soldiers without being slaves*, and will make their demands *as soon as they know you will NOT DRAW THE TRIGGER AGAINST THEM*.—Of this we will judge when we know you have distributed this bill, not only among your comrades, *but to every soldier whom you know in EVERY PART of the country*—Be sober—Be ready.” The whole of this trial took place in presence of several of the members of the Corresponding Society of Maidstone; and after the sentence of two years imprisonment was passed on Fellowes, and that he was taking from the bar, some of his friends consoled him by saying, “Two years! that is a long while; but Buonaparte will be here before that.” However this vapouring Cameleon is little to be dreaded by Britons.

Hand-bills of the same nature were dispersed among the army in other parts, and particularly in London; but, like true soldiers, they only answered by offering rewards (collected from their pay) for the discovery of the miscreants who had conceived so mean an opinion of them as to think they could be seduced from their duty. A par-

cel of hand-bills; in the very terms here mentioned, was thrown into the stables of the Second Regiment of Horse Guards, between the hours of one and three in the morning, but was treated with the contempt it deserved. The distribution of such hand-bills, and the proof adduced at Maidstone, will cause much less surprize, when it is known, that "the design of endeavoring to seduce the army from their duty had been the frequent subject of conversation among some members of the Corresponding Society; it even appears, that a project was repeatedly agitated among them, of striking a sudden blow, and beginning by securing the Royal Family and the Members of both Houses of Parliament, with the hope (as it was expressed) *that the army being without leaders, would no longer oppose their attempts.*—(2d Report, p. 17.)

The Irish system was now fully adopted in Scotland; as on the 21st October, 1797, a person just arrived from Scotland brought a Scotch Constitution to a County Meeting at Down Patrick, "which was word for word the same as that of the Irish, only the words *United NORTH BRITONS* were substituted for *United IRISHMEN.*"—(*Irish Appendix, No. XIV.*)—And on the 5th of January, 1798, *The United Britons* send the address already mentioned in the account of Ireland, declaring that "The *Society of the Friends of the People* and *that for Constitutional Information* had discontinued their exertions; that the *London Corresponding Society*, and other societies in union with it, had arisen upon their ruins."—(*Ibid.*)—The delegates who carried it informed the National Committee of Ireland, that "England, Scotland, and Ireland, were in future to be considered as one people, acting for one common cause; that *legislators were now chosen from the three kingdoms, to act as an Executive for THE WHOLE.*"—Whither does this information naturally lead us? Surely to that paper which gave rise to the famous trial at Maidstone of Quigley, Binns, O'Connor, &c.? It began thus: "*The Secret Committee of England to the Executive Directory of France—Health and Fraternity—the 6th of Pluviose (or January 25th, exactly twenty days after the address to Ireland.)* CITIZEN DIRECTORS—we are called together, on the wing of the moment, to communicate to you our sentiments; the citizen who now presents them to you, and who was the bearer of them before, having

"but a few hours to remain in town, expect not a labor-  
 "ed address from us; but plainness is the great charac-  
 "teristic of republicans.

"Affairs are now drawing to a *great and awful crisis*;  
 "tyranny, shaken to its basis, seems about to be buried  
 "in its own ruins. *With the tyranny of England* that of  
 "all Europe must fall. Haste then, Great Nation, *pour*  
 "*forth thy gigantic force!* Let the base despot feel thine  
 "avenging stroke, and let one oppressed nation carol forth  
 "the praises of France at the altar of liberty.

"We saw with rapture *your proclamations*; they met  
 "our warmest wishes, and removed doubts from the minds  
 "of millions. Go on! *Englishmen will be ready to second*  
 "*your efforts!*!" What spurious breed of Englishmen  
 are these? What race of Englishmen have suffered them-  
 selves to be led away by such base-born cowards? Is it in  
 the life-time of a Howe, a Hood, a Bridport, a St. Vin-  
 cent, a Duncan, or a Nelson, that they dare invite these  
 enemies of the human race to come and pillage this flou-  
 rishing country? Are the *sans culottes* then to lord it in  
 London streets, bearing on pikes in sanguinary triumph  
 the heads of the best men of England, with the hideous  
 yells of *Equality and Liberty*? Vainly shall such sycophants,  
 in the hope of partaking of the general pillage  
 and of despoiling their fellow-countrymen (for, from the  
*king to the peasant*, ALL are declared *monopolizers*) spread  
 the terror of French arms and the impossibility of resist-  
 ing them. No; far from us be such teachers and such  
 leaders, who only beguile the unheedy to lead them to  
 beggary, wretchedness, or the gallows. ENGLISHMEN  
 are *loyal, manly, and brave*; and when once they shall  
 have unmasked these insidious brethren, they need never  
 doubt of victory. But to return to the address:—The  
 nation is represented to be on the eve of bankruptcy; as  
 making great progress in democracy; and as placing little  
 confidence in the leaders of opposition (at least such was  
 the explanation of that passage given by the Counsel for  
 Mr. O'Connor). It then proceeds:

"Already have the English fraternized with the Irish  
 "and the Scots; and a *delegate* FROM EACH now sits  
 "with us. The sacred flame of liberty is rekindled, the  
 "*holy obligation* OF BROTHERHOOD is received with en-  
 "*thusiasm*. Even IN THE FLEETS and Armies it makes

*"some progress. DISAFFECTION prevails in both, and  
 "United Britain burns to break her chains."*

I had forgotten to speak of a circumstance relating to the fleets. Englishmen have viewed with horror the scene of the *Hermione* frigate, whose crew rose on their officers, murdered them, and carried the ship into the enemy's port. They have seen many other plots laid (but fortunately discovered) to murder the officers and give up the ships to the enemy. Looking back to the oath administered to the military in Ireland, "to be true to the French," and the plans agreed upon "to murder their officers and deliver the arms up to the towns-people," the reader will not be so much at a loss to judge whence such atrocious plots could arise, or what *the progress of the BROTHERHOOD in the fleets* can mean. God forbid, that I should mention this with any idea of reproach to those gallant men who have since so gloriously obliterated every stain that could have attached to their conduct during the mutiny. They saw with regret that they had fallen victims to seduction, and they gloriously revenged themselves on the enemies of their country. They have counteracted the atrocious plans of the conspiring Brotherhood; and when I mentioned the mutiny, it was only to remind them, that *crafty seducers* could perchance surprize their natural honesty.

It continues: "United as we are, we only wait with  
 "impatience to see the Hero of Italy, and the brave veterans of the Great Nation. Myriads will hail their  
 "arrival with shouts of joy; they will soon finish their  
 "glorious campaign! *Tyranny will vanish from the  
 "face of the earth, and, crowned with laurels, the invincible army of France will return to its native country, there long to enjoy the well earned praise of a grateful world, whose freedom they have purchased with their blood.*" (L. S.)

Did sycophants ever beg more earnestly for the plunder and devastation of their fellow-countrymen; for they could no longer plead ignorance of the views of the French? Colonel Tate had made his descent on the coast of Wales the 22d of February, 1797, and his instructions, signed by Hoche,\* the faithless conqueror of Quiberon,

\* These instructions were much cavilled at by those papers that are ever sounding the praises of the French Revolution;



ordered him "to execute a *coup de main* on Bristol;" for its destruction was "of the very last importance, and every possible effort should be made to accomplish it," an account of its riches and commerce. The troops were to be landed by night "within five miles of the town, in the greatest silence, and being supplied with combustible matter, were to advance rapidly in the dark, on that side of Bristol which might be to windward, and immediately set fire to that quarter. If the enterprise be conducted (they say) with dexterity, it cannot fail to produce the *total ruin* of the town, the port, the docks, and the vessels, and to strike terror and amazement into the very heart of the capital of England." Let the inhabitants of Bristol now call on those insidious brethren who dare commune with them, and ask them, Whether they also approve of this invitation of the brotherhood to the French, as they "*applauded and approved the resolution of forming another general convention*" on the 24th of April, 1794, after the dispersion of the Scotch Convention in December, 1793. After reading Hoche's Instructions, will they write again to the London Corresponding Society—"we read—we blushed—we took courage—we did more; for we resolved on re-asserting." If so they do, it is to be hoped that they will do it for the purpose of making public atonement to their fellow-townsmen for their past conduct; for they can no longer say "*'tis a noble—'tis a virtuous—'tis a god-like and immortal cause*—in which we are now mutually embarked."—(Appendix H.)

and even so late as the 31st of October, 1798, the COURIER boldly declares them to be a clumsy fabrication of the ministerial writers. The English nation at large should know that those instructions were never doubted of by any well informed person, from the first seizure of them by Lord Cawdor in February, 1797; that they were deposited at the Secretary of State's office; that they are alluded to in the report made the 9th of May, 1798, by the House of Commons *On the treatment of prisoners of war*, and are published in the Appendix (*A. No. XC.*) to that report. When the reader is informed that an office is established, *Rue du Bacq*, for the delivery of the COURIER at Paris, that it is strongly recommended by a creature of the Directory, in one of their periodical papers, while all other English papers, *but one*, are proscribed, his surprise will cease, as it is natural to expect that some return must be made to the Directory by the editor of this paper for so marked a favor, though it were at the expense of truth.

ing by the example of Bristol, have conceived hopes of preserving their town, by petitioning his majesty for a military force, would they (I make bold to ask) patriotically finish their petition, by "Farewell, *hoping the HYDRA OF TYRANNY AND IMPOSITION shall soon fall under the GUILLOTINE OF TRUTH AND REASON!*" Let them learn before it is too late.—(*Appendix, H. p. 121*).

In February last, the United British were swearing in profelytes in the Borough; and these seducers would have continued their seditious practices, had they not been put to flight by the magistrates of Union-hall; and John Cornick, in his declaration of July, 1798, stated, that "he knows there is an agent for the United British resident in Paris, and that there are agents both for the United British and Irish resident at Hamburg."—(*Irish Ap. No. XXXII.*)—Thus are we led to July, 1798, by authentic documents, which will be more than enough to convince the most obstinate sceptick, that this conspiring Sect is ever active and vigilant to betray its countrymen into the hands of the most implacable of enemies.

Would to God that every Englishman would reflect on the proceedings of Secret Societies! how clearly might he perceive their twofold object—of overturning a constitution that has led England to the summit of glory and prosperity; and of erecting a power, on bloodshed, rapine, and the neglect of every social duty. On the one side, we see the Rights of man, Equality and Liberty, set forth by these insidious teachers, to prove to the industrious laborer and unwary artizan, that it is a breach of their rights to see the inhabitants of the earth distinguished into classes subordinate to different ranks and subject to Superiors; that were these distinctions of *monopolizers* once broken, the people would be then repossessed of their imprescriptible rights; that tyrannical laws would no longer repress the glorious zeal for the welfare of mankind, and despotically condemn those *real patriots*, the friends of man and the defenders of their rights. The existing governments are represented as an infringement of the rights of the people; the magistrates and military as agents of despotism; the clergy as impostors. On the other side, to establish the rebellious power of the Secret Societies, any number of persons being rendered discontented by hearing the perpetual declamations of those pe-

*Ritual libertines*, an oath of secrecy and union is tendered to them; their curiosity and enthusiasm is next worked upon by the hopes of secrets of high importance; they make proselytes; their assemblies soon become too numerous; it is hinted that it would be dangerous, under the existing circumstances, to meet in such numbers; it is proposed and agreed that they should divide, *by tens* for example; that, in order to establish a sort of subordination, each society should choose a delegate; then the ten delegates depute one of theirs to a higher degree; so from degree to degree we rise to the *Grand and Regulating Committee*. One would think they had forgotten their declamations against rank and Superiors. The least breach of secrecy is to be punished by poison or the dagger. Disobedience is severely punished; and when we look to the Jacobin oath we find that neither *Father, Mother, Friend, Relation*, nor *even Mistress*, are to be spared, when the good of the cause is in question. Is it that a few rebels, styling themselves a Secret Committee, may in conjunction with the most inveterate enemies of these kingdoms plunder and despoil their fellow-countrymen, that Englishmen will hearken to these seducers? Shall a few frantic Jacobins, because they are arrived at the summit of the pyramid, there to receive the loathsome fumes of blasphemy and rebellion, lord it over a nation that can boast of a Sovereign whose virtues and paternal affection have rather made him the father than the ruler of the nation;—of a House of Lords, described even by the Jacobin Lacroix, “as precious to the nation, because it is a rampart of its liberties,”—of a House of Commons ever watchful of the real rights of the people, in spite of the declamations of the Brotherhood to represent it as the contrary;\* over

\* Few people would suspect, that the debates in Parliament could ever be converted into a tool for the propagation of the views of the Corresponding Society. The following letter, however, will show how carefully our ancestors had foreseen every danger, when they ordained that the debates should be kept secret; it will also serve to explain the vehemence of many, on the occasion of the recent clearing of the galleries and bar during certain debates of high and ticklish importance, such, for example, as the Irish business. This letter from the London Corresponding Society (Appendix E. March 4. 1793) is written to a society at Sheffield: “With regard to petitioning Parliament, we are unanimous in the opinion, that such a petition will not produce a reform; yet, from many consi-

a nation, in short, that can boast of Laws which, formed by the mutual consent of King, Lords, and Commons, have led it to unparalleled glory, prosperity, and riches? Is it to men who have been seated on juries, who have attended the public courts of justice, that these seducers shall hold forth on the mal-administration of justice? Shall a loyal army and victorious navy be represented as the agents of despotism and tyranny, because they will not murder their officers and desert to the enemy?—No, Englishmen; such efforts shall ever meet with the contempt they deserve; union, honesty, and loyalty, shall lead us to victory; and, ever mindful of our duties to God and man, we may bid defiance to the malignity of our internal, and the rapacity of our external foes.

So be it!

"derations, we are now persuaded, that if every society in the island would send forward a petition, we should ultimately gain ground; for as much as *it will force the present members of the senate repeatedly to discuss the subject; and their deliberations, printed in the different newspapers, will most naturally awaken the public mind towards the object of our pursuit*; the nation once informed that a reform in Parliament is sought for from different quarters, gives rise to debates in the House of Commons, and is acknowledged by every rank to be wanting, *will begin to exercise its own reason on the subject* (probably, as we have seen five or six mechanics of Sheffield doing). Arrived at that period, we presume that our business will be nearly accomplished."

END OF THE FOURTH AND LAST PART.

# CONTENTS.

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	<i>Page.</i>
<i>PRELIMINARY DISCOURSE</i>	13
CHAP. I. First Epoch of Illuminism	17
CHAP. II. Of the principal Adept's during the first Epoch of Illuminism	34
CHAP. III. Second Epoch of Illuminism.—The Illuminization of Freemasonry.—Weishaupt's attempts on the Masonic Lodges.—Acquisition of Knigge, and his first Services	63
CHAP. IV. Congress of the Freemasons at Willemsbadon.—Of their divers Sects, and particularly of that of the Theosophical Illuminees	78
CHAP. V. Knigge's Intrigues and Successes at the Congress.—Official Reports of the Superiors of the Order.—Multitude of Masons Illuminized at this Period	101
CHAP. VI. New means practised, and new conquests made by Knigge and Weishaupt on Masonry.—Disputes between these two Chiefs of Illuminism.—Their designs on the German Masons consummated before Knigge's retreat	122
CHAP. VII. Third Epoch of Illuminism.—Discovery of the Sect	141
CHAP. VIII. Continuation of the Discoveries made in Bavaria as to the Illuminees.—Proceedings of the Court with respect to the Chiefs of the Sect.—A few Remarks on, and a List of the principal Adept's	163
CHAP. IX. New Chiefs and New Means of the Illuminees.—Device of the Jesuits Masonry and Success of that Imposture	178
CHAP. X. The Germanic Union—Its principal	